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THE *Mennonite*

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Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Charles Widmer from Monkmeyer

1956—"We have not gone this way before"

Loyalty to the General Conference
I. J. Dick

"That's What We Need fo' ou' Chilluns"
W. F. Unruh

What about Missionary Opportunity in 1956
John Thiessen

Volume 71 Number 2 January 10, 1956

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ATTENTION PASTORS

On January 15th near the beginning of the New Year, most Protestant churches will observe a special Missionary Sunday. If your congregation has a missionary or missionaries in active mission work, mention the names of your missionaries in the service, and include them in your pastoral prayer. It would be fine to have a special mission sermon on that day. May our Lord inspire us all to be diligent in helping to bring the light of Life Eternal to the six million souls in our mission fields.

THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

DO YOU WANT A PROJECT?

Do you wish to take a mission project in 1956?

The entire enterprise which our Heavenly Father has entrusted to our General Conference should be every church member's concern, yes, even every child's because it is our Savior's concern. We want to pray for the whole cause of our Conference and we also want to contribute for the upkeep of the whole cause and for means for moderate expansion.

Yet as limited human beings we often like to localize our specific interests a bit. We have a list of suggested projects, all within the orbit of our Conference responsibility, which individuals, Sunday school classes, C. E. and Young People's groups, Women's Missionary Organizations, or Men's Brotherhoods would be glad to sponsor. Will you please write to: Board of Missions, Christian Service, or Education and Publication, 722 Main Street, Newton, Kansas, for suggested lists of projects for 1956.

May our Lord inspire us all to lift up our eyes and *look* (John 4:35)
to lift up our hearts and *pray* (Matt. 9:38)
to lift up our hands and *give* (Acts 20:35)
and encourage our young people to lift up their feet and *go* (Matt. 28:1a).

Of Things to Come

Jan. 15-Feb. 12—Emphasis on Christian Ministry

Feb. 15—Ash Wednesday (Lent begins)

March 30—Good Friday

April 1—Easter

April 27-29—Joint Inspirational Conference, Berne, Indiana

June 7-11—Northern District Conference

Aug. 8-15—Ministers' and Church Workers' Retreat

Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.

REMEMBER THE NEEDY IN GERMANY

Today in Berlin and East Germany

—there will be people who eat no butter because it costs $40 per pound

—there will be people who eat no meat because that too is very expensive

—others will get sick from the poor food they have to eat

—there will be many old people who will have nothing to eat because their pension is very meager, and they are unable to work.

Today in East Germany

—some people will be mourning for a member of their family who was put into jail; even they do not know why

—there will be people who will try to cross the East-West border into Berlin as refugees, but will be caught and turned back or jailed

—there will be some young men who leave their homes and parents to flee to the West because they do not want to join the Communist army.

—there will be people hungering for truth, but they will not find it because the radios and newspapers are jammed with propaganda, because the schools are dedicated to one system rather than truth, because the church dare not evangelize and teach.

Today in Berlin and Western Germany there will be some happy, grateful refugees who received food and clothing "in the name of Christ" which will at least temporarily relieve their misery; there will be someone who moves into a new home which young men from America helped to build; there will be some who find new hope in a God of love who through Christ brought that love to men.

It is not the fact that a man has riches which keeps him from the kingdom of heaven, but the fact that the riches have him.

(David Caird)

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

OBJECTIVES

Listed above are certain objectives which the editorial staff feels should receive special emphasis in *The Mennonite* during the year of 1956. Please ponder them carefully and see if they may not also be real concerns of each reader. By editorials and special articles by the associate editors the above objectives will be considered in detail, one by one. We would welcome comments and suggestions on the list, and also ways of attaining these objectives.

A YEAR OF CO-OPERATION

It is sincerely hoped that this may be a year of harmony and concord and not of disunity. The careful study of the "Believers' Church" during the latter part of 1955 has made us more church-conscious and more co-operative minded. This study could well be continued in various churches, as it no doubt will be.

There are sections where, for some reason, people have been unduly influenced from the outside and are not fully in sympathy with the work of the General Conference. It is hoped that this year may find a drawing together in interest and concern in our common work, so that we may give it our best united support.

It is also hoped that during the year the joining of the two district conferences—the Middle and Central—may be consummated and that these two groups may find themselves officially united. The process of getting together has been going on for some years with progress made each year.

What the year will bring in the way of seminary co-operation among our various groups of Mennonites remains to be seen. Committees have been working on this matter for some time. Meetings between representatives of the various groups are being held and this year will reveal some of the results of their work. We believe the time is ripe for some such further co-operation and await with eagerness the results the year may bring in these matters.

THIS IS CONFERENCE YEAR

This is the year for the meeting of the thirty-fourth session of the General Conference. Every three years representatives of all of the seven conference districts as well as many visitors, meet in a week's conference to review the total work of the Church and to lay plans for the years ahead. This year's conference is to meet in Winnipeg, Canada, August 15-22.

These tri-annual meetings do not mean that nothing is done in the meantime. Each year between Thanksgiving and Christmas there is the Council of Boards, sometimes referred to as the "little General Conference," in which the Boards and committees of Conference meet together for mutual planning and discussion of their work as well as meeting in separate Boards. Other special meetings of various Boards and committees are also held during the year.

It is not too early to think definitely about this coming General Conference. It should be constantly remembered in our prayers. There are matters of great importance that need to be discussed and decided at this coming meeting. We need all the light, wisdom, and love we can muster to be able to meet the challenge of the year's opportunities.

From time to time various representatives of the Conference will share with us some of their concerns so that as a church we may be able to keep informed of the problems and issues before us and may give them intelligent consideration. A well-informed group of church members is important to carry on successfully. The laity has a right to know what is being planned and done by their representatives on the various Boards.

MENNONITE WORLD CONFERENCE—1957

Another event which is gradually taking shape is the forthcoming sixth Mennonite World Conference to be held in Germany in August of 1957. The theme has already been selected: "The Gospel of Jesus Christ in the World." Various other plans have already been made and more details will be worked out this year. We appreciate the fine general invitation that has been extended to the Mennonites throughout the world, as found in this issue. Representatives and visitors who plan to attend this conference are requested to make their travel reservations early.

The five other world conferences have made valuable contributions to the Mennonite churches in general, especially the last two—the fourth in the United States and the fifth in Switzerland. Each conference seems to attract a larger number of delegates and visitors and it is altogether likely that the conference next year will see a still larger number in attendance. All this is a sign of still closer co-operation throughout the Mennonite world.

But such conferences must be more than just a place to meet fellow Mennonites. The theme should ever be kept before us. The gospel of our Lord is sorely needed throughout the world, and how will it be presented unless we who believe in it will make it known and demonstrate its power in our own lives.

The world is seeking vital answers to the great problems confronting it. We Christians claim we have answers to these problems. Then we must share these answers and get the gospel of Jesus Christ into all parts of the world. We should begin this special task by making sure it is in our hearts first.

"That's What We Need fo' Ou Chilluns"

W. F. UNRUH*

Deep in Oklahoma one of our Mennonite congregations is neighbor to a Negro community. A member of the congregation has often asked Negro men to help him with his farm work. When his colored friends get into difficulties during the winter months he buys groceries for them. In summer months they work for him and so pay back their debts. In this relationship they have come to respect and trust his Christianity. It was upon his suggestion that the Christian Endeavor Society of our church bought Bibles for the Negro church since they had none. To make sure that these Bibles were not "Mennonite" Bibles the colored people had their pastor examine them carefully.

At numerous times our congregation has distributed clothing to those who needed help. Last winter a Negro family lost their house by fire. Our congregation gathered food, clothing, kitchenware, bedding, etc., for the family. The family was helped even though it was known that the father of the home is a bootlegger. They are hoping that this evidence of love may help to convict him of his wrong doing.

One summer the Mennonite farmer was talking to his Negro friends in front of a grocery store which displayed an announcement of a DVBS for the white Baptist church. A colored man in a concerned voice said, "That's what we need fo' ou' chilluns." This touched the heart of the farmer. He spoke to his relatives and friends about it, and they began to pray for guidance in this need.

The following spring two young married ladies decided that they would take time out to conduct a DVBS for the children of the colored community with the help of their daughters of high school age. One of the ladies and her husband drove out to see one of the deacons of the colored church to ask permission to have a DVBS for their children. The Negro friends were thrilled with the plans and promised to announce the school in their church services. A few days later the ladies took a day off to visit the homes of the parents of the children they hoped to teach and found that the DVBS had been announced. The Negro mothers gave them a warm welcome promising "to put their children in Bible school."

This is how the Bible school began in 1954. The school is held in a dilapidated abandoned schoolhouse which has several large closets that can be used for classrooms. They plan to use it till it falls apart. In that case they have a standing invitation to use the church building. They gather the children in a truck driven fifteen miles each day to bring them in. The cost of materials has been borne by concerned individuals. At the closing programs parents have thanked the teachers again and again that they were willing to come to teach their "chilluns what's right and wrong." One interested father said, "We would, but we're not able to read it well enough."

This DVBS is now being followed up by the ladies in that they go to the grade school where the children attend to teach Scripture memory work on the "Go Ye Mission" pattern and to teach them Bible lessons once a month. They also leave Christian literature for them to read. As a result of this work there has been some intervisitation at church programs between members of the Mennonite church and members of the colored church. All this is for good and for the advancement of the kingdom of God among men.

The Committee on Evangelism is planning to publish a series of short stories on how different individuals, congregations, and district conferences are reaching out into neglected areas with a service program. The stories are to appear the first week of each month. As we observe how and where our people are making significant contributions we may come to see our opportunities more clearly.

The above story brings into focus a few guiding principles of poignant interest to those who would like to help in neglected neighborhoods. The first is that any effective work must begin by acts of love and concern for those we desire to help. This builds confidence and rapport. The second is that there needs to be complete and simple openness. Our lives must be allowed to be on display. The third is that there needs to be a live sensitivity to the feelings of others, for people accept help for their spirits only from people whom they can respect and love. The fourth is that interchurch helpfulness holds untapped possibilities for our witness. The material for the above story was sent in by Mrs. Ben H. Pankratz of Inola, Oklahoma.

The "Extra" Gift

Occasionally we are thrilled when an "extra" gift for the work of the Conference comes in from some of those consecrated friends in the Conference ranks whom the Lord has blest with earthly possessions. Some have farm lands, some cash, some city property. Some have been able to make an outright gift; others have given on the basis of an annuity agreement. But all have given because they want to share in the great task of the Conference. Some want the thrill while living to see their goods work for the Lord.

Have you thought about this? Has the Lord blest you with lands and goods? Would you also like to make such an "extra" gift? Contact the Conference offices at Newton, and let's talk it over.

* * * * * *

Make an "extra" gift to the work of the Conference this year.

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*Field representative, Western District Conference

Official Invitation
to the Sixth

Mennonite World Conference

To all Mennonite congregations in Europe, America, Africa, and Asia.

Pursuant to the decision of the Fifth Mennonite World Conference in Basel in 1952 to hold the next conference of our Mennonite world brotherhood in Germany, the two German general conferences (Vereinignung Der Deutschen Mennonitengemeinden and Konferenz der Suddeutschen Mennoniten), in the name of the Mennonite congregations of Germany, invite their brethren in the faith in all lands to attend the Sixth Mennonite World Conference at Karlsruhe.

With deep gratitude we recall the blessed service which the Mennonite World Conferences of 1925 in Basel, of 1930 in Danzig, of 1936 in Holland, of 1948 in United States, and of 1952 in Basel, were enabled by God's grace to render to our entire brotherhood. We hope and desire that a further meeting in the spirit of Jesus Christ based on the foundation of our faith, may bring new blessings not only to each participant but to all our scattered congregations in the various countries and continents, and may make us more faithful and effective in our missionary service for the gospel. The theme for the conference which has been chosen by the Preparatory Commission, "the Gospel of Jesus Christ in the World," is intended to continue and expand the theme of the Basel conference which was, "The Church of Jesus Christ and her Commission," and also to help our congregations to testify more fruitfully and powerfully to a hopeless world, of their Lord who is their only hope.

The buildings which have been made available for our sessions by the convention city of Karlsruhe, will make possible a satisfactory accommodation of any number of guests. The park which joins the buildings offers favorable opportunity for relaxation and free exchange of personal discussions in the free periods. In view of these favorable outward prerequisites for the success of the conference, we venture to express the expectation that a large number of brethren and sisters may be able to share in the worldwide discussions of the foundation and the expression of our faith. We would also be very happy to have the conference participants visit our individual congregations in South and North Germany either before or after the conference sessions.

All correspondence regarding the conference is to be sent to the conference secretary, Theo Glück, Lamprechtshof über Karlsruhe 2, Germany.

Given in Ludwigshafen and Hamburg in Nov., 1955.
Vereiningung Der Deutschen Mennonitengemeinden
Otto Schowalter, President
Fritz Stauffer, Vice-President
Konferenz Der Suddeutschen Mennoniten
Abraham Braun, President
Johannes Hotel, Vice-President

The Ministers' Corner

The visitor opened the door and found three young children and a crying baby.

"Where are your mother and father?"

"Gone! They went to town yesterday and never came back. I guess they're drunk again."

The baby was thin and weak. It had been fat and plump when it came from the hospital. "Unless that baby has better food and care. . . ."

. . . .

The boy rummaged through the drawers looking for money. He jerked up at a sudden sound from the front of the house.

"Let's get out of here," he said.

As he hurried toward the back door, he scooped some food from a bowl on the kitchen table and in a last defiant gesture hurled it against the wall.

"Serves them right," he thought. "Nobody cares for me anyway."

. . . .

The boy was almost right. Home was a place of drunken quarrels and fights. Others in the community thought of him mostly as a troublemaker and a nuisance. Was there no one who cared?

. . . .

"I guess if someone wants to drink that's his own business." . . . or is it?

Jesus thought differently. He said, "It is inevitable that causes of stumbling should occur; but woe to him through whom they occur! Better for him if with a millstone hanging round his neck he had been hurled into the sea, rather than that he should cause a single one of these little ones to fall. Be on your guard."

. . . .

"But drink helps me. It helps me to forget."

There is something better than forgetting. That is the forgiveness and peace we receive when the past is placed in the hands of the Lord Jesus Christ.

. . . .

"I get a kick out of drinking."

There is a greater thrill when Jesus Christ makes your heart His home through His Holy Spirit. This is a thrill that leaves no aftermath of wounds without cause, embittered children, lost friends, broken bodies, and battered wrecks. Rather there is fruit. The fruit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit."

—Malcolm Wenger, Busby, Montana

Loyalty to the General Conference

I. J. DICK*

"Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment," 1 Cor. 1:10. Wouldn't it be wonderful if there were no divisions in our General Conference, if we were perfectly joined together in the same mind and in the same judgment!

There is hardly anything that will weaken any cause more than disunity. In unity there is strength. The conditions in Israel during the times of the Judges were critical. There was idolatry and bloodshed. The writer describes it in these words: "In those days there was no king in Israel, but every man did that which was right in his own eyes," Judges 17:6 and 21:25. The fact is that too many people were not loyal to Jehovah, and on the part of many it was only an outward loyalty. In our General Conference there are people who do not deliberately do wrong, but they are not loyal to the Conference, are not in sympathy with the Conference and do not support it.

Growth of Our Conference

Let us briefly consider a few facts about our General Conference. It was organized ninety-five years ago at West Point, Iowa, with two congregations of that area and two representatives from Pennsylvania. The leaders of this Conference, if it may be called such, were Daniel Krehbiel and Christian Schowalter. Their motive was to provide for more evangelistic efforts and establish a publishing house, and an institution for theological training. That was a small beginning. The next year, 1861, the second session was held at Wadsworth, Ohio, with eight congregations being represented. The third meeting was held in Summerfield, Illinois, 1863. The Conference maintained a steady growth, and in 1875 twenty churches were represented. The cause of missions was one of the chief interests of the Conference.

In 1880 work was started in Oklahoma among the Arapahoe Indians with Rev. and Mrs. S. S. Haury as the first missionaries. The number of churches in the Conference, the number of missionaries, and the number of mission fields has steadily increased and continues to do so. This is not the work of men, it is the work of God. "The work is thine, O Christ our LORD, the cause for which we stand."

There are now two hundred-fifty congregations, fifty thousand members, two hundred-twenty missionaries, mission fields on every continent. The newest fields in Japan and Formosa. Total converts in our fields twenty-five thousand. Our General Conference does comparatively more for missions than most denominations in spite of a large percentage of disloyal congregations. How much more could be done if all were faithful we don't know, but it would be considerable.

Our mission field is large enough—six million souls; why support fields of other denominations? It is too bad that we have to learn that our General Conference workers are willing and waiting to go but cannot be sent because of lack of funds. A farmer will not work his neighbors' fields and neglect his own, but congregations will do such things. Congregations that belong to the Conference have responsibilities.

But missions is only one of the several causes. There is the work of publication and education (this does not include our colleges and the seminary) and the relief work and the peace testimony, etc. How thankful we should be that our Conference supplies us with wholesome Christian literature for young and old, if we want to be supplied. Too many church members won't even read *The Mennonite* even if it is sent into their homes free.

The General Conference has not only grown outwardly, but also inwardly, I mean spiritually. There is a greater emphasis on personal salvation and evangelism; the Anabaptist faith and that of the apostles is of more concern today than it used to be. Our children and young people receive much more attention in our homes, in our churches, and in our Sunday schools than a generation ago. That is my observation.

There are many faithful and loyal congregations and members in our Conference, but there are whole congregations and members, maybe, in just about every congregation who are just too careless and disinterested in Conference work. And then there are those, both congregations and individual members, who deliberately oppose supporting any Conference work. Considerable sums of money are given for faith missions, schools—other than our own, radio programs, etc. AND OUR CONFERENCE BUDGETS ARE NOT MET. Further, it is not right for our congregations to invite all kinds of outsiders to report on their mission work but neglect to invite our own missionaries and even forbid them to speak in our churches.

Our Heritage

Mennonites should honestly ask themselves the question, Who are we? and, Where have we come from? The answer to these questions is rather lengthy but interesting. It takes us back to the time of the Reformation. The "Martin Luther" film has been shown in many of our communities. It shows the corruption in the Roman Catholic Church and that Luther found salvation through the teachings of Christ and the Apostles and that justification is only by faith and not by ritualism, priests, and the pope. Luther tried to reform the Church of Rome, but soon found out that such a thing was impossible. So he became the founder of a new church, the Lutheran Church.

(Continued on next page)

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*For many years pastor, First Church, Mountain Lake, Minn., now retired.

Luther, however failed in his original intention of establishing a pure Christian Church, based on the New Testament only. He retained infant baptism. His church was also a state church. He wanted his church to be composed of believers only. But when he saw the low moral and spiritual condition of the masses of people he was afraid that by so doing most of the people would be outside of his church and would stay in the Catholic Church. He figured that the spiritually minded members in the church would lead the carnal and unspiritual into deeper experiences. This of course did not happen.

Contemporary to the Lutheran Reformation was the Anabaptist (later called Mennonite) movement led by Conrad Grebel, Felix Manz, and George Blaurock in Switzerland and a little later Menno Simons in Holland. These men were more uncompromising with the Catholic Church than Luther was. They went all the way for which they were persecuted by the Lutherans for over two hundred years after the Reformation. Thousands of people were killed by drowning, others were beheaded or were burned at the stake.

Briefly, what are the tenets of the Mennonite faith? 1. Believers baptism. 2. Nonconformity to the world. The Church and the state are separate; the Church and the world of sin are also separate. 3. The practice of love and brotherhood among members of the Church. 4. Peace and nonresistance (including love of enemies). 5. The principle of freedom of conscience. In most of these doctrines our forefathers were ahead of their time. They did much pioneering and we are still doing it. To realize what a great heritage or confession of faith we have, and what a well-organized Conference with a well-planned work program is ours, should be an inspiration to all General Conference workers and members.

Outside Influences

But why are we divided? There may be various minor reasons, but the chief reason, it seems to me, are foreign or outside influences. Those influences that interfere with our historic Anabaptist-Mennonite faith and which will interfere with the work of the Conference and cause confusion and divisions in our churches. I said above that church and state should be separate, but I am also convinced that our General Conference churches and our own schools should co-operate. If that is impossible then there is no use trying to unify the people in our Conference.

It is unavoidable that if our candidates for the ministry attend Baptist, Methodist, or any other denominational schools, but not our own, they will not fit into our churches. They will be uninformed or even misinformed about our heritage, about our Mennonite faith. They will know little or nothing about our mission work, they will not make acquaintance with our missionaries and leaders of our Conference, they will not know our people and our problems, all of which is so very important for young spiritual leaders. Other things that might divide our Conference are, fear, suspicion, lovelessness.

My prayer is that there might be more love toward each other, zeal with knowledge and understanding. It is our duty to preach, to teach, to feed and to heal.

Flashes of Thought

Walter Gering

It seemed utterly out of place. At a time when our hearts had been tremendously sobered by the account of their time of suffering such a song was hardly in place. And yet, there we were sitting around the table singing the old German melody with its words of faith.

We had been invited to share the opening observance of the Advent season. It was a special occasion since this was to be in accord with the customs observed in their homeland years ago. There was the beautiful wreath with its 4 candles suspended from the ceiling, above the center of the table. There were the little festive figures; the handwritten verses at each place; the decorations with their candles burning brightly in the darkened room.

The meal was over; in a festive mood we sat around the table enjoying the occasion. Then began the Advent observance in word and song. There were these appropriate verses placed at each plate. One by one they were read as we took our turn; slowly, to be sure, since these were all in German. There was the reading of a Christmas story from the pen of one of the beloved authors. The Christmas story of that first Advent season as related in the Gospels was read. There were the gifts which had been so thoughtfully prepared for the guests; one by one they were opened and admired.

But those moments of sobering words as the story of hunger, pain, and distress was told, gripped our hearts. These friends had indeed been called upon to drink deeply from the cup of suffering. War is a terrible experience, especially for those who are in the midst of its terror. The account of those days of flight as it was told this afternoon was a revelation to all of us. How little we ourselves had ever suffered in the light of these experiences.

But that song—why did it suddenly flash into my mind at a time such as this? Years ago—as a little boy—we had sung it; now for years it had been completely forgotten. Strange how those words came back to memory: "Gott ist die Liebe—Ere liebt auch mich." Together, as we sat around the table, in the glimmering light of candles we sang. How could we sing it when these had passed through such suffering?

And yet—why not? It was the Advent season when all around was the thought of God's love. God so loved the world that He gave His only begotten Son—was not that the message of Advent? Was not the gift of God's Holy Son evidence of the divine love which reached down to earth? Yes, there was suffering and distress. But in full assurance we could still sing: "Got ist die Liebe."

I ONLY KNOW I CANNOT DRIFT
BEYOND HIS LOVE AND CARE

What About Missionary Opportunity in 1956

JOHN THIESSEN*

Most of us in our Mennonite church look upon missions as an opportunity. Our General Conference was organized in 1860 for the purpose of doing mission work together as a brotherhood. This also implied, as it was seen by our fathers, that young people had to be challenged to get ready for doing mission work. So a school (the Wadsworth) was established. These beginnings were made nearly a hundred years ago.

This mission effort of our Conference has been blessed by the "Lord of the harvest field" in amazing ways. Our Lord has pointed us from field to field, so fast that we are almost bewildered. We as mortals have sometimes even felt it is too much with which our Heavenly Father has entrusted us. Yet in all humility we can and do say "Our Lord knows." He knows how much we as a Conference can do.

What now is our God-given task for 1956? The answer is twofold:

A. Keep going on with our divine assignment of the past. This implies:

1. See to it that our missionaries have their daily bread. We have over two hundred missionaries in our fields. In faith we, through our Board of Missions, tell these workers: "You preach the gospel and build the church in the land to which you have been sent. We in the homeland will be responsible for your support." This support takes the largest share of our budget. Yet we want to support our workers, not only a year or two, but to their end of life. They have put themselves on the altar of our Lord, *for life*. Can we continue to back them?
2. Travel funds. We all believe the workers should come back to the homeland occasionally, for their own rest and recuperation, both spiritually and physically, because they have to give and give for years on end; and we also want their reports. We want them to tell us what great things the Lord has done. On the average it costs $500.00 per person to come on furlough, and the same amount to return to the field again. The total of this is also a substantial item on our treasury every year. Shall we keep on inviting our missionaries for furloughs and sending them again? The Apostle Paul returned home occasionally, and then went again.
3. Our missionaries deal with individuals, with families, with sick people. They do what Jesus did; preach, teach, heal. Since they deal with hundreds of thousands, they need national Christians to help preach, teach, heal. These national Christian brothers and sisters give their entire time in most cases. They too usually have families, and a home. If they give their time and energy, our missionaries feel we must help them to get their daily bread. In all our fields together we have hundreds of such workers.
4. (a) For preaching work certain equipment is needed — literature, especially Bibles and tracts; also vehicles; sometimes tents, etc.

   (b) For teaching work equipment is also required—schoolhouses, dwellings for teachers, school supplies, etc. All this takes funds.

   (c) Many of our school children come from very poor homes, some are orphans, others have to be in a boarding home and pay for food, but cannot pay the total cost. These children cost the mission a considerable sum of money.

   (d) To heal—this means drugs, supplies, hospitals, nurses, and nurses homes, etc. Many sick come and do pay some medical fees, but as a whole they cannot pay enough to cover the total cost of treatment.

B. All these foregoing mission activities involve great expense. But it is a work we do not want to decrease. It *must* go on from year to year; year in, year out. It is a growing work. Our prayer as Christians is *not* "Lord stop calling workers," but rather as we read in Luke 10:2. The harvest indeed still is great. In our own General Conference mission fields of six million people, only 25 thousand are Christians today.

Since we pray according to Luke 10:2, our Lord hears and answers prayer. So for 1956, besides all the work our Lord has entrusted to us in the past and up till now, we believe His finger points to the following needs:

1. Send still more workers to our fields, and keep on supporting those who are already there.
2. Together with our sister Mennonite Church, the Old Mennonite Conference, we are establishing a Bible College (Seminary) in Montevideo for all our South American churches. This takes new funds.
3. Our field in Congo, Africa, is making especially great strides in Christian fruit. But most of their vehicles are worn out; and a greater number of dwelling houses are needed for an increasing number of missionaries.
4. We need to help our new settlers in the northern regions of Canada and our people in South America with church buildings. We also should assist some of our city mission enterprises. We have done this in the past and hope to repeat it in 1956. Some congregations can repay such help, but others cannot. We hope to help in Toronto, Canada, in this way, and in Asuncion, Paraguay; and other places. We also hope to help in mission work at the Leprosarium in Paraguay where Dr. John Schmidt is at work.

(Continued on next page)

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*General Secretary, Board of Missions

From Formosa

Missionary daily life. How really does a missionary spend a large portion of his time? Brother Hugh Sprunger of Formosa lets us peep into their daily affairs a bit. J.T.

More and more we are experiencing that perpetual problem of missionaries, the steady stream of "guests" who come to the house, some to see a foreigner's house, some to practice their English with a foreigner, and others to ask help for a variety of problems. It is frustrating, at times, when a small matter which should necessitate a fifteen minute visit at the most stretches into a two or three hour visit. The loss of precious study time or preparation for other meetings sometimes makes one wish that they wouldn't come so frequently, at least not until we have acquired more of the language. Many times our limited Chinese vocabulary frustrates us in these cases because we can't give the people the help they are seeking. The constraining love of Christ which moved us to come to Formosa also makes us realize anew that these are the folks whom we came to serve. Our willingness to be bothered like this, our willingness to listen and to help wherever possible are our practical demonstrations of our Christian love for them. We pray that His love may abound more and more in and through lives for His glory and the salvation of precious souls.

This past quarter we have had the privilege of opening a Sunday school, in a neglected Taiwanese village north of Hualien. The Sunday school, under the capable direction of Mr. Lin, has been averaging from fifty pupils upward in attendance. Several times the attendance has gone over eighty. It's a thrill each Sunday to see the grimy, ragged little children come running to meet us with shining eager faces. Some adults have been listening to the children's meetings and we hope soon to begin evangelistic meetings for them. We hope, too, to soon begin a program of house-to-house visitation to bring the Word of Life and Light to the sin-darkened homes and families.

To sum up, keeping on with our divine assignments and obeying our Lord's further directives in new and additional areas, our estimated mission budget, accepted by our Board of Missions after much agonizing and prayer, stands for 1956 at $650,000. Can we as fifty thousand church members with our youth and children bear this? If it all is from our Lord, as we believe, His blessings will be with us if we all say: "Here am I, use me." May His will be done.

From Japan

Robert Ramseyer

This has been the fullest quarter which we have spent in Japan up to this time. It also marks the end of our first year in Japan.

Language study continues, and we are finally getting to the place where we feel we can begin to use it for a few things. We took six weeks of summer school here in Kobe, ending on the nineteenth of August. The heat was not too bad, and we felt that it was well worthwhile. At the present time we are studying in Book II, Lesson 17.

On the 30th of August we left by train for Kyushu to visit with our various missionary families on the field and to see some of the work. We were able to visit the Edigers, Vorans, Boschmans, and Unruhs. It was time well spent and it sent us back to language school with new insight and inspiration. At several of the places we were able to see the classes of those who had made decisions in the tent meetings. Some of them showed amazing perception for such young Christians. One realizes that all things are possible with our Lord, and yet it is sometimes hard to believe just what He does do with some of His young children. Truly these are miracles. While visiting the Boschmans we were able to go to Kyomachi and visit the tent meetings at that place. Here also the work of the Spirit was evident.

The Annual Mission Conference at Kirishima was probably the high point of the year for us. Here I felt the Spirit of the Lord at work as perhaps never before. It was truly a fine experience. As you know, it was the decision of the mission to send us to Miyazaki City after language study with the intention of working with university and high school students. We are looking forward to this very much and feel that it is His will.

The Kobe Garage Group continues to grow and be active. They have asked for and received permission to build an addition to the garage here, but have not yet decided definitely whether or not to go ahead. One of the girls in the group is still hoping to go to the Child Evangelism training school in Ashiya (suburb between Kobe and Osaka) but is experiencing a great deal of opposition from her family. Another is thinking of going next spring. They are thinking of eventually fitting into one of our kindergartens.

In November the classes at Kobe University and Toa Gaigo Gakuin began. Alice Ruth is also teaching one evening a month at Toa.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Menno writes to a friend about the—

YPU Council Meeting in North Newton

DEAR MARGE: Sorry that I didn't get around to answering your letter any sooner, but you know how the Christmas rush was. Now that it is all over I want to attend to a few other things. And the first thing is going to be your letter. Hope that I can answer some of your questions about the YPU Council Meeting, so that you can make a report to your youth group when you meet on Sunday.

We sure were sorry that you couldn't come to North Newton, Kansas, on November 28 and 29. Quite a few asked about you, and said they were sorry that you couldn't come. They wondered whether we were writing steady, but I tried to keep them guessing.

We had our council meetings in the new Bethel College Mennonite Church which is on the campus. And I guess it is sort of newer than new, because they are still finishing it on the inside. But it was a good place to meet.

Some of the folks came a long way. The gang from Pennsylvania came in Gordon Dyck's car and they drove almost straight through from Saturday morning until they got to Kansas on Sunday evening. They started out to do the same thing on the way back.

From the pictures I am sending you can see about who was there. The president and a representative from each district union was supposed to come, besides representatives from the different Conference schools. Not everyone is on the picture because some of us were out in front bobbing our heads over our Brownies. That's why you can't see me so well.

You want to be sure to tell all the folks about the new missionary project that we're going to have for 1956. We decided to raise $1,200 for the mission program at Gulfport, Mississippi.

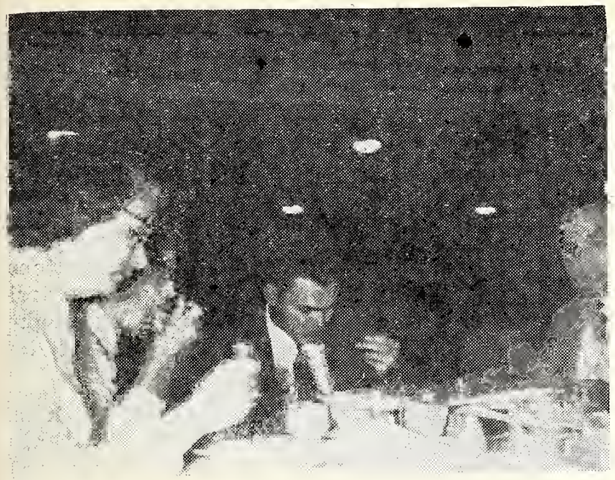
I think I remember that you told me that someone from your class was in a Voluntary Service project at Gulfport once. The work in Mississippi was started by the Mennonite Central Committee during World War II and now it is quite largely supported by our General Conference. The work at Gulfport is with Negroes, and they have Bible schools, camps, visitation programs, and community service projects. They told the editor of the youth section to work up a special feature on this project for one of the issues of *The Mennonite* so you should watch for it.

This mission project is a little different from the one that our YPU has had for the last several years. Before it used to be for the Missionary Education

(Continued on next page)

District and school representatives attending the YPU Council Meeting at North Newton included (front, left to right) Don Raabe, Pacific; Burdell Roeschley, Central; Virgil Flickinger, Western; Ernest Neufeld, Middle; David Hillegas, Eastern; (second row) Harris Waltner, president; Erland Waltner, advisor; Peter Klassen, Canadian; Jakob Duerksen; Nick W. Dick, Canadian; Paul Musselman, Eastern; Edna Thieszen, Northern; Rosemary Moyer, secretary-treasurer; (third row) William Gering, youth worker; Orlyn Zehr, Central; Marion Deckert, Northern; Carl Thieszen, Bethel College SCF; Peter Letkeman, Canadian Mennonite Bible College representative; and Gordon Dyck, Christian Fellowship chairman.

Bill Gering reported to the council while Rosemary Moyer took notes, and Harris Waltner presided.



And then they ate. At least we have proof that Jane Herstine, Rosemary, Jake, and Bill did.

Fund. For the past four years MEF has been used to educate Jakob Duerksen from Fernheim, Paraguay, so that he can teach school. He and his family just returned to Paraguay two days before Christmas. You'll want to remember him in prayer as he starts teaching school down there, besides serving as a minister and doing youth work.

Jake was at our council meetings. He was visiting some of the churches in Kansas and Oklahoma just before he left. Bill Gering said they sometimes had a hard time scheduling a visit for Jake in some churches because of basketball games. Bill said he tried to arrange it so that Jake could referee one of the games and then speak at half-time. He thought he might get to talk to more people that way.

You know, that Bill Gering is quite a hard worker. You should have seen the list of places he's been to in just the last six months. And he plans to go to a few more places next year. None of us were too surprised that the cabinet (that's the officers of the YPU and the area chairmen) recommended that he be asked to serve another year as youth worker. And, of course, we all voted to extend Bill's term to May, 1957.

I am sending you a picture of Bill reporting to our council meeting. (I hope you won't treasure it too much.) It looks like he is singing, but I think he is just wrapped up in giving his report. Sitting there at the table is Rosemary Linscheid Moyer (she got married last summer) who is secretary-treasurer and Harris Waltner, our president. They kept the meeting going in fine style.

And speaking about pictures, there is another one of some of the folks eating. (We ate at the Bethel College dining hall.) I am not sure whether it is such a polite picture, but we got a good laugh out of it.

And don't forget to mention the *YPU Prayer Calendar*. You should have received it in your church by this time, and everyone should have a copy and be using it. You know, this prayer calendar is quite popular. Erland Waltner, our advisor, told us that there have been suggestions that the prayer calendar be made into a devotional booklet.

We're going to study this with the Committee on Education in Church, Home, and Community (they work under the Board of Education and Publication) and then talk about it at our YPU General Assembly in Winnipeg in August. That will be the same time that the General Conference meets there. August 15-22 are the dates. I hope that you and a lot of the other folks from your church will be able to be there.

We talked about quite a lot of things. We discussed some of the problems of a youth organization. One which would have been quite familiar to you was one brought up by Shirley Moyer. (She's from somewhere in Pennsylvania.) She said that they have a problem in their youth group in getting the boys to attend. When she said, "Girls are nice, but . . ." well, everybody burst out laughing and she was never able to finish.

We also decided to ask Robert Schrag to be the editor of MENNONITE YOUTH, which is the youth section of *The Mennonite*. He's from Newton, Kansas, but just now he's in Germany serving with the PAX program. He is doing publicity work there and editing Euro-PAX News, so we think he will be well fitted for the job. Until next summer when he gets back, Maynard Shelly will be the temporary editor. He's the one who writes those "Pencil Points" and he also works for the Board of Education and Publication.

I was glad to hear that you folks are starting to use the Youth Fellowship Manual. It will give you all the information you need to know on how to organize your youth fellowship according to the three areas which are Faith and Life, Service, and Fellowship. (Say, if you need extra copies, you can get them from the Mennonite Publication Office for 50 cents.)

You'll be interested to know that we are working on area manuals which will mean that there will be a special book for each area soon. Besides that Claude Boyer from Bedminster, Pennsylvania, has been asked to write a manual for advisors.

The budget for the coming year is $7,000. We feel pretty good that we have been able to reach our budget. This has been possible because everyone has done their share.

Well, that's about all that I can tell you in one letter. If you want to know anything else, please write.

Yours, Menno.

Every noble work is at first impossible. Carlyle

Going With Gering

WALDEMAR'S QUESTION

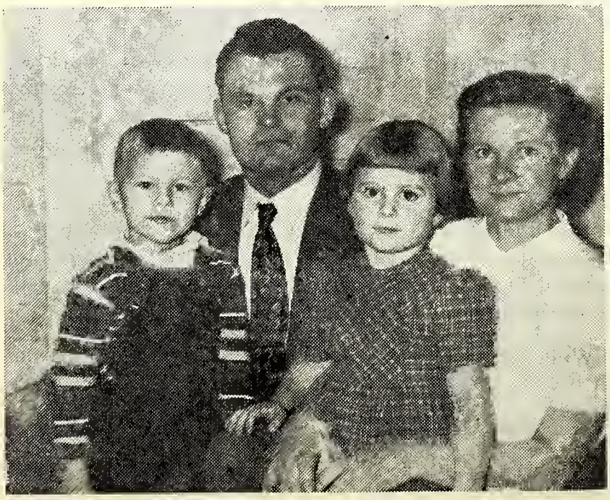
"Why doesn't the train come?" asked little five-year-old Waldemar for the fourth time in fifteen minutes, as he clung to his little "going away" present which was not to be opened till he was on the train. Was the present the cause of such restless questioning? No, I think not.

You see, Waldemar is the son of the Jakob Duerksens from Paraguay, South America, who spent almost four years in North America as students. Waldemar was several months old when they arrived in Winnipeg to attend Canadian Mennonite Bible College under the sponsorship and support of you young people through the Missionary Education Fund.

Can we imagine Waldemar's many necessary adjustments? As a baby he spent many hours traveling with his parents over Canadian "frontier" roads as they visited most of our churches in Canada. After two and one-half years in Winnipeg little Waldemar was uprooted and moved to Bluffton, Ohio, where his father studied for a B.A. in Education. The little boy could talk no English and Bluffton College doesn't offer a major in "Die Schoenste Lengevitch" so this was a hard experience, indeed. Furthermore, his prominence in the home was now shared by Elfriede, a baby sister.

Having a little sister to contend with can be a frustrating experience but on top of this grave adjustment the Duerksens moved again. This time Waldemar's new home was in Chicago where papa attended Mennonite Biblical Seminary during the fall of 1955. It seemed most of the people in the neighborhood were black, and they were so reckless and rough. Such new environments create anxiety feelings and cause children to dream strange dreams at night.

Papa Duerksen often left the family alone and went to visit our churches. In July he traveled among the Eastern District churches and in August he visited the Northern District. During December he came to the Western District where I was responsible for his itinerary.



Waldemar Duerksen with his sister and his parents.

Jakob would often say to me, "The people must be tired of hearing about South America." But wherever he spoke a deep appreciation and kindred fellowship sprang forth. I sometimes wondered why people would rather dash to a "booing" ball game than hear the vital Christian message he had for young and old alike.

Did we show them that we really loved them? Is little Waldemar's restless disposition which he acquired through all these adjustments in vain? I think the way you young people met the financial obligations for the Duerksens reveals in part, your love for them. But one cannot buy love. It must be given to be received. The full fruits of this project will be revealed in years to come. The Lord alone gives the increase.

It was difficult not to shed a tear as I told the Duerksens goodbye. They found it difficult to leave our land of plenty but the Lord was calling them to serve our people in Paraguay. I told them goodbye, perhaps never to see them again. Only God knows. They arrived in Paraguay two days before Christmas. Does this mean we will forget? Little Waldemar's words "Why doesn't the train come?" take on a new meaning for me. He seems to be saying, "Why don't you pray for us?"

Yes, Waldemar, I'll pray for you, and for your sister Elfriede, and for your papa and mama. And I'll tell all our young people to pray for you too.

"Lord, help us to remember the Jakob Duerksens!"

—William Gering

ENERGY FOR MISSIONS

There are striking examples in all Christian countries showing what one pastor can accomplish who devotes himself with conviction and enthusiasm to the cause of the world's evangelization. The methods which such pastors have employed are reproducible by any pastor.

The missionary pastor has abandoned the merely occasional missionary sermon, and makes missions the fiber and substance of his teaching. Scriptural habits of giving are cultivated. The people are taught to offer continual prayer for the extension of the kingdom of Christ.

The awakening and maintaining of the spirit of prayer is recognized as the first duty. Missions have a prominent place in the pastor's public prayers and this exerts a powerful indirect influence. Moreover, he gives himself much to prayer on behalf of the the world. Here lies the secret of his enthusiasm and influence. It takes spiritual energy to stir up spiritual energy. Only fire enkindles fire.

—John R. Mott, *The Evangelization of the World in This Generation*

Our Schools

BLUFFTON COLLEGE

The Men's and Women's Gospel Team Quartets made their annual deputation trips during the Christmas holidays from December 26 to January 1. The women's quartet toured the Midwest, while the men's quartet appeared in Pennsylvania churches. The programs consisted of selections by the quartet and a message from the speaker.

The women's quartet consisted of Onale Stucky, Berne, Ind.; Marjorie Lyons, Dayton, Ohio; Marilyn Blomgren, Chicago, Ill.; and Nancy Tritch, Findlay, Ohio. Speaker for the group was Helen Neufeld from Chicago, Ill. Miss Ada Lapp accompanied the group.

Comprising the men's quartet were: Gary Stenson, Carlock, Ill.; William Simmons, Dayton, Ohio; Marvin Dirks, Lombard, Ill.; and Neil Stretcher, Trenton, Ohio. Paul Selman of Peoria, Ill., was the speaker. An advisor accompanied the group.

Bluffton College and the First Mennonite Church of Bluffton will again jointly sponsor the annual Missionary Emphasis Period from January 11 to 15 this year. The theme chosen for special consideration this year is that of City Missions.

Speakers for the period will be Rev. Leland Harder, pastor of the First Mennonite Church in Chicago, and Dr. S. F. Pannabecker, president of Mennonite Biblical Seminary and former missionary to China. In addition the new General Conference film, "The Call of the Cheyenne," will be shown. The services on Wednesday through Friday will be held at the college. The Sunday morning service will be held at the First Mennonite Church.

The program is as follows:

Wednesday, January 11—
- A.M.—Leland Harder, "City Missions"
- 7:15 P.M.—Leland Harder, "City Missions" Illustrated

Thursday, January 12—
- A.M.—Leland Harder, "City Missions"
- 8:15 P.M.—Students, "Why I feel led to be a missionary"

Friday, January 13—
- A.M.—S. F. Pannabecker, message on missions.
- 4 P.M.—Faculty discussion led by S. F. Pannabecker on "The Relation of College to Missions"

Sunday, January 15—
- A.M.—S. F. Pannabecker, morning message
- P.M.—Film, "Call of the Cheyenne"

CANADIAN MENNONITE BIBLE COLLEGE

On Saturday, December 10, we enjoyed a banquet which had been planned by the Fellowship Committee. The families of the teachers and married students were also there. The theme of the banquet was "Peace," and Rev. D. Janzen led us in a devotional message on the true meaning of Christmas. Following the banquet we all left for the Bethel Mission Church to attend a program put on by the Music and Literary Societies. The young people of the Winnipeg Mennonite Churches also attended this program. The program contained such musical numbers as the "Virgin Slumber Song" sung by the Ladies' Chorus and conducted by Katie Bergen, "Hark How the Bells" and "O Tannenbaum" sung by the male octet, and a solo "No Room in the Inn" by Vernon Neufeld. The highlight of the evening was the presentation of the play, "Peace I Give Unto You." Members of the cast were Tina Klassen, John R. Friesen, John Neufeld, Otto Dirks, and John Bergen. We left for our respective homes that evening feeling greatly blessed.

On Sunday evening, December 11, the college choir presented its annual Christmas concert. The first part of the program consisted of a series of Christmas chorals and older arrangements from Bach's time and before, such as "Vom Himmel hoch da komm ich her," "Break Forth, O Beautious Light" from Bach's Christmas Oratorio, and "Dank sagen wir alle" the closing chorus of Schuetz's Weihnachtsgeschichte. Rev. Poettcker brought the message. The second half of the program was a Carol Service at which time the choir rendered such well known carols as "Suesser die Glocken nie klingen" and "Leise rieselt der Schnee" as well as lesser-known Christmas songs such as "Christ Was Born on Christmas Day" and "How Unto Bethlehem." Following the program the young people of the First Mennonite Church served us a lunch in the church basement.

MENNONITE BIBLICAL SEMINARY

Dec. 16 marked the end of classes for the year 1955. Many of the students were ready to board trains for home by evening. The last bus ride home from Bethany Seminary was made on the new Congress Street Expressway, which we have been observing under construction the last several years.

On Sunday, Dec. 11, Dr. A. E. Kreider spoke at the Woodlawn Church. He spoke on "The Opened Scriptures" in keeping with the observance of Bible Day. In the evening of the same day the students staged a panel discussion on evangelism.

The Christmas Season seemed to be ushered in in a real way on Sunday, Dec. 11, when the Rockefeller Choir and the Moody Choir both presented "The Messiah." A number of the students and faculty attended the renditions.

During the week a number of Christmas parties and programs were held. The Lake-Lawn Block Club held a party for the children in the Woodlawn Church. The Women's Fellowship also had their program on Dec. 12th. Each of the women were to invite a guest and to bring one item on the program. The Bethany Seminary All-School Christmas program was held on Dec. 15th.

Leo Driedger, who is now enrolled in the Seminary, received his master's degree in Sociology at the University of Chicago on Dec. 16th.

MCC news & notes

DROUGHT IN NEULAND

The last year was very dry in the Chaco. All the colonies had drought last year, but Neuland was particularly hard hit. Now, this year is proving even worse. Last year Neuland reported 151 mm. rain from September to December; this year there has been only 59 mm. It is so dry that the farmers simply cannot plant any crops or work in the fields.

September to March is the time of year when rain is needed to plant, sow, and grow the crops. Add to this the heavy frost of this past August, and the hardship in Neuland becomes apparent.

Although there is drought throughout Paraguay, the villages of Menno, Fernheim, Volendam, and Friesland have had a little rain and are faring a little better.

US ADDS GRAINS TO SURPLUS FOR DISTRIBUTION

Four grains, wheat, corn, rice, and beans have been added to the list of U. S. surplus foods which are available to voluntary relief agencies for distribution among the needy abroad.

At the present time these four items are available in the raw only. The agencies are petitioning the U. S. government to process these foods—wheat into flour and corn into corn syrup—but this needs further negotiating.

This additional food is made available under the same regulations which gives dairy products—milk powder, butter, cheese, etc.—to the voluntary relief agencies: the items are available as long as they exist in surplus and the U. S. pays ocean freight only where the recipient government admits the items duty free and provides inland transportation.

The MCC relief workers in Jordan, Korea, Indochina, Formosa, India, and Indonesia will be able to use these grains to good advantage as they work among the refugees. In order to make this available to Jordan and Indonesia (one-half million refugees in Jordan; 93,000 refugees in Celebes, Indonesia) MCC must pay the ocean freight since the U. S. government subsidizes relief agencies only in shipping clothing to these two countries.

NURSE TO MEXICO

Eleanor Mathies, R.N., Cottam, Ont., left Akron, Pa., Dec. 19 to join the MCC unit in Mexico. She will work in the regional hospital which serves both Old Colony Mennonites and the Mexicans around Chuahtemoc.

This is Eleanor's second term with the MCC in Mexico. She was in Voluntary Service from Aug., 1949, to Nov., 1950, when she served as a nurse in the rural areas. She is now replacing Orpha Leatherman, R.N., Danboro, Pa., who had to leave Mexico because of illness. The Mexico unit still needs another nurse.

Eleanor is the daughter of Abram and Elisabeth Mathies of Cottam, Ont. She is a member of the Essex United Mennonite Church.

THE ANGLO-INDIAN COMMUNITY IN CALCUTTA

The situation among the Anglo-Indians in Calcutta has been considered an emergency by the relief agencies in India, and Edward and Helen Benedict, of MCC are now assisting with the relief work among this group.

Calcutta is a city of seven million, and refugees are still coming in. Approximately one-third of the employable men cannot find work. Overcrowding is the rule rather than the exception. The condition of the 25,000 Anglo-Indians in this city is perhaps the most unenviable of all. It is not uncommon to find ten and fifteen persons living in a single room. Undernourishment has brought on disease, the greatest scourge being tuberculosis.

The Benedicts have helped a number of families to get their children in schools, find work for the father and secure medical help. Presently 384 families have been investigated for need and registered with the MCC. They receive cards which entitle them to food and clothing distributions. To date 400 lbs. of milk powder per week, 2300 lbs. of cheese, and four bales of clothing have been given to these people. The total number represented by these families with cards is over 1000.

Bookmarks

Church Woman's Place

HOW TO BE AN EFFECTIVE CHURCH WOMAN by Carolyn P. Blackwood. 189 pages, Westminster, $2.50.

For leaders of our women's groups this book is basic to meet problems that arise. For the less active it is a definite challenge to use their energies for the Lord's work. This study is based on the author's own experience as a pastor's wife, and on questionnaires sent to ministers and laywomen. These represented churches of all denominations and sizes in both city and rural areas.

Beyond being a loyal church member and an example of Christian love, the church woman may serve as an active church worker, a regular church officer, a missionary promoter, an interchurch leader, an assistant to the pastor, a leader in group worship, a planner of programs, a chairman of meetings, a raiser of money, and a Christian steward. The author devotes a chapter to each phase of work and offers a wealth of helpful suggestions to attain success in them.

Mrs. Blackwood emphasizes the necessity for enlisting new leaders, not by forcing them into places of leadership, but by prayerfully seeking the leading of the Holy Spirit, that there may be no bungling in the Lord's business.

Of the leader in group worship she says, "Preparing to lead a devotional service does not call for professional skill; but it does take for granted a warm and hearty experience of Christ's redeeming love."

A strong spiritual emphasis distinguishes this book, and the pertinent Scripture references at each chapter head are refreshing and thought-provoking.

—Mrs. LeRoy Weidner

Associated Mennonite Seminary Plans Discussed

Plans for uniting efforts in theological education through the proposed Associated Mennonite Biblical Seminaries were reviewed in a two-day conference convened at the Atlantic Hotel in Chicago, Dec. 21 and 22.

The preliminary decisions of the investigating committee were reviewed and the proposed plan of co-operation was examined. General approval of the proposed plans in principle were voiced. The problems associated with the selection of a site as the location for the project were deliberated.

Conference sessions were directed by a steering committee composed of Arthur S. Rosenberger, Chairman of the Board of the Mennonite Biblical Seminary; S. F. Pannabecker, President of Mennonite Biblical Seminary; Nelson Kauffman, Chairman of the Board of Education of the Mennonite Church; Paul Minninger, President of Goshen College Biblical Seminary; and C. N. Hostetter, Jr., Chairman of the Mennonite Central Committee, who served as presiding officer for the conference.

In addition to the steering committee, nineteen other representatives from the General Conference of the Mennonite Church of North Amrica and seventeen from the (old) Mennonite Church participated in the conference. The Brethren in Christ Church was represented by Erwin W. Thomas, Manager of the E. V. Publishing House. Other attendants authorized to observe and report were Reuben Short, Moderator of the Evangelical Mennonite Church; A. P. Toews, Missions Secretary for the Evangelical Mennonite Brethren; and Henry H. Janzen, Moderator of the Mennonite Brethren Church.

The meeting voiced general support for Mennonite co-operation in theological education and urged to continue negotiations toward the establishment of Associated Mennonite Seminaries.

Into the Beyond

CHRISTIAN HIRSCHLER of Paso Robles, Calif., and member of the First Church, was born October 2, 1879, and died December 4, 1955. He was a charter member of the First Church.

HENRY DYCK, member of the Willow Creek Church of Paso Robles, California, recently deceased, was born in Beatrice, Nebraska, February 13, 1894. He is survived by his wife, Margaret, five sons, and four daughters.

Jottings

—**West Zion Church, Moundridge, Kan.:** We commemorated the Lord's Supper on the Sunday morning of Oct. 2. In the evening Harold Buller, pastor of the Bethel College Church, Ben Rahn, pastor of the Inman Church, and Maynard Shelly, secretary of the Board of Education and Publication, spoke on "The Believers' Church." Oct. 16, evening, we had an all-German service; Frank H. Epp, Altoona, Man., spoke to us on "Einer Trage des Andern Last" (Gal. 6:2). A group of five women attended the Western District Women's meeting in the First Church, Beatrice, Neb. Mrs. J. R. Duerksen was the speaker at the Mission Workers Banquet. Oct. 30 we welcomed into our fellowship Mrs. Eugene Bachman and Mr. and Mrs. Dale Jantzen. Newest babies in our church are Debra Rae, born to Raymond Unruhs; Carol Ann, born to Pastor Harris Waltners, and Dennis Carl, born to Robert Benders. Nov. 13-18, Roy Roth, president of Hesston College, gave a series of meetings. Great blessings were received during his ministry. On Nov. 20, we had our Harvest Mission Festival. Rev. and Mrs. Walter H. Dyck were the speakers.—Corr.

—**First Church, Pretty Prairie, Kan.:** Ben Rahn, pastor of the Inman Church, held special services here Oct. 30 to Nov. 6. Oct. 23, Walter H. Dyck brought reports of his work in South America. Because of the large number of children, we conducted children dedication services twice this year. A very interesting report on "The Believers' Church" was given by members of a panel composed of J. W. Fretz, Ben Rahn, and Pastor Nyce. Our Choral Society presented the eighth annual rendition of "The Messiah" on Thanksgiving Day. Recently Harry M. Detwiler of Souderton, Pa., gave a report by word and picture of his trip to our mission fields. Our missionaries, Rev. and Mrs. Harold Graber, are planning to take a course in French while here on furlough. Dec. 12 members of our church, with the aid of the portable canner, canned 1,642 cans of beef, pork, and lard. Jakob Duerksen, a student from South America, was a guest speaker at our C. E. program. Our Bethel Fellowship banquet was held Dec. 30, our annual business meeting Dec. 29. On New Year's Eve our students home on vacation gave a program. The Sewing Society sent small gifts to the patients at the Mental Hospital at Larned.—Mrs. P. J. Goering, Corr.

—**Bethany Church, Kingman, Kan.:** During the absence of our pastor, P. P. Tschetter, who was then attending the Prophetic Conference in Winona Lake, Ind., D. J. Unruh, North Newton, and Ed. Stucky, Moundridge, served us with the Word on July 10 and 17. Pastor Tschetter also attended the "Believers' Church Conference" in Chicago, Aug. 23-25. Communion services were held Aug. 28. On the evening of Sept. 11, Herman D. Graber, Pretty Prairie, showed slides of several disaster stricken areas. Revival meetings were held Oct. 2-9, with missionary Irwin R. Wedel, Jackson, Miss., as speaker. In this connection, our annual Harvest Mission Festival was held with Miss Helen Kornelsen, missionary to India, showing slides of her work the evening of Oct. 9. Sons were born to Mr. and Mrs. Theodore R. Voran; Mr. and Mrs. Paul J. Voran; and Mr. and Mrs. Philip J. Graber; a daughter to Mr. and Mrs. Clemens Ewy. Aug. 14, Patricia Kaufman of this church, became the bride of Wayne Warner of Burr Oak, and Nov. 6, Annette Soft of this church became the bride of Darrell Dean Stucky of Pretty Prairie. The Ladies' Annual Mission Society meeting was held Nov. 3. On Nov. 13 we were fortunate in having Mrs. Harold Graber, missionary to Africa, as the morning speaker. Pastor Tschetter held revival meetings in Walton, Kan., Nov. 13-18. Our annual business meeting was held Dec. 6. Jake Duerksen, missionary to South America, was our guest speaker the morning of Dec. 11.—Willard M. Voran, Corr.

—**Butterfield Church, Butterfield, Minn.:** A film entitled "The Street," was presented by our Christian Endeavor Society Sunday evening, Nov. 13. The film showed how the street of forgotten men became a highway to heaven. Sun-

(Continued on next page)

day evening, Nov. 20, our pastor, Ed. Duerksen, gave a short report of his trip in South Dakota where he held a series of meetings in the Hutterthal Church, near Carpenter, and where he attended the Northern District Minister's meeting at Freeman. The service on Thanksgiving morning consisted of responsive readings, purposive prayers, directive devotions, stimulating songs, and a meditative message. The following Sunday, Sam Fast, missionary to the Chippewa Indians at Ponemah, Minn., brought the morning message entitled, "Wanting, yet not in want" (Ps. 23:1). In the evening we were privileged to have with us missionary Aron Jantzen from the Leper Asylum in Champa, India. He spoke and showed colored film and souvenirs of India. Our church met for its annual business meeting the evening of Nov. 28. On Sunday, Dec. 4, a Harvest Mission Festival and a fellowship dinner were held, with guest speaker Missionary Harold Graber of the Congo Inland Mission, with which our General Conference is affiliated. In the morning Missionary Graber spoke on "Vision, Compassion, and Decision," a threefold prerequisite for effective mission work. In the afternoon his message dealt with the present day attempt to introduce the indigenous church in the Congo, Africa. In the evening he stressed the importance of attaining and maintaining the biblical principle of balance between evangelism and Christian education in missions. He also showed films pertaining to the Congo. In the evening of Dec. 5, our senior mission society sponsored a fellowship supper in the church basement for the society members and their families. About 40 were present. Harold Graber conveyed words of gratitude from the Congo women for the past words and deeds of kindness shown by the many women's mission societies in this country. He also showed slides of the Belgian Congo. Our society then presented gifts of money and clothing to the Graber family as a token of love and appreciation of their work.—Willis Linscheid, Corr.

—**Flatland Church, Quakertown, Pa.:** We plan to start building an addition to our church building this spring. We are very much in need of Sunday school rooms, since all our classes are held in one unpartioned room, except for the beginners. Richard Ratzlaff from the Huntingdon Valley mission project, (N. E. Philadelphia project) brought a challenging message in our worship service Nov. 13 in the absence of our pastor who preached at Roaring Springs Church. A Union Thanksgiving service was held in the Bethany Church in Quakertown, Nov. 23. A challenging film, "Workers Together with God," was shown and special music was provided by the Herstine trio from Flatland and the Bethany Youth Choir. Dec. 18 our choir, under the direction of our pastor, presented the cantata, "The Dawn of Christmas." Pastor Denlinger instructed five young people in a catechism class; Jean Frei, Myrna Basinger, Grace Herstine, Ruth Herstine, and Harold Frei joined church on New Year's Day after having completed the period of instruction.—Jane Herstine, Corr.

—**Grace Bible Institute, Omaha, Neb.:** The Board of Directors and Advisory Council members, together with the auditorium building committee, are concentrating on the new auditorium which is to be erected on top of our present basement chapel for which funds are being raised. The Board of Directors at their regular fall business meeting also appointed a planning committee. This committee is delegated to study plans for a long-range building program on the campus of Grace Bible Institute. A $15,000 goal was reached at our annual fall Bible Conference and Grace Fellowship Day. One-half of this amount is earmarked for the new auditorium. The GRACE ACRES project launched last spring, in which the proceeds from acres of grain and livestock are also designated for the new auditorium, will exceed $2,000. The GRACE ACRES project is again being promoted this year by Council members for the same purpose in hopes of reaching 1,000 acres by next summer. Several additional thousand dollars in cash have also been contributed to this cause by interested friends.—Corr.

—**East Swamp Church, Quakertown, Pa.:** Mr. Benjamin Simmons is recovering from an operation at a convalescent home. Prayers continue for Mrs. Paul Barndt who is critically ill in the hospital with a heart attack and stroke. We dare not limit God's power when we think of our weakness. He meets all needs fully for His glory. We received $83.57 from missionary thank offering boxes which was sent to stations in Arizona. Mr. and Mrs. Hobey Lowrance were with us Sunday, Dec. 11, showing pictures and relating of the Lord's work with the Missionary Aviation Fellowship. A candlelight service was presented by our intermediate C. E. Dec. 18. The Sunday school gave their program honoring Christ's birth Dec. 25 with numbers by the new junior choir. Decisions will be made on church enlarging at our congregational meeting Jan. 3.—Corr.

—**Silver Street Church, Goshen, Ind.:** At the annual family night the film, "The Call of the Cheyenne," was shown in our church. This was sponsored by the Women's Missionary Society on Sunday evening, Nov. 20. The film portrays the mission work of the General Conference Mennonites among the Cheyenne Indians in Montana and is very interesting and informative. Another feature of the family night service was the dedication of the canned and fresh goods which was contributed for Bluffton College and Mennonite Biblical Seminary. Approximately 175 quarts of canned goods was donated for this cause. A son, Kent Allen, was born to Mr. and Mrs. Allen Yoder, Jr., on Nov. 6. Hans Wiehler, from Hamburg, Germany, now a student at Goshen College, spoke at the Sunday evening service on November 6. He told of the experiences and history of the German Mennonites and related it to the problems they face at the present time. The Middesingers, a choral group from Middlebury and surrounding communities, presented a sacred concert in our church on the evening of December 4. The youth fellowship enjoyed an interesting program and a period of fellowship and refreshments as the guests of the young people of the Eighth Street Mennonite Church on Dec. 11. Raul Garcia, an Argentine student at Goshen College, showed pictures and spoke of the work of the Mennonite Church in Argentina, especially among the young people. The Christmas program presented on Dec. 18 was entitled "The Question," which asked individuals of all ages, "What does Christmas mean to you?" By portraying what Christmas meant to various ages, from toddlers to teen-agers and even adults, the true meaning of Christmas was eventually realized. The youth fellowship planned and organized this program. Dorothy Koerner was the narrator and Phil Yoder portrayed the inquiring reporter. Following the Christmas program the young people went caroling, at the conclusion of which they were served refreshments in the Peter Larimer home.—Corr.

—**First Church, Caldwell, Idaho:** As in many other parts of the country, the first cold blasts of winter arrived early in Caldwell. During November house warmings were held in the new homes of the Earl Wyatts and the Menno Kliewers. Dr. George Speake of the Moody Bible Institute of Science, who was sponsored by the Caldwell Ministerial Association, presented a series of illustrated sermons in the high school auditorium. Our church participated in the Union Thanksgiving Service. During the winter months the Women's Missionary Society is meeting in the Sam Ulrich home. Clothing for relief was packed and shipped, and divided curtains for the church basement were made. Officers elected for the coming years are pres., Mrs. L. Sprunger; vice-pres., Mrs. Menno Kliewer; sec.-treas., Mrs. Leonard Schmidt; social com., Mrs. Kliewer and Mrs. Henry Wiens. At the annual meeting on Dec. 12, the following officers were elected: trustee, Abe Huebert, and treasurer, Earl Wyatt. The constitution was amended to include the Sunday school superintendent on the church board, and the decision made to purchase new hymn books. Sunday school officers elected to serve us in 1956 are Menno Kliewer as Sunday school superintendent, Leonard Schmidt, assistant, and Mrs. M. Kliewer was re-elected as secretary-treasurer.—Mrs. Lyman Sprunger, Corr.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

Christian Liberty

H. D. Burkholder

Our Board of Missions Looks to the Future

John Thiessen

Volume 71 Number 3 January 17, 1956

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STRONGER MEN

Oh do not pray for easy lives;
Pray to be stronger men.
Do not pray for strength equal to your powers;
Pray for powers equal to your tasks.
Then the doing of your work shall be no miracle;
But you shall be a miracle.
Every day you shall wonder at yourself;
At the richness of life that has come to you
By the grace of God.

—Phillips Brooks

THE MENNONITE

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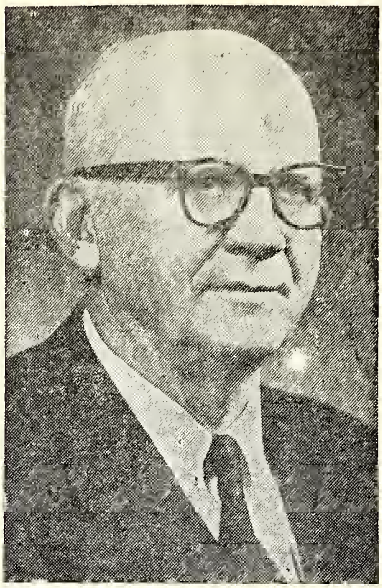
Leaves for Africa



Rev. John Thiessen, executive secretary of the Board of Missions, left Wichita, Kansas, by plane on Saturday, January 14, on an extended trip, which will take him to the Belgian Congo under the auspices of the Congo Inland Mission, of which the General Conference Board of Missions is one of the four co-operating boards.

Rev. Thiessen's trip will take him via Chicago, Paris, Monrovia, Liberia, and Leopoldville in the Belgian Congo. He expects to spend three days at each of the latter two places before moving on directly to the mission stations of the Congo Inland Mission, after about January 24. From Chicago he was accompanied on this mission tour by Harvey A. Driver, secretary of the Congo Inland Mission, and G. Loewen, from Steinbach, Manitoba.

Rev. and Mrs. Thiessen were missionaries in India from 1921-1949, and at present have a son, Dr. Arthur Thiessen and family, on that field at Champa.

During his absence from the Mission Board office, administrative duties will be the charge of Miss Wilhelmina Kuyf, assistant to the executive secretary.

Rev. Thiessen requests the prayers of the churches and members of the General Conference for this important venture, particularly also for the 36 G. C. missionaries in the Belgian Congo, with the people they serve and the mission staff, who will have a heavy load of responsibility, during his absence.

Of Things to Come

Jan. 15-Feb. 12—Emphasis on Christian Ministry

Feb. 15—Ash Wednesday (Lent begins)

March 30—Good Friday

April 1—Easter

April 27-29—Joint Inspirational Conference, Berne, Indiana

June 7-11—Northern District Conference

Aug. 8-15—Ministers' and Church Workers' Retreat

Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.

THEY WALK TO CHURCH

How far would you walk to church? Here is a short paragraph from our mission field in Oklahoma. Most of us probably would not think church is important enough to walk four miles. Brother August Schmidt writes:

"We have been encouraged by faithfulness of some of our Indian people. That is especially true of some of the older members in the church. An older grandmother started to walk to our Thanksgiving service, but she caught a ride to church. Her daughter, granddaughter, and baby walked four miles to church that day. Another couple and their daughter walked four miles to church that same day. The small number attending church on Sunday morning is because many have no way to come but to walk."

Farm Opportunity

55 Cow A Grade Dairy with 160 acres land under Aberdeen-Springfield Canal System in General Conference Mennonite Community. If interested write to O. D. Becker, Aberdeen, Ida.

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

FAMILY WORSHIP

At a recent meeting of the Committee on Education in Church, Home, and Community, it was recommended that special attention be given this year to the establishing and revitalizing of family worship. The Committee hopes that families may be stimulated to such worship periods; that information may be furnished on methods of family worship; and that some appropriate material may be provided for such use.

In our age perhaps finding a time when this period of worship can be quietly observed in an unhurried manner will be one of the major items to be considered. Many find that the early morning hour, perhaps just before or just after the breakfast hour, the best time. Others will choose some other suitable time, but certainly it should be possible to find or make such a time.

Methods and plans vary greatly, but in general should include a portion of God's Word, perhaps some comment or discussion, and certainly a prayer together. As many of the family as possible should have a part. It should be kept from becoming merely a form but each period should be as fresh and new as the day itself.

A regular Family Altar can do much in keeping a family together. "The family that prays together stays together." It can send each member forth into the day with a cheerful heart and fortified to meet the day and its tasks. It can give strength and faith to meet discouragements and difficulties; it will make conscious the fact that there is One who walks by our side. It will sweeten and enrich the family ties and will direct the children in the ways of the Lord. It will strengthen the influence of Sunday school and church, and make each one conscious of their spiritual blessings and duties. It is the most important appointment of all—the appointment with God. No parents should rob their children of this blessing and help.

BLACK CHRISTMAS

It comes as somewhat of a shock to hear so many radio announcers refer to "Black Christmas." But with over six hundred automobile fatalities over the last Christmas weekend, the Christmas season has certainly been darkened for many families. The whole nation has become alarmed as the increasing number of automobile accidents takes its toll of lives. With desperate effort the number of fatalities was kept down somewhat over the New Year holiday, but even so stark tragedy entered many homes during this season.

Everyone knows that drinking makes dangerous drivers, and that a large per cent of accidents are the direct result of such drinking. Yet we keep right on manufacturing, selling, and advertising over the air, with all allurements possible, the glory of alcoholic beverages. For shame!

Another cause of accidents is the type of automobiles now made. While manufacturers brag about the high horsepower, high speed cars they produce, the newspapers record the deaths that have occurred as a result of too much power and speed. Would it not be sensible to attach to cars a simple mechanism which would prevent them from traveling beyond a given rate of speed?

Many of our roads are inadequate for the number of cars now on the highways. Improvement in roads has certainly not kept pace with improvement in cars. Money spent for drink or war purposes could far better be used to improve our roads.

Every driver should be doubly careful, calm, alert, and unfrustrated. Killing over six hundred people in a single weekend is frightful business. Christmas is too holy and too sacred a day to have to be labeled "Black Christmas."

THE CHURCH YEAR

This term is frequently used to designate the various special days which the church usually celebrates in one form or another. But we can all help to make this year a CHURCH year by resolving, and carrying out the resolution, to give ample time, thought, and support to the work of the church.

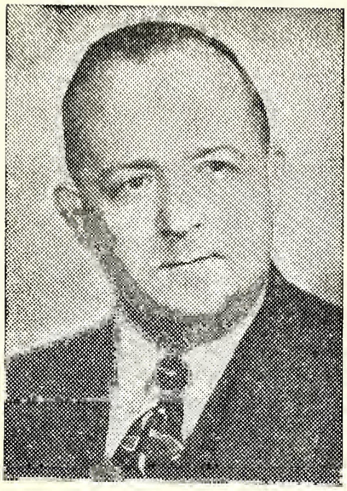
The church stands committed to God and His cause throughout the world. It stands for deep spiritual living, for high morals, for devout worship, for reverence and Christian living in daily life. It is committed to the preaching of the Good News at home and abroad, and seeks to lead souls to Christ and to win ardent followers for His cause.

The church stands committed to the proper religious instruction of its children. It seeks to hold and guide the youth in the ways of God. It is definitely concerned about evangelism both in the immediate community as well as to the ends of the earth.

But the church is composed of people. It cannot accomplish its tasks where the members will not support and help. The business of the church is more important than any other business. Let's not talk merely of this being an "election year" or another "boom year"; let's make it in the real sense a CHURCH year. Seek FIRST the kingdom of God, then other matters will find their rightful place.

Christian Liberty

H. D. BURKHOLDER*



H. D. Burkholder

"Is it right for a Christian to dance?"

"Is it wrong to play cards?"

"How can I tell what's wrong and what's right?" These and similar questions are being raised by many Christians. First of all, it must be made very clear that salvation cannot be obtained or attained by turning from worldly pleasures. No one is lost because he drinks, smokes, attends the movies or the dance. No one is sent to hell because of what *he does*, but because of what *he is*. Man is a sinner by nature (Ps. 51:5; Rom. 5:12). His sinful acts are but an outward expression of an inward condition (Rom. 3:10-18). The unsaved go places and do things because of an unregenerate heart. The extent of their dissipation may depend upon their background and environment.

When a sinner receives the Lord Jesus Christ as his Savior, he is born again (John 1:12, 13), declared righteous (Rom. 3:24-28), and delivered from condemnation (Rom. 8:1). A miracle transpires as "old things . . . pass away, and all things . . . become new," 2 Cor. 5:17. The miracle did not take place because of what the sinner gave up, but because of what (Whom) he received. (See Eph. 2:8, 9.) To be sure, salvation has both a positive and negative aspect. The Thessalonian Christians not only "turned to God," they also turned "from idols" (2 Thess. 1:9).

The word of God challenges every believer to live a holy life (2 Cor. 7:1); a life of separation (2 Cor. 6:17, 18); to avoid every form of evil (Rom. 12:9; 1 Thess. 5:22); to be filled with the Spirit (Eph. 5:18); to walk in the Spirit (Gal. 5:16); to walk in love (Eph. 5:2) and to walk in the light (1 John 1:6, 7; Eph. 5:8-15).

The Bible is silent on many subjects. It does not mention every modern temptation. Its broad warnings deal with general principles of Christian living rather than a specific practice. Every Christian is exhorted to live an exemplary life, void of offence, to the glory of God (Acts 24:16; 1 Cor. 10:32; Phil. 1:10).

The question of Christian Liberty or the problem of rights and wrongs in Christian living, have posed a perennial problem. The Apostle Paul writes extensively on the subject. To the Corinthian Christians he said: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not," 1 Cor. 10:23. Christian Liberty was not a question of *lawfulness*, but of *expedience* and *edification*. There are many things in life, lawful in themselves, which fail to edify. However, according to 1 Cor. 8:1 "love edifieth." What lawfully pleases may represent a selfish interest. It has been said, "To the extent that pleasure is personally selfish, it is also pleasurably empty." It is also written, "Let no man seek his own, but every man another's wealth," 1 Cor. 10:24. Someone may say, "I'll do it because it's not harmful," when he ought to say, "I'll not do it because it's not helpful."

Christian Liberty must be governed by *love*. A Christian must never indulge in that which may be destructive to another. Love is to be his prompting motive. Whatever the pleasure or habit, whatever the act or the companionship, it must be accepted or rejected on the basis of *love*. Knowledge (1 Cor. 8:10, 11) considers selfish interests, while *love* considers the interests of others.

The Apostle Paul was willing to regulate his life by a principle which reverenced God and respected others. He declared, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," 1 Cor. 8:13. We can modernize Paul's motive by reading in its place anything that constitutes a question of Christian Liberty.

The Apostle was also willing to enjoy former temporal liberties in order that his brother might enjoy greater eternal reward. In all questions of conduct he was willing to regulate his liberty by love. It was his conviction that all of his life should be lived for the glory of God. "Whether, therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," 1 Cor. 10:31. It seems preposterous to associate a born-again, resurrected, new creature in Christ with the harmful pleasures of the world. Surely, such a person cannot be conceived of as asking God's blessing upon the wineglass, the dance, the theatre, card playing, luxurious extravagances, Sunday desecrations, etc.

The writer realizes that one extreme of Christian Liberty leads to license, while the other extreme leads to legalism. Neither is right and both are wrong. The believer is under grace and grace means liberty. However, it is a liberty under the compulsion of love.

To tempt a weak Christian is an awful crime. If Christ was willing to die for him, should we not be willing to deny ourselves of personal rights for his sake? It is written: "When ye sin so against the brethren . . . ye sin against Christ," 1 Cor. 8:12. Therefore beloved Christian friends, "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak," 1 Cor. 8:9.

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*Pastor, Grace Church, Dallas, Oregon.

Political Refuge in West Berlin

MARCUS SMUCKER

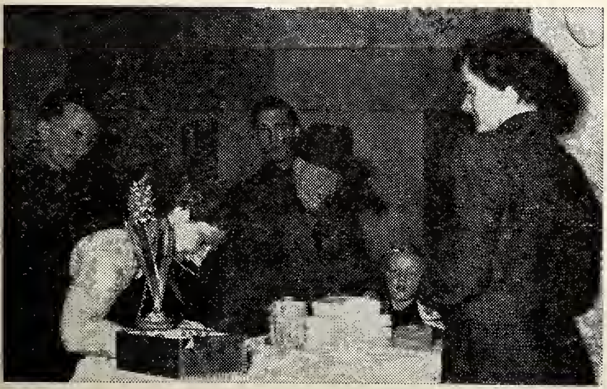
The last five months of my PAX term I assisted in the refugee aid at Menno-Heim in Berlin. It seemed very strange to me, an American, to live for five months in a city where political barriers prevented me from coming and going as I liked. But, as I learned to know the refugees who came to Berlin, I also learned to recognize and accept those barriers.

Approximately 12,000 refugees from the East Zone cross into Berlin each month. Not all of these people come for political reasons. Some leave the East because they are criminals and want to flee their governments; others leave because they do not like to work, and they know if they come to the West they will be supported by the government; there are also those who leave the East because of the living conditions there. However, the largest percentage of those who cross do so to save their lives. Very poor living conditions, fear and lack of freedom are probably the strongest factors in the Mennonite refugee's decision to flee. There are still approximately 800 Mennonites scattered throughout the East Zone. Slowly this number dwindles as they continue to cross the border into the West.

Menno-Heim is the Berlin Mennonite and MCC center for Mennonite refugees. There is seldom a time when there are no refugees in Menno-Heim. Sometimes there are no families crossing for several weeks or a month, but at other times there may be several families in one week.

It is always interesting to notice the difference in the people after they have been at Menno-Heim for several days. When they arrive they are nervous and upset from the strain and fear of crossing. After they are there for several days, they are completely different. I remember particularly one man.

One Saturday noon he left his home in the East Zone to travel to Berlin. He wanted to see about the possibility of bringing his family to Menno-Heim to stay while they were refugees. He intended to return to his family a day or two later and bring them out with him the next weekend. Suspecting that he might be leaving as a refugee, the Communist officials searched him very carefully while he was enroute to Berlin.



Food distribution at Menno-Heim, Berlin.

When he arrived at Menno-Heim he was very worried. He was afraid to return to the East; they might not let him through the next time. Still he did not want to leave his family behind lest something happen to them. The torment of worry and fear was so great that he could hardly eat or sleep. Finally he decided to take the risk and go back to the East with the hope that he could soon return with his entire family. We, too, were very concerned about him until he and his family arrived safely at Menno-Heim.

Here in America again I think on these things. I remember the hunger which makes the refugee's face light up at the sight of good bread and cheese. I see again the radiant faces of Mennonite refugees as they gathered to sing hymns at Menno-Heim one Sunday; I remember the fear which makes a man leave all his possessions and home and bring his family to a new country, penniless and dependent. "Freedom of speech, freedom of worship, freedom from want, freedom from fear"—it is important that we use these blessings thankfully for they are given to us by God. Many are not blessed as we are.

One Year in Tokyo

The story of MCC's first year in Tokyo centers around young Japanese. Yoshitaka Kiyona, a senior in the School of Pharmacy of Tokyo University, came to the Center as an interpreter. The Wingerts were able to interpret for him the love of Christ and Kiyona-san has now dedicated his life to Christian service.

Tohoro Ishii came to stay at the MCC Center while he attended Tokyo University. He too became a believer. Then Keiko Miyohara came. Her Communist remarried mother made her home life in Hagi impossible, so this 16 year old girl left her home and came to Tokyo. Finally she came to MCC.

The handyman and carpenter at the MCC compound is Genzo Arai, a mature Christian who offered to give his services free.

These four young Japanese Christians with the Norman Wingerts and Melvin Gingerichs compose the present MCC family. They and other young Christians or earnest seekers have a regular Sunday evening Bible Class. And there is seldom an evening when there is not a new attendant who introduces himself by, "I have come to learn about Christianity."

A second project is the daily milk distribution at Ueno. Every evening for six months two to six MCC folks give hot milk to an average of 150 homeless people. Ueno is the downtown railroad station, and the haunt of Tokyo ragpickers. The broad stone

(Continued on page 56)

Bookmarks

Our Believing World

MAYNARD SHELLY

In religious thinking most feel that a man has to be a fundamentalist or a modernist. But perhaps there are other points of view which are ways between these extremes. In fact, William Hordern describes a total of eight schools of thinking about theology in his recent book, *A Layman's Guide to Protestant Theology**, which is in itself a portable theological seminary.

In the brief space of this book, he summarizes the main points of orthodoxy as expressed by the official creeds of the church and fundamentalism as it arose to defend orthodoxy against the secular philosophies inspired by the return of interest in Greek thought. Liberalism as it strove to reconstruct Christianity at the end of the last century so that the Christian faith could be interpreted to the modern world comes in for its chapter as does neoliberalism which tries to ramake liberalism after the blow that World War I brought to all optimistic views.

Finally, we also condense our way through the European and American neo-orthodoxy which rediscovered orthodoxy but retained many of the insights accumulated during the liberalism honeymoon.

Out of this kaleidoscope of doctrines Hordern chooses to forge a faith which he calls modern orthodoxy. It is a point of view that agrees with fundamentalism that orthodoxy needs to be defended, although it feels that the statement of faith should not be frozen in the thought forms of the past. Though modern orthodoxy welcomes the desire of liberalism to re-express the ancient truths in terms that people in the modern world understand, yet it feels that liberals have often lost the truth in shedding certain forms of expression.

Modern orthodoxy feels that reason must be used in religious thinking. It would accept the critical study of the Bible, though it takes seriously the orthodox belief that there is a special revelation through the Bible; that Jesus is the unique incarnation of God; and that man is sinful.

To report further on the theological ideas summarized in this book would be to reduce them to an unrecognizable form. Yet a number of quotations in each school will indicate the stimulative insight of the authors.

About orthodoxy he says, "The Resurrection was the one thing the early Christian could not deny and still consider himself a Christian." "Faith does not mean, for Paul, believing something, although of course some belief must be involved in it. Faith is rather a giving of oneself." Regarding the atonement he says, "The Church never held a council on this doctrine, as it did on the Trinity and the nature of Christ. No one doctrine has been held from the beginning, and hence it is difficult to speak of the orthodox position." In this same sense there is no orthodox position on the doctrine of revelation.

Mentioning the Mennonites as belonging to the larger group of sectarians which issued from the Reformation, he points out that such groups are actual threats to orthodoxy because of their doctrine of the Church and their suspiciousness of the doctrine of salvation by grace which has been used by many in the church for not living the Christian life.

Most helpful to those who think they are fundamentalists and to those who think they aren't fundamentalists is the discussion on this defense of orthodoxy. Of the fundamentalist Hordern says, "His primary interest is the preservation of orthodox Christianity, and he has chosen to make the doctrine of the errorless Scripture his first line of defense."

On liberalism this observation is made, "between 1914 and 1918 liberalism died in Europe. America at first could not understand the strange theology of Barth and Brunner that was born across the Atlantic, but after the depression of 1929 it commenced to search its own soul."

For those people who want to think or rethink their beliefs about God and the Christian faith this scholarly Canadian minister of the Presbyterian Church gives us a grand assist. This layman's guide is certainly required reading for all ministers and for those laymen who have some background in theology.

Film Review

Instead of reviewing a film or filmstrip this week I would like to mention a number of resources which every church using audio-visual aids should have. These resources could be available in the pastor's study or some other place determined by a local group. In reviewing films in *The Mennonite,* in the limited space that is used, it is not possible to give you all the information you would like to have.

I would suggest five resources that each church in the United States should have. The first four of these are free. The catalog of the ***Religious Film Libraries*** includes a listing of films and sound filmstrips. There are nine of these libraries in the United States from which you can rent these films and sound filmstrips. You can secure this catalog from Religious Film Libraries, 220 West Monroe St., Chicago 6, Illinois. The ***Association Films, Inc.*** has four centers in the United States. You can secure a catalog of religious films from Associated Films, Inc., 79 E. Adams St., Chicago, Ill. Moody Bible Institute, 820 N. LaSalle, has a number of films and filmstrips available. It would be well to have this catalog too. The Society for Visual Education, Inc., 1345 Diversey Parkway, Chicago, Ill., has a catalog of slides and filmstrips available. This group does business through area jobbers and would be happy to tell you the closest dealer in your area. I would like to mention a final source. *The Division of Christian Education,* National Council of Churches, 79 E. Adams St., Chicago, Ill., has printed a comprehensive resource guide on audio-visual aids. The 3rd edition sells for $5.50 and the supplement to the 3rd edition sells for $1.75. These contain evaluations of most of the films, slides, and filmstrips that are available and also tells you where you can secure them. A church can join the Visual Education Fellowship, 79 E. Adams St., Chicago 3, Ill., for $10.00 a year. This will entitle you to the last two items listed and also monthly evaluations as new materials appear.

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*Macmillan, 222 pages, $3.50.

I would also suggest that you keep the reviews in *The Mennonite* available. The Board of Education and Publication may be able to make these available for you later in printed form. I have found it helpful to clip the reviews and paste each one on a single sheet of a loose-leaf notebook. I then arranged these reviews alphabetically. If you save your copies of *The Mennonite* you may not want to use this method.

I would like to mention three resources that are available in Canada. There are others in additional but these are three that can be used. *General Films Limited,* 810 Confederation Life Bldg., Winnipeg, Manitoba, Canada, has a comprehensive catalog of films and filmstrips. They have a rental service. *The Visual Education Committee,* The Presbyterian Church in Canada, 63 St. George St., Toronto 5, Canada, also has a visual aids catalog which includes slides, filmstrips, and films. *The Visual Aid Library,* Rosthern Bible School, Rosthern, Saskatchewan, Canada, has quite a number of filmstrips available on a rental basis.

It would be helpful if someone in each church would take the responsibility to secure these sources so that when we refer to them in our reviews we would not have to go into as great detail.

—Paul Shelly

Our Formosa Workers

Mr. and Mrs. W. C. Voth, Lena Peters, Martha Boschman, Marie J. Regier, and Harold Becker of MCC.

Flashes of Thought

A Shepherd's Gift

Walter Gering

Surely he was not going to present that little lamb as his gift to the Christ Child! It would be mockery; at his very feet were these other two choice lambs, spotless in their beauty. How could he believe that the little Christ Child would be happy with his gift? Others were bringing gold, frankincense, and myrrh; the best that they had. Should not he do the same? Why not bring one of those little lambs at his feet; the ones with their white, fleecy wool?

Yet there he stood, out in the meadow gazing into the heavens. High up above shone that one brilliant star. With glowing face, filled with wonder and awe, he stood, staff in hand, holding to his bosom the little lamb, the outcast of the flock. There was no mistaking the thought passing through his mind. He was dreaming of the Babe of Bethlehem. Like the wise men of old, he was anxious to present his gift.

But why give Him the black one? This was the lamb despised by the whole flock, pushed aside as an unwanted creature. His fleece was shaggy and torn; his black stood out in sharp contrast to the lovely purity of the rest. He was the blemish in the flock, seen by all who passed by. Always he stood out as one who did not belong. How these other little lambs hated him.

Yet, it was true—he was the black sheep of the flock, rejected by all. Maybe that was why the little shepherd boy loved him so. His heart had been won by this unhappy, unwanted lamb. Others would not have him. But the shepherd boy loved the little fellow. Day by day, as he nestled him to his bosom, the shepherd boy felt himself drawn to him. He was in love with this poor little black sheep.

That night as he stood out in the meadow, gazing at the star he dreamed of the Babe at Bethlehem. Like the wise men of old, he presented the best that he had, this little black lamb whom he loved so dearly.

Only an inexpensive card; one of the thousands delivered during the Christmas season, depicting the nativity scene. Yet what a message the shepherd boy brought. What have I given of the things I love most dearly?

LORD, RECEIVE MY LOVE

Do as you would be done by, but don't parade your good deeds with a brass band. —John F. Cowen

OUR BOARD OF MISSI

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By the grace of our Heavenly Father another very busy and spiritually fruitful year has passed. Our Lord's cause, which we have willingly made ours, has prospered. Our Board of Missions could send out twenty-seven workers, of these nine were new missionaries. You, as mission friends, have been real co-workers in remembering this great cause in your prayers and in sending your contributions to meet the material needs. Our Board has not been able to do all that was envisioned when plans for 1955 were made. Now our Board of Missions has prayed and planned for 1956. We are sharing here some of the decisions of the Board of Missions meeting, November 30 to December 3, 1955, as the Board envisaged the work in 1956. Very much was deliberated upon, discussed, and weighed. To have only four days for such great work makes them indeed days of agonizing.

Here are some of the conclusions reached by your representatives on the Board of Missions, brought to you in the form of resolutions as they were finally adopted.

The first forenoon, during which the Board of Christian Service met with us, was given to report on South America by Brother Walter Dyck. He and Mrs. Dyck, spent nearly a year with our people in Uruguay, Brazil, Paraguay, and Argentina. They also visited our mission field in Colombia. This report led to weighty discussions; especially on such matters as the new Bible College (seminary) which we and the (old) Mennonites expect to open in April, 1956. Conclusion was that we want to keep on working together with our South American brethren; but we do not want to tell them what to do. They must and will make decisions as they feel it is best for their conditions there. We want to help; but making decisions and implementing them is their work.

It was resolved that we make available a $1500.00 grant for the Montevideo, Uruguay, seminary project in 1956.

Readers will recall that Brother and Sister Calvin Flickinger have been called to go to our mission field in Colombia; but their entrance permit has not yet come. However, in view of an expanding need for an evangelical witness in South America as a whole, the Board decided to ask the Flickingers to go to Costa Rica to study the Spanish language.

Our work in the Belgian Congo is growing fast. Christians are counted by the thousands. The Congo Inland Mission Board feels that two brethren should go there to counsel with the missionaries and African church leaders on the problems of the church, such as indigenization, etc., and the C. I. M. Board set aside $3,000 for this purpose. Mr. Driver, the secretary-treasurer of C. I. M. is to go, and our Board then passed the following resolution: "That the Board of Missions send John Thiessen with H. A. Driver to visit the Congo Inland Mission field early in 1956 to counsel with the missionaries and native church leaders regarding the setting up of a field organization and the building of an indigenous church."

With respect to Colombia our Board passed the following resolution: "That we express appreciation for the contribution of Voluntary Service workers in Colombia and encourage the continuance of Voluntary Service help in Colombia."

We rejoice with our Vermitlungs Komittee (laison committee of Paraguay which represents our Paraguay colonies to us and us to them), that two new Bible Schools in Volendam and Neuland colonies can be opened. For this and other work, Mr. and Mrs. Jakob Duerksen of Fernheim Colony left for Paraguay December 20th. Brother Duerksen has been trained in our General Conference Mennonite schools in North America.

We had hoped to have Brother A. G. Neufeld who

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*Executive Secretary, Board of Missions

Our Missionaries in Japan

First row, L. to R.: Martha Giesbrecht, Beverly Boschman, David Voran, Douglas Voran, Esther Patkau, Beth Renae Thiessen, Richard Derksen, Evangeline Derksen, Patricia Unruh, Judith Unruh, Anna Marie Ediger, John Kenneth Ediger.

Second row, L. to R.: Paul Boschman and Lawrence, Lavern Boschman, Anna Dyck, Lois Voran and Debra, Leonore Friesen, Peter Voran, Peter and Mary Derksen, Robert and Alice Ramseyer and John Mark, Verney and Belva Unruh and Paul Edward, Ferd and Viola Ediger and James Allen, Ruby, and Bernard Thiessen, and Royce Bernard.

OOKS TO THE FUTURE

was on an eight month evangelistic tour in our colonies, with us but he could not come. His work among our people was spiritually most fruitful. Many people found our Lord. The Board passed the following resolution: "That we express our appreciation to Brother A. G. Neufeld for his ministry to the people of South America which the Lord has blessed richly, and our regrets that he was unable to attend our meeting here."

Language study is one of the first tasks of a new missionary on any field where a different language than his mother tongue is used. The Wycliff Translators teach prospective missionaries the technique of how to get a new language. So our Board decided: "That we aim to send as many newly appointed missionaries as possible to the Wycliff Translators for about two months study."

Many of you, our readers, know and love our Brother J. J. Esau. The Board of Missions Committee on Evangelism recommended to employ Brother Esau for 1956. This the Board accepted. So if you desire Brother Esau's service please send invitations to our Mission office, 722 Main Street, Newton, Kan.

The sound motion picture film *The Call of the Cheyenne* has been seen by many of our churches. Our Board passed the following resolution with respect to our film committee on which two Board members serve: "That the Film Committee be commended for its work and authorized to continue, keeping contact with the Visual Aids Committee and others interested in the same line of work."

The Executive Committee of the Women's Missionary Association attended our Board of Missions sessions. The chairman, Mrs. D. P. Ewert, read a very good report of the W.M.S. The Board then passed the following resolution: "That we accept the report of the Women's Missionary Association with heartfelt appreciation for their wonderful work in behalf of missions."

Voluntary Service has developed into a wonderful Christian outlet for our young people. Many of them who have served have received a real missionary vision through such service, and have said from the depth of their heart: "Here am I, Lord, send me." After Miss Leola Schultz gave a fine report of the 1955 VS work the Board passed the following resolution: "That we commend the Voluntary Service work program directed by Leola Schultz and appropriate $2,500 for the summer program of 1956.

Our church in India is growing and our Christians there desire to keep contact with our churches in America. Of course we want to keep contact with them in the best way possible. We are therefore very glad to tell our constituency that our church in India expects to send Mr. and Mrs. Samuel Stephen to our General Conference sessions in Winnipeg, August, 1956. Brother Stephen is a Christian of long standing, an ardent church worker. He was my associate in conducting the Jagdeeshpur High School in my days, and has, since our leaving India in 1949, worked with Rev. S. T. Moyer until now. Our Board passed the following resolution: "That our office work out the details of the coming of Brother and Sister Stephen to the General Conference sessions in August and that we think in terms of a visa of six months to a year in Canada and United States, details to be worked out by the time of our June, 1956, meeting. It is understood that ten per cent of the cost will be paid by the Indian Church Conference."

Our new field, Formosa, is a promising field for service and evangelistic work. Our hospital in Hualien is a great place of service. At present Dr. Roland Brown (son of Rev. and Mrs. H. J. Brown), is the doctor there; but his time of service is over. He desires to come home to study further along medical lines. Our Board has searched far and wide for a doctor to go to Formosa to take Dr. Brown's place. We are glad to report that Dr. Peter Pankratz of Mountain Lake, Minn., and Mrs. Pankratz have declared themselves willing to go. So our Board passed the following resolution: "That we express appreciation to Dr. and Mrs. Pankratz for their personal presence and report at our Board meeting and that we assure them of our continued prayer regarding their plan for departure for Formosa, trusting that they may be permitted to leave this country "as soon as possible."

Further about Formosa our Board decided "That we authorize the office to purchase the house in Formosa, for the Hugh Sprunger residence in amount of about $1,500."

Brother and Sister Wm. C. Voth have offered to stay in Formosa until 1957 so our Board passed the following resolution: "That we ask the W. C. Voths to remain in Formosa till 1957."

One of the very important aspects of the work of our Board is the budget. We are a faith mission, and our Board members are the stewards of what our church members dedicate in contribution. So after much discussion and weighing and prayer our Board in faith accepted a budget estimate of $650,000.We believe strongly that our Lord has put His approval in this budget. We ask all our church members, children, and youth to pray that this budget might be realized in 1956.

Just before the close of the Board session Miss Leonore Friesen, who has just returned from our mission field in Japan, with Miss Esther Patkau, came to give personal greetings from our workers in Japan. This was much appreciated by our Board.

The Board decided that our midyear Board session will be in Chicago. "That the next summer Mission Board meeting be held in Chicago on June 26-28, 1956, (Tuesday noon to Thursday night, inclusive)." And that the 1956 missionary orientation course is to be held in connection with the ministers' retreat in Winnipeg next August.

Please pray for our entire responsibility; for our missionaries, for our Board, and for us in the Newton office.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Jeanette Janzen Neufeld
Calgary, Alberta

Bert had a date. But, what could they do? That was—

The Big Problem

Bert had a problem. Yes sir, a real problem!

He'd had problems before; but then there had always been someone to ask, someone who would understand; like the time he couldn't get that algebra question, or the season he felt he needed new hockey equipment.

But this was different. Whom could he ask now? Who would understand? Mom wouldn't even listen. Dad would probably grunt and say nothing. Sis would roar with laughter. Tom, his best friend, had never had a problem like this.

It's hard enough for a fellow to get up enough nerve to ask a girl for a date, but it's more difficult to know what to do on a date.

To do, not to do, or what to do; that was the problem!

After much pondering and more thought-wandering in history class Bert decided to ask his father for the car. After all that's what most fellows did. They could go out for supper, go riding, and by that time it might be time to go home.

But Bert wasn't prepared for his Father's negative answer. Whatever would he do now? Who could have a date without a car? He had already asked Beth to go, so a solution to this dilemma must be found! But still whom could he ask?

All Mother ever said about dating was, "Now Bert, be a good boy!"

A good boy! What did "good" mean anyway?

"Don't be in too late." Dad was only concerned that his car would return unharmed to the garage. Sis thought he was too green to date.

Photo by H. Armstrong Roberts

Double dating is a lot of fun, too; sometimes even more so than single dates.

His minister was too busy planning his next sermon to notice that ordinary Bert might have a problem. The deacon thought that young people were foolish to date. Why in his day the whole family visited in the home!

This was Tuesday night. Wednesday was a long hard day. It seemed the road of life was covered with pitfalls and rocks. Sometimes he wished that he wasn't a Christian. It wouldn't be so hard then. Non-Christians could always go to a show or dance and unless they were out of money they had no worries. Bert just needed a plan of action. Without it he would feel self-conscious with Beth.

Dejected and disturbed, Bert wasn't too enthused about attending the usual Wednesday night young people's meeting. But everyone expected him, so he went.

What was the leader speaking about? It was something about "the need of a friend."

"We all need someone to talk to, to share our joys and disappointments and puzzling questions. Of course, Christ is the all-important One, but we also need a good Christian friend whom we can confide in."

At the conclusion he told the young people that he would be willing and available any time they desired to speak with him. He didn't say that he would have the answers to their problems, but together with God's help they would try to find solutions.

"Should I?" Bert wondered. "Would he laugh at my problem? It couldn't get much worse. I think I'll try."

So it was that Bert found himself spilling out his problem to the youth leader.

"You know, Bert," he replied, "all of us at one time or another would like to spend some time with a nice person of the opposite sex, but we wonder what to do with the time we do have together. It's a good thing that we do wonder, too. Too often dates are unplanned. Too frequently they aren't thought of in the proper way and, therefore, much too commonly we end up necking and petting, which leaves us with a bad taste.

"There is a danger too that we may only attend programs and services, letting others plan our dates for us. Life is too full and can be so rich that we should not be content to seek an artificial means of amusement when we can have 'homemade fun.' "

"But what kind of homemade fun can we have?" asked Bert. "Would the folks even want us home?"

"Yes, Bert, I believe that many times our parents would feel better if we had our dates at home rather than wondering what was going on in that parked car or dark side road. Now don't get me wrong. Most always everything is kept 'above board,' but parents can't help but wonder sometimes.

"Why not bring your date home and work on some hobby together? There are so many like leather work, copper tooling, shell work, wood burning, painting, or photography. You are able to have a good visit while you are doing these, too. Double dating or group dating is a lot of fun, too; sometimes even more so than single dates. It seems that it is easier to find a subject of conversation with more folks around. We learn from the other couple too. Table games are good for these dates, and so is playing and studying different records and composers.

"Her home would afford a good place to rent the kitchen for an evening to cook a favorite dish like fudge, waffles, pancakes, and hamburgers. This would help that demanding stomach of yours!

"Sports always are fun together. Bowling, tennis, skiing, skating, and roller skating are a few you might try. Picnics and hikes afford good times in fair weather. Concerts and symphonies are time well spent. Dates do not need to cost money to be worthwhile and pleasant. There are times though when we ought to just sit and discuss ideas, interests, and ideals. However, this should not be every date. Above all, Bert, I'd like to give you advice which helped me a lot when I was your age. Always pray before you go on a date. It counts for good times, good conduct, and learning to care more for one another.

"Most worthwhile things cost something. To make good marks you must study hard, perhaps even giving in to study instead of that extra football game. To inherit eternal life one must be willing to accept Jesus Christ as Savior and Lord of our life. The Christian life challenges us to the highest ideals and principles, giving our best and all. So, a good date takes planning and good sense.

"I'm sure that you have your own interests and ideas. Good! Be as original as you can. Dare to be different. Sitting and necking doesn't take much effort, it's doing that which is creative and uplifting which requires exertion."

REACTION

"The Big Problem" is one of two articles we are presenting to answer the oft-asked poser, "What shall we do on dates?" Here a number of practical helps are given.

Now what is your reaction? How do these ideas sound to you? Do you have others? Have you had any new experiences that you would care to share?

Write your ideas and comments in a letter and mail it to: MENNONITE YOUTH, 722 Main St., Newton, Kansas.

We will publish all worthwhile letters. We must ask, of course, that you sign your name (for all anonymous letters must be discarded) but we won't use your name if you do not so desire.

MENNONITE YOUTH

PENCIL POINTS

THE GOODS BOOK

Something just hit me.

It hit me between the decorative sofa pillows and the semi-porcelain dinnerware.

You see, I was paging through the Sears catalog, when I remembered a quotation from a Sears executive that I read in *Time* some weeks ago. It went like this:

"You could write thousands of words and not sum up the American way of life as well as the Sears catalog does. There it is—the American way of life: our clothes, appliances, all in one convenient book."

That's what he said. And that's when it started hitting me. The Bible in our American way of life is not the Holy Bible (neither King James nor RSV) but the mail order catalog. For this big, thick book describes a way of life. It is a manner of life that has nothing to do with the Christian life or the One who said, "I am the way, the truth, and the life."

But this weighty list of earthly wares proclaims the American way of life.

So much so that the "wish book" is being used by the United States Information Service as one of its weapons in the war of ideas with Communism. Copies are placed prominently in 225 libraries overseas, and people stand in line, not to order, but to ogle. In all these countries our market place picture book is soon read to shreds. But no matter. It is repaired and rebound again and again. And even in a dilacerated condition it can be sold for more than a new volume of the *Mennonite Encyclopedia.*

Such stories sound like tales told by Bible society colporteurs after their distributions of the Scriptures in neglected areas. But this is a different kind of holy writ, which editors are suggesting be dropped behind the iron curtain by balloons. Supposedly, this would be a type of revelation from heaven (which is in America or wherever there is a mail order office) to the heathen (those who know not the American way of life). Yes, the mail order catalog is the American answer to Marx's *Das Kapital* or whatever holy book the Communists have.

It portrays a way of life that millions in our world will never know. I can imagine a gaunt and bony, brown man in India peering at it. What does this man on the brink of starvation make out of the pages given over to weight control aids?

Look at the American way of life, all you students of religion. Flip through its pages and see the parade—clothes and more clothes; appliances and gadgets; armature growlers, ashtrays, air rifles, artificial fruit, badger traps, portable bars, dog houses, drink mixers, beer glasses—all a part of the American scene.

Count the pages in this paper emporium: 325 for women's clothing and accessories; 160 pages for the men. What does this mean? Well, we're not sure, but that must be part of the American mode too.

This portable bazaar found in almost every home is the American bible, and it promises to become a world bible. Note that it is in a very readable translation. In fact, you don't have to be able to read at all. Just look at its colored illustrations, from charcoal gray to blazer green, and you perceive its gospel.

Our folk lore tells about the homes that had only two books—the Bible and the mail order catalog. I seem to remember a tale, twice told, of a dying man who called for "the book" and his thoughtless children brought him the Montgomery Ward catalog which he had thumbed so often.

Perhaps, the catalog will be always with us. Let's hope that the Bible will be on top, not just for the sake of balance, but because it is used more and is more usable for our way of life.

Point: The mail order catalog is the *goods* book —but not the *good* book.

—Maynard Shelly

BOOK NOTES

Aid to Daters

WHEN YOU DATE by Esther Eby Glass. 32 *pages. Herald Press,* 35 *cents.*

This brief booklet for teen-agers deals in a straightforward manner with the problems of dating. It covers questions like when to begin to date, how to ask for a date, where to go or what to do, how to conduct one's self, and so on. Each section has been made interesting with a leading question.

Many good suggestions are given, as for example, double-dating, group-dating, having a youth meeting panel discussion about dating, hobbies to work on together, and places to attend.

The author expresses the conviction of the (Old) Mennonite Church that it is scripturally wrong to wear a gold ring. She also seems to suggest that 16 is the age to begin dating. Would you agree?

Vocabulary is easy and the entire booklet can be read in a few minutes. The opening paragraphs create interest and keep one reading; however, the ending seems too abrupt and almost leaves one hanging. But the strong points outweigh the weak, making this a sane book which every home should have and our young people should read.

Jeanette Janzen Neufeld

Our Schools

BETHEL COLLEGE

Dedicatory service of the new Adolph G. Goering residence hall for men at Bethel College was held Sunday, Jan. 15.

After a program in Memorial Hall featuring brief messages by the president of the college, the president of the board of directors, and a student representative, the group proceeded to the dormitory for the dedicatory prayer and the door opening ceremony. Following this service the residence hall was open to visitors.

This new college facility, made possible by a gift of 240 acres of Wichita land, by Adolph G. Goering of Moundridge, will house 100 students in addition to the family serving as resident directors, Mr. and Mrs. Willis Rich.

Upon returning from their Christmas vacation, Jan. 3, students occupied the new hall, vacating some of the buildings now being used as dormitories. All rooms are completely furnished with beds, study desks, chairs, built in wardrobe and chest of drawers. Floors are of asphalt tile with acoustical tile ceiling. The first floor features a large colorfully furnished lounge while the basement will have storage rooms, laundry facilities, and recreation rooms.

A series of Sunday afternoon radio programs sponsored by the Kansas Foundation of Private Colleges and Universities was announced by Pres. D. C. Wedel, of Bethel College, president of the Foundation.

To be broadcast over Station KFBI, Wichita, each Sunday from Jan. 8 to April 1, as a public service feature, these programs will present 13 Kansas colleges in a variety of musical programs.

The first in the series of half-hour programs beginning Jan. 8 at 3:30 p.m. featured the Bethel College a cappella choir with announcements by Pres. D. C. Wedel. Succeeding programs will present other colleges each Sunday at 3:30 p.m. through April 1.

The Trapp Family Singers, originally from Salzburg, Austria, were featured in the Bethel College Memorial Hall Series, January 14.

The Trapp Family Singers have become America's favorite musical family, averaging a hundred concerts a season from coast to coast. Their story has been told in book form by Marie Augusta Trapp, mother of the family, in the book, "The Trapp Family Singers."

Appearing at all times, both on and off stage, in the picturesque folk costumes of the Austrian Tyrol, the Trapps intersperse their a cappella singing of music ranging from pre-classical church airs and early motets and madrigals to lusty mountain yodels and rollicking folk songs, with groups of music played on the ancient spinet, viol da gamba and recorder—the latter an instrument which they restored to modern concert use, thus instituting a widespread vogue for recorder playing within recent years.

BLUFFTON COLLEGE

Six Bluffton students attended the Student Volunteer Movement Conference at Athens, Ohio, from Dec. 28 to Jan. 1. "Revolution and Reconciliation" was this year's theme of the conference which is held once every four years. Students who attended are: Marion Keeney, Mary Lin from Formosa, Kathleen Verhulst from Holland, Isaac Qutub from Jordan, and Ingrid Schulz and Edit Woelke from Germany.

A debate between Bluffton and Ohio Northern University was featured at the monthly Faculty Club on Jan. 2. Topic of the debate was this year's national debate subject: "Resolved that nonagricultural industries in the United States should guarantee their employees an annual wage." Bluffton students who represented the negative side of the debate were Marion Keeney and Edmund Leech. Ohio Northern was represented by David Bowden and David Wilson. Bluffton won the debate 2-1.

Vesper services are being renewed on the Bluffton campus with a Vesper service scheduled for Sunday, Jan. 22, at 6:00 p.m. Dr. John Hoffman, president of Winona Lake School of Theology, will be the guest speaker for the occasion. Dr. Hoffman is a son of Dr. J. A. Hoffman, former faculty member at Bluffton.

Dr. Robert Kreider, dean, attended the Mennonite Central Committee meeting in Chicago Dec. 29 and 30. Dr. Kreider is one of the two General Conference members on the MCC.

Professor Russell A. Lantz, director of the music department, directed the chorus in the District VIII Music Festival at Dover, Ohio, on Jan. 7.

CANADIAN MENNONITE BIBLE COLLEGE

From Dec. 15 to Dec. 20 the students were engaged in writing their final examinations following which many left for their homes for the Christmas holidays. On Saturday evening the entire student body divided up into seven singing groups and went carolling to various hospitals, homes, and the Manitoba Home for Girls. This is an annual event which we call Christmas Cheer. Following this the groups reassembled in the college chapel. Seated around the Christmas tree we sang Christmas carols, shared our experiences of the early evening, and ended the evening with meditation and prayer.

We are looking forward to moving into our new college building immediately after the New Year. Mr. and Mrs. John Wiens, who will be looking after the cooking and the upkeep of the building, arrived from B. C. The dedication service of the college took place on Jan. 8.

GENERAL CONFERENCE GOALS FOR 1956

The new folders containing information about the 1956 budget and contribution blank are ready. Church treasurers, as well as treasurers of Sunday school and C. E. groups and individuals who wish to send contributions direct to the Conference office, should use these contribution blanks. If your church does not have a supply, write to the Conference Treasurer, 722 Main, Newton, Kansas.

MCC *news & notes*

MCC ANNUAL MEETING

The MCC Annual Meeting convened at the Mennonite Home Mission in Chicago, Dec. 29 and 30. During the afternoon of Dec. 29, the representatives of the Mennonite constituent groups received reports of the past year's work. In the evening program the challenge of the Disaster Services, continuing aid to Mennonites and the 1-W program were discussed by Boyd Nelson, H. A. Fast, and Ray Bair. Eberhard Arnold of the Society of Brothers, told the story of that group. December 30 was devoted to planning for the coming year.

In the Far East the Relief Section operates units in Korea, Japan, Formosa, Vietnam, Indonesia, and India. Korea and Japan programs continue as during the past year. In Indonesia a new agricultural aid program on the island of Timor will call for a group of workers. The work in Vietnam will be built around the medical program begun late in 1955.

The needs of the half million Arab refugees in Jordan continue as the years of homelessness and unemployment go on. In Europe the MCC program operates in direct relief to refugees and displaced persons, particularly in Berlin, and in standing by our European brotherhood in their church program rehabilitation and spiritual reawakening.

RUSSIAN DELEGATION

The MCC also moved to send a delegation of three to visit Russia sometime during the summer of 1956. This delegation is to establish contact and fellowship with Christian people, including Mennonites, and discuss with appropriate government officials the possibility of ultimately reuniting family members in Russia with those living in Canada and South America.

AID TO PARAGUAYAN COLONIES

The Paraguayan colonies are suffering from drought for the third year, as was reported in previous news. However, the extreme need was eased somewhat by rains during the week of Dec. 20. The MCC moved that we apply for surplus commodities sufficient to care for the 1956 needs of the colonies as well as for distributions to Paraguayans in the immediate area, and that we keep in close contact with the relief needs of the colonies during this next year to find where our help is needed.

These three items highlight the Annual Meeting business, but they do not cover the scope. MCC is dedicated to service and this meeting discussed the 1-W program, how MCC could co-ordinate disaster services, the mental health program, Voluntary Service, and Mennonite Aid.

WORKERS SAIL FOR JORDAN

Robert and Virginia Lapham of Wyandotte, Mich., sailed Jan. 6 aboard the "Saturnia" for MCC service in Jordan. The Lapham's will serve at Irbid, north of Jericho. They will be assigned to the Near East Christian Council, another voluntary service agency, to distribute relief goods to the Arab refugees.

Robert and Virginia Lapham are members of the Methodist and Evangelical and Reformed Churches, respectively. During Robert's years in college he developed the conviction that agape love is the core of the Christian message. It has taken five years of appeals for him to get his 1-O classification. The tension and unrest of the refugees in Jordan at this time is another incentive to serve "in the name of Christ."

MCC UNIT RETURNS TO JERICHO

The MCC workers returned to Jericho by Jan. 1 after the rioting had subsided. They again will receive mail at Mennonite Relief Unit, Jericho (via Amman), Hashemite Jordan. The Akron office has not received further report on the extent of the damage resulting from the Dec. 17 riot.

CONSTRUCTION BEGUN AT BROOK LANE

On Nov. 30 the J. B. Ferguson Co. of Hagerstown, Md., began construction of the kitchen-dining room building at Brook Lane Farm. The two story concrete block building will provide kitchen and dining facilities for 85 people, food storage and preparation areas, and laundry facilities.

To construct and equip such a building costs $75,000. Nine Mennonite conferences east of Ohio are supporting this project.

The West room of the former barn at Brook Lane has been made into a library. Roger Sprunger, designer for Dunbar Furniture Co., Berne, Ind., designed the room, and Eldon Bargen, a member of the Brook Lane staff, directed the construction. The Dunbar Furniture Co. and six Sunday school classes of the First Mennonite Church in Berne contributed the 21-piece furnishings. Habegger Furniture Inc., also of Berne, contributed the lamps. Alumni and present staff members at Brook Lane donated tile floor and acoustic ceiling.

DISASTER ORGANIZATION IN CALIFORNIA

The Mennonite churches in California organized a disaster service to work in flood areas in northern California. On Dec. 29 Arthur Jost, director of the MCC West Coast Office, met with representatives from the various Mennonite churches to organize and plan their participation in the disaster cleanup. On Dec. 30 the Executive Committee elected visited Yuba City.

Yuba City, at the junction of the Yuba and Feather Rivers, is one of the worst hit. Here 280 homes were destroyed, 2000 seriously damaged and 4000 damaged. The Mennonite workmen will assist the aged and widows with cleanup. In Yuba City residents are not permitted to reside or cook in their homes. They may come and work during the day but join in mass exodus at night. The Red Cross feeds about 9000 persons daily.

Although closely integrated with the Red Cross, the Mennonites will work as a clearly identified unit. Because top Red Cross administrative officials had known the Mennonite disaster work in the Midwest and Eastern disasters, the West Coast representatives received a warm welcome for the services they offered.

Jottings

—**Tabor Church, Newton, Kan.:** Twenty-one linen kits were assembled and sent to Udall by the Tabor Sewing Society. Oct. 2 Elmer Ediger brought the morning message. Harley Stucky, Elmer Ediger, Virgil Peters, Art Goering, a Mr. Harms, teacher in Pretty Prairie schools, with Albert Gaeddert as moderator, presented a panel on peace the evening of Oct. 9. Members of our church with the MCC canner, canned 939 cans of beef, 85 cans broth, 54 cans lard in Hillsboro, Oct. 19. Harry Martens brought the Oct. 30 morning message on the topic, "Mexico," at which time our pastor, H. B. Schmidt, served in the Burns church in their Harvest Festival. On the evening of Oct. 30, the Lorraine Ave. Church Men's Choir brought a lovely message in song. Albert Gaeddert served us with a week of meetings, Oct. 23-28. The Walton juniors gave an Oct. 30 evening program for our Young Mission Workers.—Corr.

—**Friedensfeld Church, Turpin, Okla.:** The members of the Ladies' Aid had a Christmas party and revealed their secret pal. Names were drawn for the coming year. Some remodeling and painting has been done at the church recently. Dec. 4 we were happy to have Jakob Duerksen from Paraguay with us to bring the morning message. The first Sunday in December we had a nice Christmas C. E. program. The second Sunday of every month is open Sunday. The second Sunday of December was Sunday school class party night. The young people were in the home of Mr. and Mrs. Franzie Loepp, the catechism class at Rev. and Mrs. Koehn's home, one of the younger classes met at the home of Mr. and Mrs. Arnold Regier and there were three classes in the church basement.—Mrs. Chester Windsor, Corr.

—**Bethel Church, Inman, Kan.:** Nov. 24, Miss Helen Kornelsen showed pictures and told us of her work in India. The Youth Fellowship group of the Inman Church and our church sponsored a program Sunday evening, Nov. 27, by a group from the Halstead Church. Jacob T. Friesen from Beatrice, Neb., brought the morning message Dec. 4. Walter H. Dyck showed slides and told of their work in South America on Dec. 12. A son, Gary Dean, was born to Mr. and Mrs. Jake Plett, Dec. 8. A son, Roy Allen, was born to Mr. and Mrs. Marvin Doerksen of Chicago, Dec. 10. A son, John David, was born to Mr. and Mrs. Albert Balzer, Dec. 16.—Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** Thanksgiving services were held Nov. 25th with Pastor Sawatzky as speaker. The men's fellowship was held Nov. 28 with Robert Schmidt, weatherman from Helena, Mont., as special speaker. The annual Hilf-plan meeting was held here Nov. 29. Mission workers Christmas program Dec. 7, featured a candle-lighting playlet on Christmas gifts and carols. It was reported that 12 blankets were sent to Formosa as our November project. A group of men representing the Christian Service and Outreach Committee of the Student Christian Fellowship of Bethel College gave a program at the December meeting of the Christian Endeavor. The mixed choir sang the Christmas cantata, "The Song of the Angels" at the Sunday morning service, Dec. 18. The Men's Fellowship December meeting featured Pastor Sawatzky who spoke on "Christmas in Canada As a Boy." The Sunday school Christmas program was given Christmas Eve. The annual church business meeting was held Jan. 2. The portable MCC meat canner is to be here in January when we will can beef for relief.—Mrs. LaVerne Unruh, Corr.

—**Johannestal Church, Hillsboro, Kan.:** A Fellowship Farewell was held in the church basement Nov. 9 in honor of the Sam Ratzlaff family who have moved to Washington to make their home. During the month of November sons were welcomed into the homes of Mr. and Mrs. Clinton Ewert, Mr. and Mrs. Richard Bartel, and Mr. and Mrs. Bennie Schmidt. For our worship service on Thanksgiving Day we had with us Martin Duerksen, an MCC worker in Argentina. He brought the message in the German language. Jakob Duerksen, a student from Paraguay whom our young people have been supporting through the Missionary Education fund of the YPU was in our church on the evening of Dec. 6. He spoke to the young people of the Brudertal, First Mennonite, and Johannestal churches. A. E. Eitzen showed a film on the Holy Land at our C. E. program Dec. 11. The ladies of the church had their annual Christmas party in the church basement on the evening of Dec. 14. Catechism class has again started with J. J. Voth, our interim pastor, as instructor. The junior Sunday school classes gave a Christmas pageant on Christmas Eve. —Corr.

—**First Church, Hutchinson, Kan.:** J. E. Hartzler was with us Nov. 13-18, and gave us very inspiring messages. He also showed slides of his trip around the world. We had our Christmas program the evening of Dec. 24. Our joy cannot be too great for the gift God has given us in His Son Jesus Christ. Among other things, our minister said in a recent sermon, "Christianity is not only to be believed, but it is to be achieved. The closer our fellowship with our Lord and Master, the more we will see our own faults and respect our fellow men." Four members were taken into our congregation. Our junior choir occasionally sings for us in the morning worship. They enjoy having a part in the service; so do we. Nov. 20 we had our homecoming day and mission festival. Collection for foreign missions $399.02; relief, $414.03; church, $257.50.—J. H. Epp, Corr.

—**Hoffnungsau Church, Inman, Kan.:** "Blessed be the Lord, who daily loadeth us with benefits." Our church took part in the meetings at Buhler, Oct. 30 to Nov. 4, which were conducted by E. M. Yost of Denver. Our C. E. retreat was held at Camp Mennoscah Nov. 4, 5. Retreat theme: "Success in Christian Living." Erland Waltner and our pastor, Albert Gaeddert, led in topics and discussions. Nov. 6 Cecil Hinshaw filled the pulpit with a message from his recent travels and contacts in Europe and Asia. There was an informal discussion in the P.M., and in the evening he spoke on the subject, "America through the Eyes of Europe and Asia." The choirs have been reorganized and are having weekly rehearsals. The midweek Bible studies or family night are held each Thursday evening. The evening of Nov. 13, a panel discussion was held on the New Testament Church. P. K. Regier, Cornelius Krahn, and A. M. Gaeddert were the panel members. The books on the Believers' Church were used for study in the adult classes. The evening of Nov. 15, Alexander van Gilse, Dutch minister, shared with us the interests of the Holland Peace Movement. Our annual mission supper and mission sale was held Nov. 9, with a total of $1,727.11 as proceeds. The YPU banquet was held Nov. 25, with Bill Gering as guest speaker. Recent marriages: Rosalyn Warkentin to Richard Mills, from Presbyterian Church, Tipton, Iowa; Verna Voth to Harold Buller of the Zion Church, Elbing. Dec. 11 the seniors and juniors gave their Christmas C. E. programs. The juniors brought pencils, tablets, crayons, etc., for relief in Korea, Greece, Jordan, and other areas where our workers are located.—Mrs. J. V. Regier, Corr.

—**First Church, Clinton, Okla.:** George Kroeker passed away Nov. 17 from a heart attack. He leaves an empty spot in all our hearts. He died on his 58th birthday and the same hour as his birth. Henry Sawatzky also passed on Nov. 17. He had been ill for a long time. Although he had no family, he is missed by many relatives and friends. A union Thanksgiving service was held at the Methodist Church with all the churches joining. The young people had a Christmas party at the home of Art Nickel. Gifts were exchanged. The juniors had their party at Ewold Schmitt's home. Games were played and gifts exchanged. The Mission Society had a very good attendance at their sale; the money is divided three ways—foreign missions, church work, and club work. The Home Mission Committee met with our trustees, deacons, and Pastor Regier at Pop Hick's restaurant, Dec. 15. How thankful we are for our wonderful Christmas season.—Mrs. A. P. Schmitt, Corr.

—**First Church, Aberdeen, Idaho:** December is a very busy month with us. Beginning with the annual church meeting on down through the various organizations; reviewing the work of the past year and looking forward and laying plans for the coming year has occupied our attention. Of special mention might be cited the activities of the Sunday school which were climaxed in the Christmas programs rendered, and the groups which went out caroling. J. R. Barkman of Henderson, Neb., who was here in the interests of Grace Children's Home, held a service here. The Men's Brotherhood sponsored a program on Universal Bible Sunday. Our church choir rendered a cantata, "The Melody of Christmas," Sunday evening, Dec. 25. The church expressed their appreciation to Rev. Toews and family for their faithful service here the past 18 months, at a service arranged for that purpose. We wish them God's richest blessing as they minister elsewhere. At the same time we welcome Walter H. Dyck and family into our midst as permanent pastor. Our prayer is for a heavenly blessing as we look forward to their ministry here.—F. L. Wenger, Corr.

—**Alexanderwohl Church, Goessel, Kan.:** Rev. and Mrs. Harold Graber from the Congo Inland Mission brought us the morning message on Nov. 6. Alexander van Gilse of the Netherlands, sponsored by MCC, spoke on peace in the high school Nov. 16. Midweek services with classes for all ages have again been resumed. The young people had a Thanksgiving banquet Nov. 17. Nov. 13, the Burrton Church presented a program of illustrated Bible stories and songs. Mr. and Mrs. Andrew Buller celebrated their golden wedding anniversary Nov. 20. Tabor, Goessel, and Alexanderwohl

(Continued on next page)

young people had a joint C. E. program Nov. 20. Henry Hege of Geary, Okla., conducted evangelistic meetings Nov. 22-25. We had our annual Thanksgiving service and offering for missions. Offerings were brought by young and old. The adult C. E. had a "Family Night" program, Nov. 27. Walter Dyck brought us a message about our brothers and sisters in South America on Nov. 27.—Corr.

—**Inman Church, Inman, Kan.:** We are happy to have these people unite with our church: Mr. and Mrs. Wayne Belknap, Mrs. Helen Flo Smith, Miss Caryl Smith, Mr. and Mrs. Abe Nickel, Mr. and Mrs. Dan Preheim. New arrivals: a daughter to Mr. and Mrs. Leroy Heidelbrecht, (Glenna Wiens); a daughter to Mr. and Mrs. Walter Heim (Zella Marie Kornelsen): a daughter to Mr. and Mrs. Robert Stucky (Darlene Regier). Mrs. Justina Froese, Clinton, Okla., passed on to her reward Dec. 5. Harley King, of Filer, Idaho, was the guest speaker Dec. 4. On Dec. 10, four former PAX men presented the work through several talks. Several foreign students of McPherson College told of Christmas observances in their own countries at C. E. A musical Christmas program was given Dec. 18, and the Sunday school gave a program Christmas Eve. A catechism class was started Jan. 1. Annual congregational meeting was held Dec. 29. We raised our membership by 11, making a total membership of 207. The laymen have added two homes to enjoy morning services via public address systems.—Corr.

—**Meadow Church, Mingo, Kan.:** "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," Prov. 3:5, 6. As we approach another year let us take the Lord first in all things and we shall be safe. We were happy to have our young people who are away at school, and others, at home again. The children did well at our Christmas program Dec. 24, in the evening. We had our annual business meeting in the evenings of Dec. 28 and 29. Virgil Buller was elected as chairman of the board and Dan Epp as trustee secretary. The Mission Society met all day in the church basement, Wednesday, Jan. 4. Our pastor J. W. Bergen and wife are serving a small group near Vona, Colo., on a week day once a month. Those who were sick are all well again, for which we praise the Lord.—Corr.

—**Deep Run Church, Bedminster, Pa.:** David Tice who graduated from Bluffton last June left Nov. 9 for his two-year period in the service. Several availed themselves of the opportunity of singing "The Messiah" in the Souderton High School Dec. 4. The Sunday school presented their Christmas program in the form of a pageant Sunday evening before Christmas. Word was received that David Habegger has accepted a call from the First Church, Allentown, Pa. He is a brother of Mrs. Herbert Fretz. The choirs sang from the Fountain House, Doylestown, Pa., Dec. 23. The Youth Fellowship sponsored caroling Christmas Eve.—Corr.

—**Bethel Church, Marion, S. D.:** On Sept. 18, our church had Orlando Goering as visiting minister while our pastor was on vacation. In the forepart of November our church aided in the financing and work of the meat canning for relief which was carried out by the Mennonite churches of this community. John Thiessen, of North Newton, Kansas, was the speaker for missionary evangelistic services during the week of Nov. 20-25. During the forenoon services the Letter to the Hebrews was studied; this proved to be a rich blessing. Rev. Thiessen shared the inspiration of the Believers' Conference with us on Sunday afternoon. The W.M.S. met for their family night Nov. 30 at the Harvey Jantzen home; at this time the officers for the next year were elected. The annual business meeting of our church was held Dec. 13. On Dec. 24 the Sunday school rendered the annual Christmas program. In the absence of our pastor, H. J. Brown served our church on Dec. 26. His topic was "God's Love." Mrs. Peter S. Ewert was stricken with a paralytic stroke sometime ago; she is hospitalized at the Freeman Community Hospital; she shows slight improvement. A service of consecration and installation was held during the morning service of Jan. 8.—Corr.

Into the Beyond

JACOB PENNER, of Clinton, Oklahoma, and member of the Herold Mennonite Church, Bessie, Oklahoma, was born August 12, 1883, and died July 18, 1955.

The following were all members of the First Mennonite Church, Berne, Indiana, who passed on the last half of 1955:

ELLA SPRUNGER BURRY, passed away on July 20, at the age of 55 years.

EMMA HOFSTETTER SPRUNGER, 61, died on September 6.

ARLEY HABEGGER, 47, succumbed to a heart ailment on September 29.

DELLA NUSSBAUM LIECHTY, 59, mother of Irena Liechty, missionary in Africa, passed away on October 5.

BARBARA LEHMAN LIECHTY, 77, passed away after five years of invalidism, December 16.

FERDINAND STEINER, 72, passed away on Christmas afternoon after several months' suffering with cancer.

ONE YEAR IN TOKYO

(Continued from page 45)

steps of the park entrance and the cement sidewalks of the underpass are their bedrooms, and spread-out newspapers their beds. Mornings they melt away to tramp the streets of the world's third largest city; evenings they return "home" with their hundred yen (thirty cents) worth of paper and rag treasures. When the weather is bad, they don't eat, and when cold they sleep cold. Many of them are tough and hard, both in body and in character.

The regularity of the MCC ministrations to these people has developed a confidence among the ragpickers. It is an opportunity for the young MCC Christians to witness to the love of God by word and deed.

From these contacts at Ueno a number of cases have been rehabilitated. And a third project, the Home of Hope, was begun. Presently nine men who were formerly among the Ueno drifters are living in this home. They have found regular employment and now have regular meals and a home. Some of the men have accepted Christ. With these nine men the Home of Hope is now crowded, but there are still others at Ueno who seek admission.

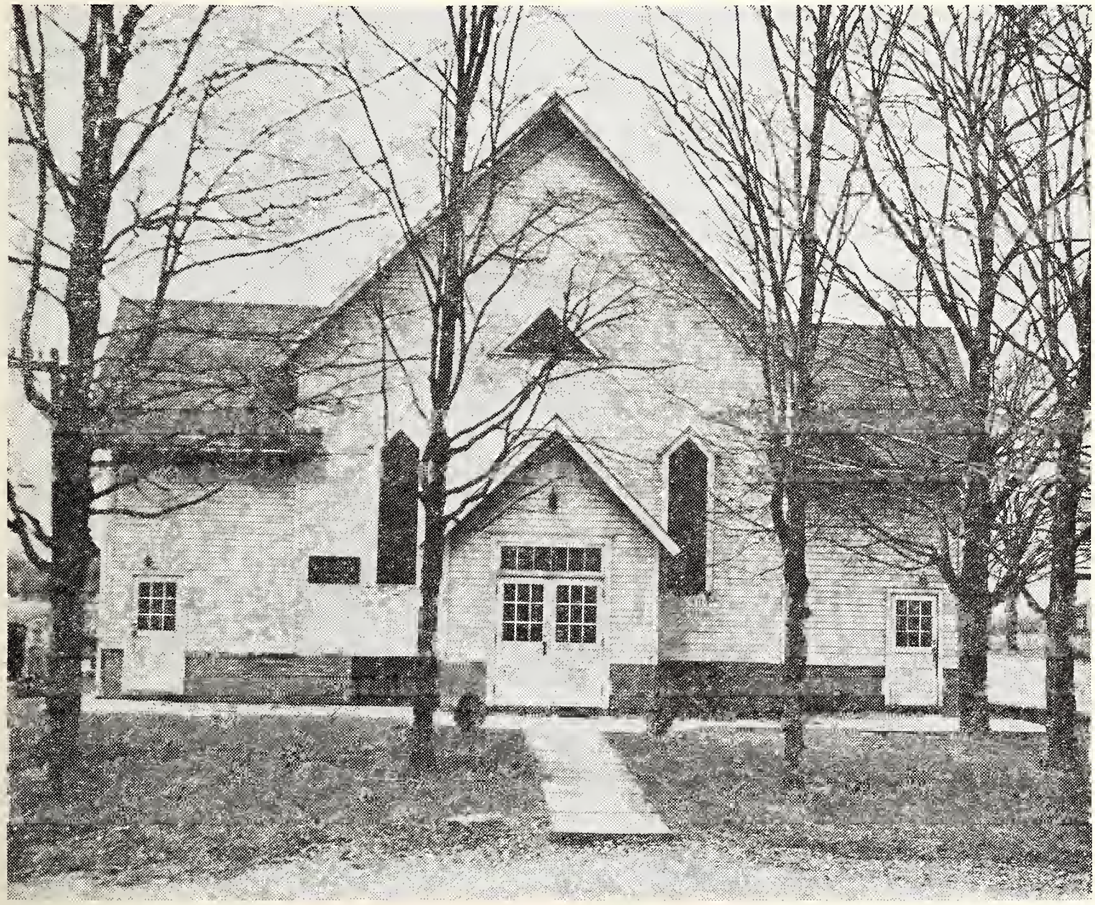
TOTAL 1955 BUDGETS RECEIPTS 90% OF GOAL

In response to the urgent appeal to the churches in December, total 1955 receipts for the work of the four boards of the General Conference came within 10 percent for the budget for the year. In next week's issue will appear a complete report.

A. J. Richert
Conference Treasurer

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



The Salem Mennonite Church, near Dalton, Ohio

Four Fields in One

Peter and Lois Voran

Notes on Eternal Security

John Schrag

The Minister as a Gracious Guest

Volume 71 Number 4 January 24, 1956

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THE COVER PICTURE

The Salem Mennonite Church is located about four miles from Dalton, Ohio. It is one of the Mennonite churches in the large Swiss settlement in that community. The church joined the General Conference in 1887. The church has supplied many students to our colleges. Present membership is around 225. James Reusser is the present pastor.

THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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THANK YOU

On behalf of the various boards, workers on the fields, and executive officers of the Conference we wish to express our heartfelt appreciation to you as ministers, congregations, and individuals for the fine contributions which you have made to the work of Christ as carried on by our Conference. We know the Lord will bless you richly in giving, for as He has said in His Word, "He which soweth bountifully shall reap also bountifully . . . for God loveth a cheerful giver." We also want to thank you for your prayers, your interest, and your well wishes.

Yours in Christ,

Olin A. Krehbiel,
Pres., Gen. Conf.

Of Things to Come

Jan. 15-Feb. 12—Emphasis on Christian Ministry
Feb. 15—Ash Wednesday (Lent begins)
March 30—Good Friday
April 1—Easter
April 27-29—Joint Inspirational Conference, Berne, Indiana
June 7-11—Northern District Conference
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.

Writers Wanted!

Some years ago a journalist stopped at Hannibal, Missouri, the sleepy little town where Mark Twain spent his boyhood. At a roadside stand one day he asked a white-bearded old proprietor if he had known Mark Twain. The reply was prompt, long suffering, a little indignant. "Sure I did," he replied, "and I knew just as many stories as he did, too. Only difference he writ 'em down."

We need people who will take the time and the trouble to write down the message God has given them. Sometimes people have written in to the office of the Board of Education and Publication to say that they are interested in writing and offer to serve in whatever way they can. This is always encouraging, but more often than not we may never hear from these persons at all.

We need people who have a Christian message and who have the ability to write it. Our children sorely need the guidance which can come to them through Christian literature. Young people also need the support of periodicals which set forth Christian beliefs and uphold Christian standards. What an opportunity the Christian writer has to combat the sensate adult literature of our day, and to give readers a reason for living and to promote the cause of Christ. Editors of church papers are in constant need of typescripts prepared by trained writers who can furnish feature articles displaying sparkle, who can supply newsworthy material possessing Christain values, who can write short stories in which Christian character and not mere chance works out the problems of living.

Particularly for the publication work of our Conference we need writers for articles, stories, curriculum, tracts, pamphlets, and books. If you are qualified to serve Christ in this way and would like to make your witness through writing, or if you know of someone else who could, write to us at the office of the Board of Education and Publication, 722 Main Street, Newton, Kansas.

—Willard Claassen

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

A CREATIVE WINNIPEG CONFERENCE

This year we direct our attention to the coming Winnipeg General Conference, August 15-22. But we must do more than direct our attention; we should also direct our hearts toward the event so that we might have a creative, spiritual experience.

For if we want this to be a spiritual conference we must give the Holy Spirit right of way in our planning, in our going, and in our lives. It can be a rich experience for us all if we approach the event in the right spirit—the spirit of prayer and expectation and dedication. Such spiritual blessings should enrich not only the lives of those attending but should reach out to all churches and all members.

We want this to be a creative conference. The various Boards should give careful thought and be moved with great visions and plans for the future. These inspiring visions must be shared and spread at conference that all may go forward together. We must launch out into the deep and expect great things from God. Our faith and courage needs to be strengthened and our wills more fully dedicated to the Will of God.

To have such a conference we need preparation and dedication on the part of members long before Conference convenes. The spiritual level of the conference will be largely the spiritual level of those attending. We need to see that the prayer channels to God are kept clear. God can do wonders with a group of consecrated followers who are seeking His will above all else. May there be much intercessory prayer for all officers and those connected with the Conference.

THE CHURCH'S "ERRAND BOY"

It is a rather common occurrence that a church—perhaps unwittingly—often makes its pastor a sort of glorified "errand boy." There are always a lot of little jobs in the church and community that need to be done, and since everybody else has their regular work why not ask the minister—who has not much to do (?)—to look after these matters. The Ladies' Aid has some job beyond the strength of a woman, the men are "busy" so why not ask the preacher to do it. Or some community club needs an active person to look after the details of a meeting so let the preacher take care of that—he has time. A car is needed to transport some group, or to meet a speaker, or to haul goods; call on the parson, his time is very flexible. No wonder some preachers are complaining that they have little time for effective study or proper pastoral care because the congregation is making errand boys of them.

Perhaps the minister himself is partly to blame for this situation. To be sure he should be concerned and interested in all kinds of community betterment projects. Nor should he ever forget that he is in a community to serve. But he does not need to take himself so seriously that he feels he must personally look after all details. The strength of a minister is his ability to delegate responsibility and leadership to laymen instead of thinking he must do all the work himself. He is an efficient minister who can get many people to work at tasks for the community good. That may be one of his finest services.

Church organizations should check to see if they have been making unnecessary demands with mere trifles upon the minister's strength and time. It is his main business to interpret the gospel and to lead men to accept it. He is first of all a servant of God and not the community's "errand boy."

SEEK PEACE, AND PURSUE IT

There are a number of danger spots in the world today where a slight turn of events may cause an outbreak of war. There is always the extreme danger that such local conflicts will flare up and ignite the whole world. The dire consequences of such an outbreak are terrible to contemplate. It would seem strange that, since the whole world knows something of the terrible destructiveness of our present bombs, we should be liable to allow ourselves to be drawn into a major conflict, since we are fully aware that it could mean the destruction of the whole world.

The leading nations are trying, in their own way, to seek remedies to forestall any such catastrophe. They have their own theories for accomplishing this. But their remedies are inadequate in getting at the root causes of the trouble. They seek to force through some settlement at the top instead of removing the cause of the disagreements.

But the churches need to feel their responsibilities, too. They can work for peace in several ways. For one thing, churches should make this a year when they definitely pray for peace. May the petitions of the faithful rise night and day that peace may prevail throughout the world. This would release a power unfamiliar to many of the world leaders.

Then again, a renewed effort should be put forth by the churches to spread the gospel of Christ everywhere throughout the world, civilized and backward nations alike. For this gospel is the true message of peace far more practical and more sure than anything the governments may set up.

The church cannot escape its responsibility to curb the world's danger spots.

Notes on the Question of

Eternal Security

JOHN SCHRAG*

Some time ago I was asked to write an article on the question of "eternal security." I hesitated to do so for fear that this would only intensify the already existing controversy over the issue, without achieving any constructive results. I am writing this now because of two reasons mainly: 1) the conviction that the issues involved are more serious than many people realize and 2) the belief that issues are never clarified by sidestepping them. Yet, even now, I would be deeply grieved if the results should turn out to be negative and no constructive purpose should be served. More especially—and this may seem inconsistent—I would very much regret it if some person who puts his sincere trust in the atoning work of Christ were made to feel insecure because of this article. I trust this will not be the result, for I realize that the real issue is not security or insecurity; the term "eternal security" is a misnomer.

By the term "eternal security" I mean the position that holds that when once a person is really saved, he cannot again be lost. Sometimes it is spoken of as "Once in grace, always in grace" or "Once saved, always saved."

In my opinion, this position has two basic weaknesses. The first is that it makes moral values and virtues meaningless. Take love, for instance, the greatest of virtues. Love is true only when it is freely given, without compulsion or necessity of any kind. But to say that it must be freely given implies that it could be withheld. If there is no possibility of withholding it, it is not freely given and is, therefore, not true love. Any kind of necessity would destroy the very nature of it. The same is true of loyalty and friendship. To be real, they must be freely given. What makes love and loyalty and friendship so valuable to us is precisely the fact that they could be withheld. The friend could be an enemy, but he chooses to be a friend. Take away this possibility, and friendship becomes meaningless. That, as I see it is the reason why God created man in the first place so that he could turn his back upon his Maker. Surely, God did not create man with the power of choice because He wanted man to be disobedient to Him; rather, He wanted man to serve Him out of love, not from necessity or as an automaton. Had God made man without this possibility of turning away from Him, it would have been impossible for man to serve out of love, because love cannot exist where there is no possibility of withholding it. In fact, obedience itself is meaningless where disobedience is an impossibility. If this were not so, it is my belief that God would have made man in the first place so that he could not have fallen away from Him.

Sometimes it is said that we as Christians should serve the Lord because we love Him, and not for the purpose of preserving our salvation. With that we fully agree. But the point is that the position of "eternal security" makes service out of genuine love impossible. Love is not love if it is not freely given. And to be freely given there must be the possibility of withholding it. All moral values are based upon this principle. Even the very idea of worship and fellowship is based upon it. Worship is not worship unless it is freely given, and fellowship is not fellowship if it is based on necessity.

The second weakness of this position is that it commits us to one or the other of the following alternatives: Either we say 1) that when once a person becomes a child of God, he is no longer capable of sinning willfully or 2) we imply that a person can be a child of God even though he willfully lives in sin. The believer in "eternal security" must hold to one or the other of these alternatives if he is consistent; there are no others. And I do not believe that the Bible teaches the former, while the latter is totally contrary to Scripture and the very idea of God.

On the other hand, to reject the position of "eternal security" does not commit the child of God to a position of insecurity. One of the deepest longings of the human heart is for security. And if we cannot find this in Christ, where can it be found? Jesus says: "He that believeth on me hath everlasting life," John 6:47. Many other passages emphasize this truth. He that puts his trust in Christ is secure and may rejoice in this security. To say anything else would be making God untruthful. Also, to say that we cannot know whether or not we are saved before we get to heaven is contrary to Scripture. (1 John 5:13, Rom. 8:16) But this does not commit us to the position of "eternal security." It merely implies that if we put our trust in Christ and in His finished work, we are secure and have nothing to fear. But this is not an unconditional security, as implied in "eternal security." It does not justify a feeling of security if a person willfully lives in sin. The Bible offers no such security.

Neither does the rejection of "eternal security" mean that the child of God must keep himself saved by his own power. As we are saved by the power of God, so are we also kept by the power of God. But, again, neither the saving nor the keeping is unconditional. As I trust Christ for salvation, so I also must trust Him for His keeping. God has made abundant provisions for us, but He will not force them upon us. We have the power to accept or to reject them. To force them upon us would be making them meaningless. But perhaps we should add here that God has promised that no temptation but such as we can bear will be permitted to come to us, so that even though we can yield, we need not do so.

(Continued on page 70)

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*On faculty at Grace Bible Institute, Omaha, Nebraska

The Minister as a Gracious Guest

There comes a time when most every minister will need to spend a longer or shorter time in some home as a guest. Perhaps the most vital question which confronts a minister in such a time is: What all must I do and say in order to put my hostess at ease and remain a welcome guest? Ever since I read that Benjamin Franklin said, "Fish and guests smell in three days," I have been reckoning with this problem. Paul wrote to the Philippians, "let your manner of life be worthy of the gospel of Christ." Nobody needs to be more aware of this than a minister but very little has been written on this specific subject.

The minister who is a guest in another home must realize that he is not only being observed behind the pulpit but more or less joins the family during his stay. His constant motto should be, "I must conduct myself as a *Christian* gentleman!" How true are the words of Charles Erdman when he said, "A kind heart, modesty, and a due regard for the comfort of others are the secrets of true politeness; yet even the best intentions may not prevent serious errors in social conduct."

Be Humane

Be your best self. Politeness which is only "acted" or "staged" can never be done convincingly for any length of time. Don't try to be a martyr. The "Don't go to any trouble" line is rather shallow. Certainly your presence as a guest in a home will make extra work. *How* much extra work will depend, in part, on you. Be humane and let your hostess know about your doctor's prescribed diet or your "feather allergy." This will be appreciated by your hostess and will not impair your health and vigor.

Being truthful, even with tact, isn't always easy. But if you arrive at a place unexpectedly around mealtime and they ask you if you've eaten, admit it if you have not but don't expect them to serve you with a steak dinner. Let them know that you are satisfied with just a snack. If you are an expected guest, most likely your room will be ready for you. It is best to get the "lay of the land" first. Sometimes the host forgets to show you where your room is, and especially the location of the bathroom. This is more true in rural or small communities where guests are not as frequent. You can approach the subject by saying that perhaps it would be best to get your suitcase out of the way.

Inconveniences are not reason for "griping." Sometimes people apologize for their facilities and you feel that they have reason. Are you a minister of luxury or a minister of Christ? Remember, Christ did not have where to lay his head. Inconveniences can be a great "learning experience" even though it may be a bit uncomfortable at the time. The experience will help you in the future.

You are the guest, not a servant. This doesn't mean that you should be a burden. There are various times when you can lend a helping hand, but do it only if it comes naturally. I get a satisfaction in helping with the dishes but I don't think it is a good thing to press your help upon the hostess. But some men don't like to do dishes. For them there are other little incidentals where they can help, such as answering the phone or the door while the hostess dashes to the corner store. Usually she has to make that emergency trip because you are there.

Don't expect your host to be your errand boy. Never let yourself get so busy that you can't take a walk down to the corner letter box or to the neighboring drugstore. The exercise and fresh air will do you good. It will also give you an opportunity to meet the people of the community, perhaps some of the very ones to whom you are preaching. If your hostess has small children she may appreciate it if you offer to take them along on your walk.

Watch your conversation

Don't be a "chronic gabber." There will be questions to answer with opportunity to add conversation but watch that little tongue which is capable of gushing forth good and evil. Erdman says the minister "should avoid talking too much, particularly of himself or his family or his personal interests." Also, a person may weary people by always "talking church." As a newcomer you can always find the community, church, and host's family interesting conversation material.

You don't own the place

If you are tempted to start "snooping," remember that you are a guest—you don't own the place. You are representing a profession, not just yourself.

If your host tells you, "Just make yourself at home," then you have the right to ask for certain little favors. Making yourself at home does not mean you should get careless. Erdman says that "Great care should be exercised not to disarrange needlessly a room which one is occupying. The same caution should be observed in reference to a bathroom, which should be left in as neat and orderly a condition as it was found. Whatever you do, don't intrude on the family's private life more than you have to.

Traveling light.

Every minister who has to spend considerable time on the road soon learns that heavy suitcases are "tedious burdens." Neither is it impressive for a minister to park himself in a home for a few days and hang four suits in the closet. Neatness and good grooming with a few clothes will give a better appearance than a lot of "sloppily kept" wearing apparel or showing off all your clothes.

Table Manners

I have never been able to figure out why a minister is so negligent in promoting the social graces.

(Continued on page 71)

Riot in Jericho

The MCC workers in Jordan have returned to Jericho. While in Jerusalem they reported the events of Dec. 17:

"At 7 a.m. the distribution staff of Walter Rutt, Lavern Unruh, Vernon Frey, Irvin Voth, and four Arab helpers left for Auja, about ten miles north of Jericho. At 8:30 Ernest Lehman took a Jericho TB patient to a Bethlehem hospital. This left only Mrs. Gladys Rutt, Mrs. Ernest Lehman, and an Arab boy helper at the MCC house.

"At about 11:30 a.m. a mob of several thousand, mostly boys and young men from the two refugee camps near Jericho, approached our residence. The gate was locked so they began to break it down. The women called the police . . . but they did not come. Actually, the police were in no case able to stand against such a large mob."

After breaking down the gate, the mob stoned and set fire to an old Ford in front of the house. Then they began throwing stones at the windows and doors of the house; soon they broke in the locked front door. Mrs. Rutt, Mrs. Lehman, and the Arab boy barricaded themselves in the bathroom. While the mob pillaged the house, two friendly men beat away the crowd from the bathroom door. As soon as the mob left the house, these two men helped the women to escape.

The distribution team and Ernest Lehman returned about noon, and the whole unit finally met at the police station. There they learned that the mob had gone on to loot and burn the clothing center with about $60,000 of relief supplies. In the late afternoon the workers left for Jerusalem and stayed there until the rioting subsided.

These uprisings were incited by British pressure that Jordan join The Bagdad Pact. The rioting was directed against the present Jordan government as well as against foreigners.

MCC is the best known foreign agency in Jericho and thus received the brunt of the attack there.

The future of MCC in Jordan is not yet clear, but we have no intention of withdrawing. As Walter Rutt writes: "I want here to pay tribute to our local help for loyalty. We found real evidence of friendship. And the strange thing about mob nature is that I believe we could personally associate freely with many of these same individuals the day before or the day after. We want them to know that we have no anger for them. They destroyed the things that were for themselves."

Such incidents only point up the tragedy of the refugee situation in Jordan. For seven years over one-half million people have lived without homes or jobs or hope for these in the future.

Refugee Widows Honored Guests

PAX men at Backnang, Germany, celebrated Thanksgiving by inviting 30 refugee widows to a program and social.

The honored guests—Mennonite refugee women who lost their husbands as a result of the war—all live at the large Backnang housing project where 14 PAX men are presently doing construction work.

The group gathered in the basement of the new Backnang Mennonite Church. After an informal program of thanksgiving and fellowship the PAXers served coffee and assorted German pastries.

Highlighting the program was a short talk by Dwight Wiebe, Hillsboro, Kan., European PAX director. This Thanksgiving program was especially significant, he pointed out, since these war widows now lived in new homes, built by young men who witness their opposition to war. When opportunity was given, several of the refugee widows expressed their thankfulness to God for the blessings of a newfound life and home in West Germany.

Norman Kennel, Iowa City, Iowa, was the master of ceremonies for the program, conducted entirely in German. Harold Miller was in charge of the opening devotional period and Luke Martin, New Holland, Pa., explained the story of the American Thanksgiving Day. Unit Matron Susan Krahn, Winnipeg, Man., and Hannelore Bergen of Backnang presented a humorous skit entitled "Unterhaltung" (Conversation). One of the German ladies read an original poem about PAX life as seen by the refugee settlers. Unit Leader David Peachy, Belleville, Pa., offered the closing prayer.

In addition to the group singing led by Wayne Epp, music was provided by a PAX quartet, a chorus composed of the whole PAX unit and a German ladies' quartet. Members of the PAX quartet were Marlin Gerber, Sugarcreek, Ohio; Harold Miller, Arthur, Ill.; Arlo Kasper, Hutchinson, Kan.; and Wayne Epp, Hampton, Neb.

PAX men Marlin Gerber (left), Sugarcreek, Ohio, and Arlo Kasper, Hutchinson, Kan., sit at table with refugee widows who now have new homes at the 110-family Mennonite settlement at Backnang, Germany.

Bookmarks

PRAYING FAMILIES

WHEN THE FAMILY PRAYS by Hazen G. Werner. 29 pages, The Upper Room, 15 *cents.*

"Religion is inseparable from the family" is the underlying belief in Bishop Werner's booklet. The environment of our families and the training of our homes must be such that we "grow persons who have learned to trust God, live Christ, and shun compromise." By the very simple procedure of giving thanks to God for a meal a family acknowledges their dependence on Him and from such a simple beginning comes the actual religious experience of living in relation to God. From praying together comes a sense of peace, security, unity, and strength for what the day brings forth.

Prayer in a family circle should include not only petition but a time of silence. God cannot speak to us unless we consciously give Him the opportunity. If the family waits in silence after prayer, it not only emphasizes reverence but the reason for it. God can speak uninterrupted by our human stutterings. It also makes God a reality for the family and not just a something in space.

From his observation as a minister and his personal experience, the author realizes that there is a need to practice the presence of God continually in this day when parents and children have such a diversity of interests. He suggests that we pray for the family as we go about the chores that make the physical and material aspects of family living possible. Thus we will acknowledge that God is fundamental in all of life. It will lead to a more intelligent reading of the Bible and using the Bible for strength and guidance.—Jean Yoder

POWER LIFT

PATHWAY TO POWER by Merrill F. Unger. 160 *pages, Zondervan.*

Here is a book that reveals the cause of the lack of power in the lives of so many Christians and church workers, presented in a persuasive and helpful manner which anyone who realizes a lack of spiritual power would readily welcome and enjoy.

In this book we are told why the keeping of the morning watch is so vitally important; how we can defeat our spiritual foes; how we can experience the peace of God; how we can enjoy spiritual prosperity; what it means to really live by faith; how to triumph "in Christ"; how to know God's will for our life, not only as it pertains to our life's work but day by day; and many other equally important matters that pertain to deeper Christian living versus shallowness.

The author from years of experience as a pastor and later as an instructor in religious training, clearly and very ably deals with these things. Like Dr. R. A. Torrey in his book on "Prayer," this author displays a deep and heartfelt passion to help and enlighten those who live in spiritual defeat. There is no trace of an "aloofness" in his attitude, nor does the reader ever feel "preached at." Rather, throughout the entire book there is a wonderful spirit of love and helpful understanding.

The book is packed full of scriptural proof for each ascertion backed by sound reasoning. It is designed to give greater point and purpose as well as a deeper sense of devotion to every Christian who will choose to read it.—Jacob B. Krause

Flashes of Thought

Highway Safety

Walter Gering

How did they intend to do it? We had just passed through one of the most tragic week ends in terms of fatalities on the highways. For weeks we had been forewarned of the approaching week end. These long holiday week ends always bring with them misery and distress. One by one the deaths are reported until the staggering total is known. The recent week end had broken all previous records; it had exceeded by a great number the predicted toll.

Now, spattered across the page were the words: "Now . . . for greater safety on the highway after dark." How did they intend to do it? Was this simply another appeal on the part of officials for safer driving or was there more to the statement? With the memory of a tragic week end still fresh in mind it was only natural that the words should attract attention.

This was more than a mere call for careful driving. This was a proposal which might well revolutionize night driving. Do you remember the driver who insists upon refusing to dim his lights for the approaching traffic? There are always such who speed along utterly immune to the frantic appeals of oncoming traffic. Stubbornly they refuse to dim, often blinding the oncoming driver. This—the words of the ad stated—was all to be changed. "Engineering brings you the Autronic eye. This amazing electronic device automatically dims your lights when an oncoming car approaches—keeps them dim until all traffic has passed. Then your lights return to bright again—automatically."

What a device! Think of the countless lives which have been lost upon the highways because of blinding lights, undimmed by some careless driver. Think of the added safety brought to all travelers through this appliance. No wonder the ad appeared with bold headlines: "Biggest advance in night driving safety in 30 years."

But what a tragedy when men apply the same rule in terms of life. On the public highways—yes, an automatic lowering of the light beams is to be encouraged. The safety of the public depends upon it. But not so when applied to the inner light of the soul. The words of Jesus ring clearly "Let your light so shine . . . that they may see." An automatic dimming of the spiritual light when approached by traffic headed in the other direction is a denial of the fundamental principles of the Christian walk.

Four Fields in One

PETER AND LOIS VORAN*

The work at Nichinan, Japan, breaks down into four distinct fields. (a) The Aburatsu Church and its outreach; (b) The Nango Sunday School, church and Bible Study; (c) The Tonotokoro Bible Study and prayer fellowship; (4) The Kindergarten.

(a) **The Aburatsu Church**

The main emphasis of study during the past three months has been toward the indigenous church. Since they are meeting in the kindergarten building they have been paying rent to the kindergarten since May. The rent is not the highest that could be charged but it is enough to be a reminder to them that this is not their permanent home. Plans are still being discussed as to how and where to build a church of their own. Just when this step will be taken we cannot say at present. The church has also taken steps to call a pastor or a leader. They have under consideration Brother Yamado of Kobe. The problem of salary is being studied at present and we are waiting upon the leading of the Lord in all of these things. The church is carrying on the Sunday school work expenses and all (the mission has not had to purchase any material for the Sunday school since May) with real evidence of spiritual growth and vision. The Sunday school attendance varies somewhat but usually 140 students are present here in Aburatsu. The young people have started a Sunday school in Tonotokoro on Sunday afternoons. This work has been going on for over two months with an average attendance of 50. Since I go to Nango every Sunday afternoon it has been impossible for me to be present at this place of work. This is just one evidence of the indigenous church at work. They never consulted me before they started. The church group decided to start this work on their own. Another phase of the church witness is hospital work. In the Ken (country) hospital services are held twice a month and in the Koku-ritsu (National) hospital they have services once a month. This latter service is the most recent. This too is on Sunday afternoon which makes it impossible at present for me to attend. On September 25 one new member was added to the church by letter bringing the total membership to 25. We are planning for a baptism service sometime in December.

(b) **Nango**

Ever since the May campaign in Nango, Satan has been at work trying hard to destroy the sown seed. People openly threatened the children telling them not to come to Sunday school. As a result of this the number of children dwindled to a mere 30 to 40. The adult meetings came down to two and three. We just couldn't understand it and did considerable heartsearching and praying. Along with this came Brother Fukushima's announcement that they were going to Osaka. To us for the moment it looked as if the "bottom had dropped out" but then we committed it to the Lord. With our meeting place and Brother Fukushima gone we turned to the Lord for guidance. It came quickly. We were led to a new building in a different area of town with the prospect of building up a larger attendance than ever before. The Wednesday evening meetings are now scheduled in a believer's home and the interest has increased greatly and all are going forward with renewed zeal to "fight the good fight of faith." In all of this the Lord's leading has been more than evident and we are expecting great showers of blessings to fall upon the Nango area.

(c) **Tonotokoro**

This meeting is still held on Tuesday evenings with the number of faithful at nine. We are encouraged by their growth in the faith but are anxious to reach the others in the village but as yet have been unable to increase the number. The encouragement we receive is from the Lord himself as He labored three years with the twelve who later carried the gospel to millions.

(d) **The Kindergarten**

The Lord is blessing in this work as in all other work. It has been a blessing to us to work with the teachers in leading the work of the kindergarten. The number of students has decreased to 96 as families seem to move quite frequently. We may let more students again begin school in January of next year even though the school year doesn't start until April. With the present enrollment the school is not self-supporting. The biggest event that has happened thus far has been the school athletic day. The children put on a very good program which was witnessed by many people. After the meet one of the teachers told me, "The school's reputation has risen greatly." We praise the Lord for this. Because of the difference in our educational viewpoint and purpose of a kindergarten our school is quite different than other kindergartens. This has led some people to criticize our school. This criticism has been slight and will not hurt us. The good coming from the school will far outweigh the criticism, however, we will be able to judge this better after next year's enrollment. Pray with us for this large work that the Lord will give wisdom in every way and for all things.

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*Missionaries in Japan

Indian Leadership in Oklahoma

Two recent special events at the Hammon Indian Church have revealed results and progress of mission work, especially along the line of Indian leadership.

On Sunday evening, December 4, more than eighty Indians gathered at the Hammon church to honor Brother Homer Hart with a surprise birthday service on his 60th birthday. Homer Hart began as an interpreter 39 years ago at a large camp meeting just east of the church. During these 39 years he has missed only a few Sundays and has faithfully proclaimed the Word of God both in the Cheyenne and English languages.

At the birthday service various Indians publicly expressed their thanks and appreciation for what Homer Hart had done for them and the church. Several gifts were presented to him. In his response Mr. Hart remarked that he was deeply moved and would like to do something for each one present and that the best thing he could think of was to tell each one of the wonderful love of God and of the salvation there is in Christ Jesus.

The second special event was on Tuesday, December 6, when missionaries and Indian leaders of the various Mennonite Indian churches of Oklahoma met for their Quarterly Conference. Twenty-eight were present and all churches were represented. Both Indian men and women discussed their assigned topics on the general theme, "How Can I Be a Witness for Christ," and more specifically on such topics as "Christian Living in the Home," "Witnessing in House Visitation," "As Sunday School Teachers," and "In the Community."

We share some of the remarks which were made by the Indians. "Pray for guidance before you enter a home. Show forth the true God; it is not the white man's religion. Workers should show that we have what is right. Often the expression is used 'It's great to be alive,' if you love life, save it, go to Christ. Some do not use Christian religion properly because they do not understand it; our field is big and work never finished until Jesus comes. It is spiritual suicide to neglect the Word of God and to reject it; one must know God through Jesus Christ and that through the Scriptures. This is the work of Sunday school teachers." These remarks and others again revealed to us that the American Indian work has not been in vain.

REV.

HOMER HART

Serving

Hammon

Church

Today more and more Indian young people are receiving a good education. They leave the home community and family ties to find a place in society, only too often to find that they are not wanted. There is a crying need for well trained Christian Indian leaders in the churches and communities but so few opportunities for Christian training.

The December issue of "Indian Highways" published by Cook Christian Training School at Phoenix, Arizona, carried this article, "'Afraid of Indians.' Someone has written, 'Those we'll most dread to meet on Judgment Day will be the Indians.' These words have haunted me for a long time. Perhaps they will you too, if you feel that more should be done to give these needy citizens of America the opportunity they need and deserve, religiously, educationally, and economically."

This is not necessarily a financial obligation but one of equal opportunity. The Savior came, and died, also for the American Indians. We praise the Lord for those Indians who have accepted Him and worship Him today.

News from Eloy, Arizona

A young people's group was started in October, with their regular meetings held at 6:30, Sunday evening. Attendance is somewhat fluctuating but we earnestly pray that soon we will have a stable, steady, and healthful growth, and that these young people will realize that Christianity is not necessarily a "mule-faced religion." A contest was held to encourage canvassing for eligible members, and now the losing side is responsible to furnish the games at a party—a party at which we personally will furnish the refreshments this time. The proposed party is creating interest, but we are limiting attendance to it to only those who have attended a young people's session.

The Sunday school Christmas program generally arouses a healthy interest. This year the main part of our program featured "Little Town of Bethlehem" taken from *Through the Year* written by Helen Hiebert Mueller.

Recent visitors have included fellow missionaries, namely, the Calvin Flickingers and Vern Jantzs of Oraibi, and the Laverne Rutschmans of South America. We enjoyed all of these visits so very much. We'd enjoy having any of you as visitors also.

Glen Habegger

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Paul Isaak
Newton, Kansas

But we have done all those things before! Have you? Well, then, how about—

A Date With a Future

With commercial amusements coming to most communities and individual churches accepting them in a greater or lesser degree, young people face a frustrating problem.

What can young people do on dates that will be acceptable to the church and still meet their personal needs?

When on a date, a person is seeking acceptance from the other. To accomplish this there must be a mutual sharing of an experience. How else will they learn to know each other? But this sharing of a common experience need not be just on the level of commercial amusements. There are many other things which will be more satisfying and will give a feeling of accomplishment.

Many young people are in Voluntary Service in various parts of the world. Have we ever thought of voluntary service at home?

Would it be possible for a couple to have a good time doing some type of voluntary service in the community? In every community there is some family or individual who will need help. Perhaps they are having difficulty completing a house or their garden needs some special attention. Perhaps the lawn needs raking or the trash should be hauled away. What would happen if several young people would see the need and try to take care of it on a date? They would have a feeling of accomplishment and in the process they would also get to know each other better.

This same thing could be done for the pastor or for the church. There are always little things around

—Photo by H. Armstrong Roberts

Dating for church services is sometimes done. But what shall we do afterwards?

A FRIENDSHIP PRAYER

Heavenly Father, we thank Thee for friends. Indeed our life has been made much richer because of them. We thank Thee for boy friends and girl friends; for the good times we have together; and the inspiration we are to one another. Help us to wisely spend our time together.

Free us, Lord, from the complacency of this world and make us restless until we lift up higher and nobler ideals. Keep Thy youth we pray, unspotted from this world and grant them the ability to live now as they shall wish to have lived when they are old.

May our generation build a better nation and do more to help establish the kingdom of God. Help us to understand and be understood by our parents. May we not lose confidence in one another, nor in Thee. When storms and trials arise may we seek Thy leading and will even then.

This we pray knowing that Thou art concerned about our smallest questions and wilt help us. In Jesus' Name. Amen.

Jeanette Janzen Neufeld

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a parsonage or church that aren't done because of lack of help. There are many things that can be done, such as cleaning, painting, or repairing. If some young people would see the possibility of doing this together, it would seem that much could be gained in meeting their own needs for fellowship.

Such activity need not be limited to only one or two couples. It is always more enjoyable to do things in a group. How about a group of young people working together? With only one restriction; that no one participate unless he has a date. Perhaps there are more possibilities here than we realize. Voluntary work can be enjoyable if one goes about it in the right way.

When we look at dating to church activities, how often do we find it being done? Only a few young people have dates for the Sunday evening or midweek services for dating usually centers on activities outside the church. Somehow young people don't feel comfortable dating to church functions. Whether the cause is with the adults or the young people is hard to determine. But conditions should be such that young people would feel comfortable enough to have dates to church functions.

But what shall we do after the church service? Perhaps the church is at fault for not providing an answer in the form of a place for young people to go for recreation. Since there aren't any recreation buildings in connection with the church, something else needs to be done. Interested persons should open their homes for young people's activities. Not only should this be provided for a gathering place after meetings, but it should be adequate enough to allow young people an enjoyable evening there at any time. A wholesome activity for young people would be to gather to some recreation room to play ping-pong, checkers, scrabble, or some of the many other games for two or more players.

Young people who feel comfortable enough to have a date in their homes are often confronted with the question of what to do. It seems that too often we want to be entertained rather than be creative. We would rather have people tell us what we should play and where we should go than taking the responsibility upon ourselves.

There are many things in the home that can be done on a date. Besides the activities mentioned, bike riding, hikes, or picnics are some wholesome outdoor activities. If one is looking for something to do indoors there are also activities like listening to music, making candy, and singing together around the piano.

Most young people's groups are large enough to allow for activities that could include or even encourage dating. Banquets during the fall and winter months and picnics during the spring and summer months are such activities.

Viewing the problems of dating and courtship, it seems that the church has often failed to give the young people adequate guidance. Churches are beginning to realize that as long as there are young people they will be interested in getting together. The church may play a vital role in shaping the outcome of these formative years.

BACK TALK

"A Date With a Future" is the second of two articles we are presenting to answer the old lament about dating.

Now that we have presented a few ideas, what back talk do you have? Are these good ideas or not? How about a few from you that you have seen work?

Translate your thought waves into paper scribblings and fee the postman to bring your hen tracks to: Youth Editor, 722 Main Street, Newton, Kansas. (Say, you could even use your date time to write.)

We'll publish as many worthy ideas as we can. Just include one thing which so many people forget —your full cognomen. Anonymous letters are strictly for the circular file. But we don't print your name if you say not to.

PENCIL POINTS

TUMBLING AIRPLANE SEATS

Read a book of sermons sometime ago.

And as is the case with most sermons, I remembered the illustrations best of all. Here are two illustrations that I couldn't forget:

"Suppose that you are about to buy a ticket for a plane trip. As the agent hands you the ticket, he says, 'Sir, you know that on every flight of this plane, one of the sixteen seats drops through the bottom of the plane. We never know which one it will be. It might be yours, or it might not be.' Would you take the plane trip under those conditions?"

Pardon me, while I step out of line.

The point is that one out of every sixteen young people who start drinking (and drinking here refers to imbibing alcoholic beverages from beer on up the scale) one of them will turn out to be an alcoholic. An alcoholic is one who cannot stop drinking and as a result ends up a prisoner in a cell of alcohol. And this alcohol prison is one which human resources rarely ever are able to unlock without divine aid and that in large measures. To start drinking is to run the danger of a broken life just as sure as falling from an airplane five miles high means broken bones.

No, thank you, I'm not drinking. You can pour my cocktail in that rubber plant over there.

And for those who wonder if they have a responsibility for the liquor traffic there is this little parable:

"Suppose that there are one hundred and fifty million cows in America. Suppose a thriving industry is producing Old Scarecrow hay by aging it in the cornfield and offering it to the farmers. Suppose this Old Scarecrow hay makes the cows do strange things like running into barbed wire fences, jumping off bridges, running in front of automobiles and getting killed, and cutting down in milk production fifty million cow-days a year. Suppose that this Old Scarecrow hay is advertised on billboards in every pasture and is sold as the hay for cows of distinction, the hay that belongs, and the hay that makes social life more congenial. Suppose for every addict of Old Scarecrow hay cured, ten new addicts spring up in the barn. It would not be long until the farmers of America would say, 'Brothers, that ain't hay!' and would banish it from the pasture."

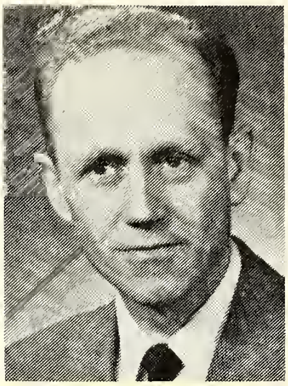
Here the point is if cows are of such value, should we not try to do something to keep people from poisoning themselves with liquor.

These illustrations are from *The Case for Christian Abstinence* published by Association Press for $3.00.

We note that of the twenty sermons published, none originated with a Mennonite preacher. Third and final point: This will be a helpful book for anyone who speaks, teaches, or thinks.

—Maynard Shelly

Meet the Presidents



Deidrich Gerbrandt
CMBC Student Assembly

The president of the Canadian Mennonite Bible College's Student Assembly is Diedrich Gerbrandt, Lowe Farm, Manitoba. A third year student at CMBC, Diedrich is a member of the Rudnerweider Mennonite Church. He has been a public school teacher for five years during which time he was active in youth work in the Bethel Mennonite Church of Winnipeg and in the congregation at Lowe Farm. At the present time he is the superindendent of the Bethel Sunday School. His chief interests lie in the field of teaching and preaching. After finishing his work he plans to study for a degree at the University of Manitoba. Diedrich is married, and the father of a daughter.

All the students at CMBC in Winnipeg, Manitoba, belong to the Student Assembly. They are then divided into three committees after the YPU pattern with a Faith and Life Committee, Service Committee, and Fellowship Committee.

The Faith and Life Committee plans the Wednesday chapel services and arranges the annual prayer day. This is in part a fulfillment of this committee's aim to raise the spiritual standards of the student group. Chairman of this committee is Bernie Ratzlaff from Rosemary, Alberta, who is a third year married student from the Westheimer Congregation. He is interested in home missions.

A large and active program of deputation is directed by the Service Committee. Their work includes singing and personal work in hospitals and homes for the aged, Sunday school and youth work in two churches, Jewish evangelism, child evangelism, and octette tours.

Directing these activities is Katie Kehler, Abbotsford, British Columbia, who is a third year student from the Yarrow Congregation planning to go into mission work. Before coming to college she had spent some time teaching school.

Menno Epp, also from Abbotsford and a member of the West Abbotsford Mennonite Church, is the chairman of the Fellowship Committee. This committee has been responsible for the school social functions.

Peter Letkeman, the assembly's vice-president comes from Waldheim, Saskatchewan, and is a member of the Zoar Congregation there. Jessie Neufeld, Countess, Alberta, is the assembly's secretary, a member of Calgary's Scarboro Congregation.

The assembly endeavors to provide a well-balanced program of extracurricular activities in devotional life, practical Christian work, and in Christian fellowship. This month the school moves to its new and modern building on the outskirts of Winnipeg.

Our Schools

BETHEL COLLEGE

"The Museum That Went to College," is the intriguing title of an article to appear in the February issue of "Nature" magazine telling the story of the Kauffman Museum on the Bethel College campus. The story is written by Miss Edna L. Ruth of Halstead, author, ornithologist and promoter of conservation movements.

The story by Miss Ruth is a comprehensive portrayal of the character and life work of Charles J. Kauffman who as a youth on the farm in South Dakota began collecting and mounting specimens of birds and animals so that their beauty could be preserved and admired.

The ideals and struggles of Mr. Kauffman in his work as farmer and collector reveal the painstaking persistence of an artist and the self-sacrifice of a religious devotee. The romance, humor, and pathos of Kauffman's efforts to establish and maintain a "museum with a soul" are skillfully woven into Miss Ruth's article.

In recent years the historical and natural history collections of the museum have grown so rapidly that, as Miss Ruth emphasizes, there is urgent need for more adequate housing. In appreciation for the sacrificial work of the curator, this should be accomplished during Mr. Kauffman's lifetime—his should be the joy of arranging its contents to best advantage.

Edna L. Ruth has previously written for both "Nature" and "Audubon" magazines. She is a member of the National Audubon Society and organized and led the Junior Audubon society of Halstead for several sessions as part of the PTA recreation program. Miss Ruth is a member of the American Ornithologists Union and also of the Kansas Ornithological Society. She has done research articles for the Kansas Ornithological Society bulletin and reported for the area. At present she is a Councilor of the K. O. S.

"Nature" magazine, now in its 49th year of publication, is found in practically all libraries, schools, and universities. Its emphasis on the preservation of wildlife and the conservation of our natural resources has resulted in many national efforts to establish parks, monuments, and wildlife refuges. The February issue will appear toward the end of February.

BLUFFTON COLLEGE

Bluffton College campus and community will be the scene of the District III high school festival for choirs, orchestras, and bands to be held on Jan. 28, with Professor Russell A. Lantz as chairman of the event.

Special feature of the festival will be a chorus of 100, band of 100, and an orchestra of 75. Professor Haydn Morgan, well-known composer and Ypsilanti Michigan Teachers College professor, will direct the chorus, Professor Arthur L. Williams of Oberlin, Ohio, conservatory, will direct the band, and George E. Hardesty, director of the Ohio State orchestra, will direct the festival orchestra.

Juniors and seniors will have the opportunity to attend the biennial marriage course sponsored by the Student Christian Association to be held Tuesday evenings February through April. Meetings will consist of talks by ministers, physicians, parents, and businessmen with discussion periods following.

Hugh Downs, "the man around the house" on NBC-TV's new HOME show, has accepted an invitation to speak at the Bluffton College Booster Banquet scheduled for April 6. A former Bluffton student himself, Hugh has conducted many major radio programs originating from Chicago and since 1946 has been in the TV field.

William Keeney, assistant to the president, was one of the judges for the District Prince of Peace contest at the Wesley Methodist Church in Lima, Ohio, on Jan. 8. In addition, he presented a paper entitled "How to Interpret the Bible" to the Allen County Ministerial Association in Lima on Jan. 9.

Bluffton Associates Appointed

Dr. L. L. Ramseyer, president of Bluffton College, has announced the appointment of 33 Bluffton Associates. These men will serve in the capacity of advisors to persons wishing to make bequests, annuity gifts, etc., to the college and serve in a voluntary capacity.

These men were recommended by the Board of Trustees and are representative of the various areas which support Bluffton College. A Bluffton Associate is one who has some familiarity with the fields of finance, or is trained in some related field. Many of them are bankers, lawyers, insurance men, and other leaders in business. They are also men with a deep interest in the Christian education of young people, and particularly for the program of Bluffton College.

While there are many who might desire to make gifts to the College it is sometimes difficult to know how to do so, or the best manner in which to make it. Questions such as the following arise. How can I first discharge my family responsibilities? What program would afford the greatest tax advantage in order that I may give the most as provided by the law? What area of the college has the greatest need, or is nearest to my own interests? I have $XXXX. What type of a memorial could be established with this amount?

The Bluffton Associates would be ready to consult with you on these types of questions as a service to you and the church.

To learn the name of the Bluffton Associate in your vicinity, please write to Bluffton College.

FREEMAN JUNIOR COLLEGE

Business Education Day was held just before the holiday vacation. On this day students in Business Education got some practical on-the-job training by working in various commercial concerns in Freeman and neighboring towns. The work done included clerking, stocking, and pricing in grocery stores; posting and filing checks in banks; work on time sheets, cost and construction sheets in the REA

(Continued on page 70)

MCC *news & notes*

JORDAN

The Mennonite Central Committee work in Jordan was affected by the second series of riots the weekend of Jan. 8. Ernest Lehman cabled from Beirut, Lebanon: "All Jordan workers safe. Work halted."

Brother Orie O. Miller, Executive Secretary of MCC who is presently on a deputation visit to the Middle East and Europe, cabled Jan. 12: "Jordan situation still muddled. Probably slowly clearing. Lehman and myself likely going to Jordan Jan. 13 or 14."

We will report further as we get more information from the field.

HABECKER SAILS FOR FORMOSA

Roy Habecker, Washington Boro, Pa., sailed for Formosa aboard the "S. S. Dolly Turman" Jan. 20. He will join the MCC unit in Formosa and assist Dr. Roland Brown, the director of the MCC work and the hospital at Hualien.

Brother Habecker is the son of Mrs. Susan Habecker. He graduated from Philadelphia Bible Institute this past June. He is a member of the Habecker Mennonite Church at Lancaster, Pa.

PASSAGE FOR WORLD CONFERENCE

Menno Travel Service will handle travel arrangements for the Sixth Mennonite World Conference to be held at Karlsruhe, Germany, Aug. 10-16. MTS also plans to conduct tours of Europe and the Holy Land during the summer of 1957. Because there is greater demand for transatlantic transportation each summer, they urge all those planning to go to Europe in 1957 to contact them now.

KOREA

Katherine Dyck, Rosthern, Sask., conducts a clinic for mothers and babies at Pusan, Korea. Two hundred thirty mothers and children come to this clinic for powdered milk and training in baby care. Katherine describes one mother who came recently with two babies tied on her back. "A glance showed me that they were not twins, nor was there more than six months difference in their age. The story was that the older child (seven months old) had been left on her doorstep several months ago. Now one month ago she had had a baby of her own. She did not have enough milk for both, and especially the older one was undernourished. She was very happy and thankful when we told her she could come regularly for a supply of milk.

"It seems to me that there are a lot of babies abandoned by their mothers. This is hard for Christians to understand. But then to see a poor mother who has not enough for her own family take in a child abandoned and treat it as her own —that is sometimes hard to understand, too."

MCC workers distribute government surplus milk powder to many orphanages and hospitals in Korea.

Into the Beyond

MRS. ISAAC THIESSEN, of Reedley, California, and member of the First Church of Reedley, was born January 1, 1902, and died January 5, 1956.

NOTES ON ETERNAL SECURITY

(Continued from page 60)

(1 Cor. 10:13) Also, God will not permit us to drift away from Him without warning, so that we need not fear lest at an unguarded moment we may slip away from Him, perhaps even without knowing it. As Jesus prayed for Peter, He is surely also praying for us. (Luke 22:31-32) He will even chastise a wayward child to keep him from drifting away. (Hebrews 12:5-11) God will keep us if we let Him.

Furthermore, rejection of "eternal security" does not mean that we lose our salvation every time we commit a sin of any kind. We all know that in spite of our sincere desire to serve the Lord wholly, we cannot say that we never sin. But for sins of that nature God has made provision. (1 John 1:8-9) But a rejection of "eternal security" does mean that a person can not purposely and willfully live in sin and remain a child of God.

In conclusion, I sincerely believe that nearly all persons who hold to the teaching of "eternal security" really love the Lord and have no intention of condoning willful sinning. They do value and cherish love and loyalty, worship and fellowship. But they are inconsistent in doing so, because if carried to its logical conclusion, their position destroys the very values they wish to conserve. Also, even though the large majority of believers in "eternal security" have no desire to live in sin, there are those who excuse, if not justify, their sinning on the basis that "Calvary covers it all." And, surely, the viewpoint of "eternal security" makes such reasoning logically valid. Not that a Christian *ought* to live in sin, but, as I understand it, it does permit the inference that even if a child of God *does* live in sin, even willfully, he still is "secure." But Scripture nowhere justifies this inference. And the very idea makes God a servant of sin. Incidentally, one cannot help but wonder how much of the moral laxness among Christians today is due to this teaching.

Again, the above is written out of sincere conviction, not out of a desire for controversy. Surely, we agree that a person is secure if he truly puts his trust in the Lord. And if we have really trusted and are trusting the Lord for salvation, we are brethren in Him and should be able to fellowship with one another as brethren. We have no right to judge or condemn one another. But I believe that we will all gain if we honestly and lovingly try to clarify the issues in our search for the truth.

OUR SCHOOLS

(Continued from page 69)

office; totaling sales slips and bulk mailing for farm implement dealers; and bookkeeping and general service work for service stations.

This acquaints business students with actual on-the-job conditions. The helpfulness of the co-operating business concerns is greatly appreciated. Actually they are not only helping these students but themselves as well by giving experience to potential employees.

"A Man Called Peter," based on the well-known religious best seller by Catherine Marshall and dramatized by John McGreevey has been selected for the college play. The cast includes Alvin Claassen as Peter Marshall, Vinette Graber as Catherine, Cuyler Gross as Peter John, John Unruh, Jr., as Allan, Arabelle Tschetter as Judith Bickle, Marjorie Harder as Jesse Bickle, Ardys Preheim as Susan, Birdie Preheim as Marian, Paul Gross as Steven, Vern Preheim as George, Richard Thomas as Joe, Joe Dalke as Senator, Ardis Fliginger as Nancy, LaVerle Kaufman as Barbara, and Winona Waltner as Hulda.

Miss Kaufman directs the play and Helen Voth assists her. It will be given in Pioneer Hall January 27 and 28 at 8 o'clock in the evening.

MENNONITE BIBLICAL SEMINARY

Marvin Dirks was guest speaker at the Woodlawn Mennonite Church on Jan. 1. He stressed the importance of prayer at this time especially, when taking stock of our spiritual lives. The service was closed with a vocal rendition by Rev. Dirks.

David Schroeder served in the St. Catherines and Vineland, Ontario, churches over the New Year's weekend.

Don Kaufman and Henry Laemmlin attended a Student Volunteer Conference held in Ohio over the Christmas vacation.

The president's office as well as the library received new coats of paint recently. The improvement is appreciated by everyone.

Dec. 22-23 the Seminary boards of the Mennonite Biblical Seminary and Goshen Biblical Seminary met at the Atlantic Hotel to discuss the possibilities of future co-operation in seminary work.

THE MINISTER AS A GRACIOUS GUEST

(Continued from page 61)

I don't think that a person should suffer or go hungry just to "be polite." Christ prayed "Give us this day our daily bread," but he never intended it to be gulped down without chewing. It seems most people think that the minister is starved. I think one of the minister's great sins is gluttony. If you do it just because the hostess expects you to do it, you had better learn how to say a charming "No, thank you!" This is very difficult but it becomes easier as you learn to be pleasantly firm about it. If you eat slowly your plate won't get empty so soon and you won't have to sit there and look as if you didn't have enough.

But what about the tragic instances when preachers pride themselves how much they can eat.

I think such conduct reveals either gross ignorance or the fact that they are trying to cover up their inferior feeling and uneasiness.

It is not bad manners for the expected guest to inquire about the time of meals and other necessary time schedules. An invited guest should not be tardy. It is better to rise and have breakfast with the family and take a nap later than to have the hostess make a special breakfast for you in the middle of the forenoon. This will also give you a chance to be with them during their family altar, if they have it at the morning table as is often the custom.

Compliments.

Don't shower them. They may well sound like a thunderstorm with a lot of wind and no rain. Be truthful. Your compliments will be more sincere if they are scattered to a few unique and casual occasions. You can pay a compliment by making indirect remarks. If you have soup and like it you may say, even before you begin to eat, "I'll enjoy this. I haven't had soup for some time." When your sojourn is ended you will certainly want to say a word of gratitude as you leave. Some think it is best to leave casually and write a note of "thank-you" afterward.

Never forget the golden rule. Always conduct yourself in a visiting home as you would want a guest to conduct himself in your home. You represent a very worthy profession and to do it the proper honor you must be the best Christian gentleman you can possibly extricate from your total personality. You can do this only if you are willing to use your "inconvenient and embarrassing moments" as a learning process to be a more polite, more considerate and better builder of the kingdom of God.

(Author's name withheld by request)

Film Review

THE FAMILY ALTAR, 16 *mm., sound, black and white,* 30 *minutes, available from Religious Film Libraries,* 220 *W. Monroe St., Chicago* 6, *Ill. (From "This is the Life" Series)*

This is a story of two families that live next door to each other. The one family has family worship each day at the evening meal. The members of the other family are also nominal Christians but do not have a family worship in their home.

The daughter of the latter family becomes sick with smallpox while the father is away from home. The house is placed under quarantine and the father lives with the neighboring family during this period of time. For a few days the daughter is very sick and the father goes through many anxious moments as he is living with his neighbors.

The period of devotions at the evening meal each day seems to meet the needs of the family but also helps the neighbor gain a new and richer faith in God. The daughter recovers and the father institutes the practice of family worship in his own home.

The committee felt that this film would be very useful for a family night service or for a class meeting of young adults. In fact its message would be real to persons from junior high school age on up. It would be helpful to have a discussion on family worship following the showing of this film.

Jottings

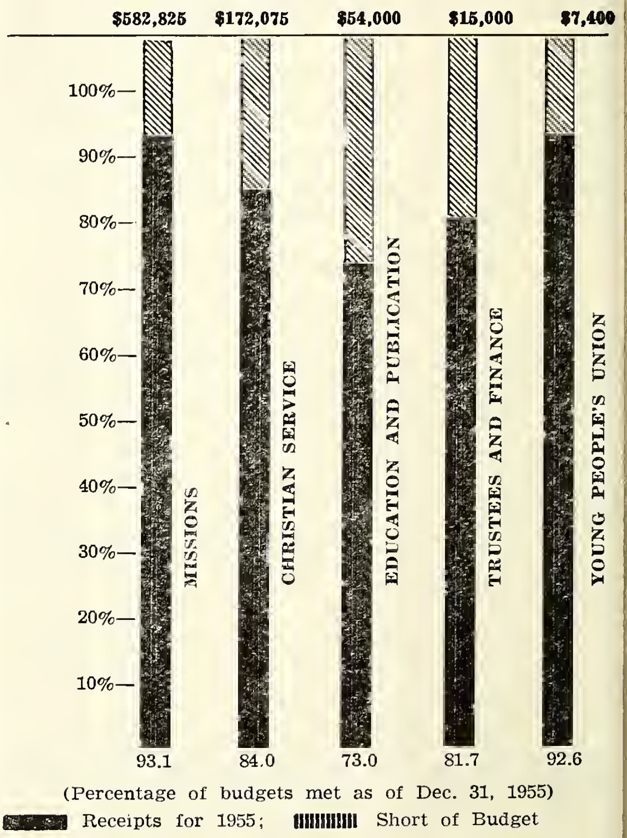
—**Upper Milford, Zionsville, Pa.:** The Christian Endeavor had a visitation night. Those who came out for C. E. were divided into groups and visits were made to various shut-in folks, having devotions, special music, and visiting in general with those less fortunate ones of our group. A goodly number attended and enjoyed the fine Christmas program, including a short play presented by the women of our church. Our ladies also spent a day sewing with the women of West Swamp. At our annual business meeting Melvin Nester was elected as our new trustee. Further plans for the improvement of our church are: to paint the outside, to insulate the ceiling, and improve our rest room facilities with money received from the Harvey Stauffer estate. It was decided to increase our pastor's and organist's salaries. A budget was adopted totaling $10,616.50. New babies bringing joy to our church families are: Brian Curtis to Mr. and Mrs. Curtis Buss; Richard Frederick, to Mr. and Mrs. Fred Spaide; Bruce Dale, to Mr. and Mrs. William Tapler; Sandra Fay, to Mr. and Mrs. William Wunderly; Jewel Sharon, to Mr. and Mrs. Norman Geissinger.—Corr.

—**Summerfield, Ill., Church:** Our church and St. John's Evangelical and Reformed Church had the customary union Thanksgiving Day service. It was held in St. John's Church and A. S. Bechtel brought the Thanksgiving message. It is our custom to have the Holy Communion service on the last Sunday of the year; so on Christmas morning we had a Christmas service and observed the Holy Communion with it. We do not as yet have a regular pastor, so A. S. Bechtel had charge of this service. The Sunday school gave a very good Christmas program on Christmas night and it was well attended. The Girls' Gospel team of Bluffton College gave a very good program of song, spoken message, and pictures on Tuesday evening, Dec. 27, in our church. We greatly appreciate their program. They are an honor to Bluffton College. We are still being served each Sunday by students from our Mennonite Biblical Seminary in Chicago and we are indeed quite well served by capable students. We hope we may soon be able to arrange for a regular pastor. Our section of Illinois is in need of good rains. Many wells are weak and some are dry. We wish a blessed and happy new year to all who may read this jotting.—Corr.

—**Bethany Church, Freeman, S. D.:** Communion was observed Sunday morning, Oct. 2. The wedding of Darleen Richert to Lloyd Hofer took place in the evening; Rev. von Riesen giving the sermon and Pastor Hostetler officiating. A series of midweek Bible studies, in October, on the life of Paul, were illustrated with pictures. The Christian Youth Volunteers of Freeman Junior College gave us a program Sunday evening, Oct. 23. Our Women's Missionary Society packed 30 leper bundles and finished 13 quilts Oct. 27. We are again having our Saengerfest the first Sunday night each month. "The Church on Fire" was the subject of the sermon on Nov. 6—the 10th anniversary of the burning of Bethany Church. Pastor A. van Gilse, Heerewegen, Holland, spoke in our church Nov. 22. We had our harvest home festival Nov. 20 with Arnold Nickel as guest speaker. The offerings for missions and relief amounted to $959.45. Two films were shown in the evening—"Pioneer of Progress" and "We Hold These Truths." Orlando Goering served us on Nov. 27 in the absence of our pastor. Together with the other Mennonite Churches of the community we canned 26,250 lbs. of pork for relief. Three films—"Bible on the Table," "The Living Word in Japan," and "Voice of the Deep" were shown on screen, presented to the church by the Young Adult Sunday School Class. Alvin D. Eitzen presented the work of the "Mennonite Men" of the Northern District Conference Dec. 15. The Sunday school Christmas program was given on Christmas Eve. The children of Lewis Kleinsassers and Derald Walters were consecrated on Christmas Day. A New Year's watchnight service was held in our church by the young people of Bethany, Salem, and Salem-Zion Churches. A School of Missions has been planned for five successive Sunday evenings beginning Feb. 5.—Ben J. Waltner, Corr.

Conference Stewardship Chart

December 31, 1955



(Percentage of budgets met as of Dec. 31, 1955)

A LOOK AT 1955 BUDGET CONTRIBUTIONS

- PERCENTAGES of the four boards more uniform than ever before.
  - —Partly due to special December gift program.
- TOTAL contributions for the year exceeded 1954 by $80,000.
  - —1955 budget increased $73,000 over 1954 budget.
- TOTAL shortage for four boards at end of year almost $85,000.
  - —Total shortage at end of 1954 over $92,000.
- THANKS to every Conference contributor for his December gifts!
  - —First 11 months of year averaged $52,000.
  - —December contributions broke all monthly records by climbing to $164,000.

O give thanks unto the Lord; call upon his name: make known his deeds among the people.

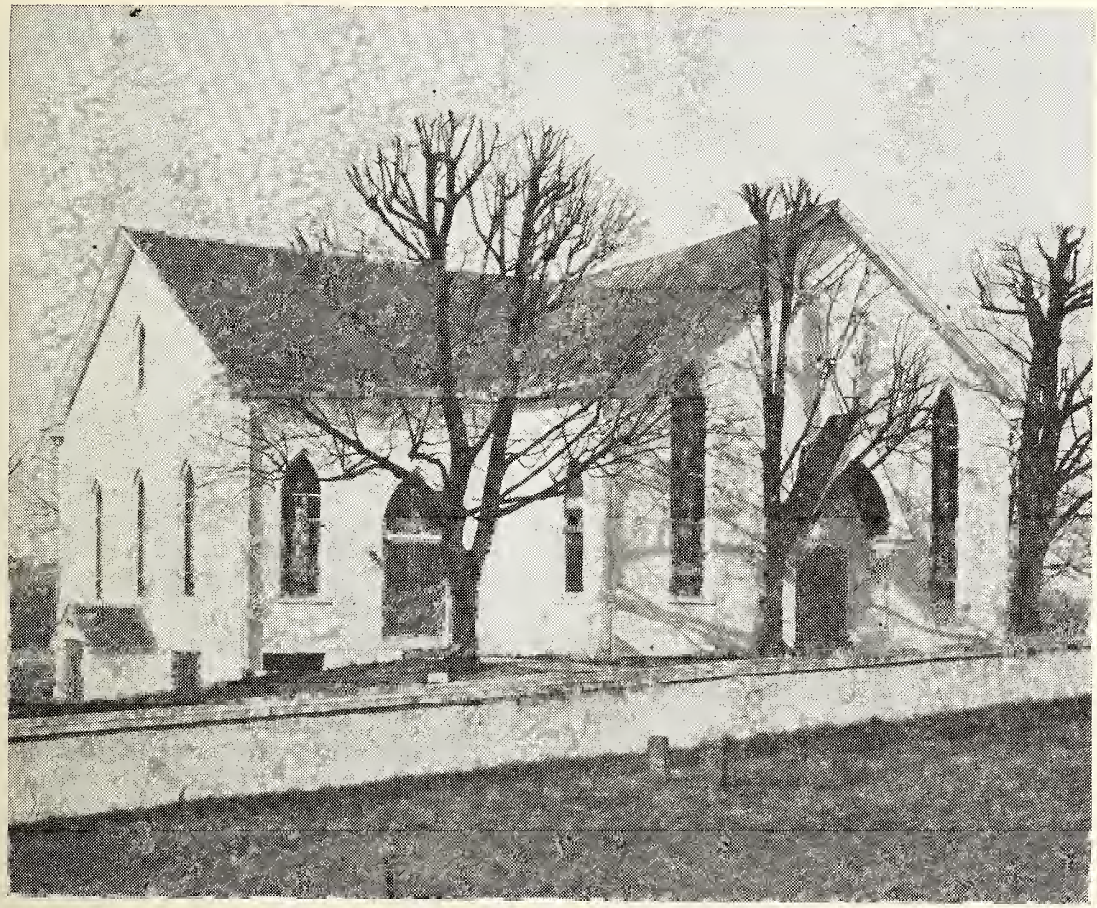
Psalm 105:1

—Edna Ruth Mueller, Asst. Treas.
Gen. Conference Headquarters

THE Mennonite

MENNONITE LIBRARY BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.



The East Swamp Church, Quakertown, Pennsylvania

A Singing Faith

Norman Dalke

A Spiritual Pilgrimage

Walter Eisenbeis

First the Blade . . .

Ferd Ediger

Volume 71 Number 5 January 31, 1956

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THE COVER PICTURE

The East Swamp Church, one of the early American Mennonite churches, has been a member of the General Conference almost from the beginning. It is located near Quakertown, Pennsylvania, and has a present membership of about two hundred. John F. Sprunger, formerly of Berne, Indiana, is the present pastor.

THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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THE BIBLE'S COMMON TALK

Mrs. Dale Bachman

Safe and sound; did you know that these three comforting words are from our Bible? They may be found in the oft repeated parable of the prodigal son. These particular words may be found in Luke 15:27.

With the skin of my teeth, we sometimes say after a narrow escape. These words are also from the Holy Book and were uttered by Job (Job 19:20). These and many other popular expressions help prove how up-to-date the Bible is and how ancient our daily phrases are.

His ears shall tingle, are the words found in Jeremiah 19:3. Other often repeated sayings found in Jeremiah are *battle axe* and *gadding about.* Even if we call someone a *battle axe* we are quoting Jeremiah 51:20 and if we say he or she is only *gadding about,* Jeremiah 2:36 is the source of our expression. If we hear parents ask concerning their child *why is he spoiled?* we may find this same question in Jeremiah 2:14 concerning Israel.

Frequently we say *many a time* and *ten times better,* common expressions for young boys. These utterances come to us through Psalm 78:38 ". . . yea, *many a time* turned he his anger away, and did not stir up all his wrath" and speaking of Daniel and his three young friends we read ". . . he found them *ten times better* than all the magicians and astrologers that were in all his realm" (Daniel 1:20).

Even Zechariah's words fall on our ears daily. *Boys and girls* comes from Zechariah 8:5. In Psalm 77:8 we hear a southern accent, "Is his mercy *clean gone* for ever?"

Quite often when money is spoken of in its worst sense we name it *filthy lucre.* This is not modern as it may sound. Timothy said it before we even knew that pennies were too dirty for our mouths. (See 1 Timothy 3:3.)

Perhaps the next time we hear one of these ordinary and yet popular expressions we could fittingly ask "Did you know you are quoting the Bible?" and thus we could open a door for personal witnessing.

Of Things to Come

Jan. 15-Feb. 12—Emphasis on Christian Ministry

Feb. 15—Ash Wednesday (Lent begins)

Feb. 17—World Day of Prayer

March 30—Good Friday

April 1—Easter

April 27-29—Joint Inspirational Conference, Berne, Indiana

June 7-11—Northern District Conference

Aug. 8-15—Ministers' and Church Workers' Retreat

Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.

ARE YOU DISCOURAGED? READ THIS!

The following is taken from a letter written several years ago by an Irish evangelist, to a missionary in the Congo:

"Man, it's great to be in the thick of the fight — to draw the auld devil's heaviest guns — to have him at you with depression and discouragement, slander and disease. He doesn't waste his time on a lukewarm bunch. He hits good and hard when a fellow is hitting him. You can always measure the weight of your blow by the one you get back.

"When you are on your back with fever, and at the last of your ounce, when some of your best converts backslide, when you learn that your most promising inquirers are fooling; where fellow workers are jealous and friends are cool, when the homeland friend does not even answer your letter — that's the time to put on mourning. God is dead. No *sir!* That's the time to pull out the stops and shout—Hallelujah! The auld fellow is getting it in the neck and hitting back. Heaven is leaning over the battlements and watching the fight. Will he stick it? And as they look from their position and see who is with us, as they see the unlimited resources, as they see the impossibility of failure to everyone who keeps on fighting, how disgusted they must be when we run away! Glory to God, we are not going to run away!"

—*Gospel Gleaners* in *Evangelical Visitor*

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

CHRISTIAN CO-OPERATION

One of the objectives for 1956 listed above is that of extending inter-Mennonite co-operation. While there are various ways in which this might be done, the most pertinent issue—which will probably be solved this year—is that of inter-Mennonite co-operation in the matter of seminary training.

There was a significant meeting held in Chicago last December 21 and 22. Here representatives of various Mennonite bodies—particularly that of the (Old) Mennonite group and the General Conference Mennonites—met to consider frankly and freely the possibilities of such an associated seminary. The meeting was an honest effort to see each other's point of view, and to face the issue without bias. It was an effort to "discern the leading of the Lord" for the next further step. All seemed agreed that this movement was of the Lord and that we should not discard the possibility of a closer working together.

The question of location seemed baffling; whether it should be at Goshen, Indiana, or as was repeatedly stated, "at some neutral place." Both sides frankly stated their views of the matter. While no concrete decision was reached on the matter of location, there was a real desire to continue searching for the right answer under God, and to make further progress in the matter of such co-operation.

What will the future hold in this respect? We cannot help but feel that every honest effort toward unity in Christian co-operartion is in line with the wish of our Lord. Such Christian co-operation will naturally require some sacrifice, but sacrifice is of the very essence of the Christian religion.

We need the united wisdom and especially the united prayers of all the brotherhood that the proper solution of this problem may be reached. May this year bring us to the right answer as God would have us find it. This is one of the important issues of the year.

COLLEGE HAS NEW HOME

Sunday, January 8, was a notable day in Mennonite education when the new building of the Canadian Mennonite Bible College in Winnipeg was dedicated with fitting ceremony. An estimated 1400-1500 people attended this dedication service, further details of which may be found on the school page in this issue.

The erection of this new building marks a real achievement for the cause of Christian education. The young people of Canada are eager to prepare themselves for greater Christian service and need a suitable place and equipment to provide such preparation. The building contains a chapel with a seating capacity of 500; six classrooms capable of accommodating 200 students, a large library, as well as the necessary offices, bookstore, kitchen, dining and recreation rooms, as well as other rooms for special purposes.

The former college building at 515 Wellington Crescent and a nearby residence continue to serve as dormitories for the students. They travel the four to five miles by bus or car to the new building each morning. The correct address of the present location is: Canadian Mennonite Bible College, University Boulevard, Tuxedo, Winnipeg, Manitoba.

We wish to congratulate the Canadian Mennonites on this worthy achievement. Our prayers are for great things as a result of the new and better facilities for Christian education. We are sure the young people of Canada will appreciate this interest in their future.

YOUTH HOLDS A WORLD CONFERENCE

Of deeper significance than many realize was the seventeenth quadrennial conference of the Student Volunteer Movement, held December 28 to January 1, at Ohio University at Athens, Ohio. Here met more than thirty-five hundred college students from eighty countries, representing about sixty denominations. Only about sixty per cent of the group were Americans.

These eager youth had not yet been steeped in the art of vague generalities; they plunged right in and dealt with fearless minds with the fact of the great "revolution" now in progress around the world. For old ways are passing away. The white man can no longer demand special privileges. The old-fashioned mission method with special buildings and a special standard of living for the white missionaries has also passed. Everywhere nationals are demanding their rights to be counted equal. Youth did not dodge this fact, they faced it and grappled with its implications at this, what one responsible reporter called, "the most aware, most realistic, most barometric Christian meeting in recent years."

The great meeting almost ended in a grand climax of reconciliation; almost, but not quite. At the time of the final communion service, the youth of one denomination still did not feel free to commune with those of other denominations. So they had their own special communion service. (But we Mennonites dare offer no criticism here; for at our last world conference of Mennonites, we could not even have a communion service at all!)

A Spiritual Pilgrimage

PART ONE

WALTER EISENBEIS

(Mr. Eisenbeis, at present a student in Mennonite Biblical Seminary, has been requested to share with our readers the story of his soul's search for peace. The concluding article will appear in next week's issue. Ed.)

Since the year 1939 when World War II was starting, I am on a pilgrimage. First I did not realize this, because I did not consider it a factor of faith in my life, but during the years following this event I became more and more aware of it and now I do know that it is really the fact. How could it be different, when we really like to live a Christian life?

Speaking about this pilgrimage it is difficult to analyze it, because there are so many experiences woven in that it is scarcely possible to bring them all in the picture. So I follow a chronological line.

I was brought up in the good and typical bourgois home of the lower middle class Lutheran family and as a child I loved my Lord with all my heart. When I had my confirmation I really expected to start a new life and the symbol for this should be my first Lord's Supper. It was, as I now see it, a mystical expectation of a revelation of the Lord which naturally was not experienced by me.

With beginning years of adolescence and the problems common during these years, also partially influenced by the Nazi movement in Germany, I found myself more and more outside the church. With the desire to be righteous and to do no evil and with a kind of asceticism I tried to find a pathway in life. Prayer did not mean anything to me during this time therefore, and like most of the young people, I was at least enthusiastically engaged in the ideal of the Nazi movement. Especially the Hitlerjugend seemed to have everything so clean and clear. It was no wonder that we believed in this movement and in our nation.

When the war was beginning we felt ourselves called to the army and even though I was still attending the last year at high school I did everything to become a soldier (I was accepted in December, 1939) to serve my country, protect my family and all the women and children against foreign attacks.

In the minds of us youngsters the army was something like the Catholic order with high ideals of sacrifice, discipline, courage, and fidelity. My first weeks in the barracks showed a different picture and I nearly had a breakdown when I saw this corruption, brutality, and cynicism. The main emphasis of this training was to destroy any sign of personality and making man a willing instrument of obedience in any case which might come in the future. This was forced by a cruel training of exercises. I still did not give up my picture of this ideal, which at this time represented my faith, and after six weeks in the barracks I asked for permission to go to the fighting units because there I did not expect the same corruption as in the barracks. So I came to the only fighting place at the time, to the Saar district and experienced the same as in the barracks. But another experience was added, and this was, how near we stood to death. I remember when I first heard the sound of a French cannon, and then the shell exploding beside me. I really was not only frightened but I was shattered in my whole existence. These feelings are difficult to describe because we do not have adequate words for them. Nevertheless, you definitely know, not only that death is a reality and life is a very earnest experience with this very end, but also you live on a different level of life. These were now daily experiences, but they did not bring me nearer to God; on the contrary.

When the war in France began I was in a storm unit (Sturmeinheit) and here I was prepared to end my life, but had a tremendous feeling of power, a feeling of being more than a man, but now a master over life and death. You use a mechanism of a cannon and people are killed by this. It is not the place here to analyze this, this is done in different scientific papers, but it definitely is the climax of man in the experience for his own power and of a non-Christian life.

Later on in Russia, when the war was forcing us for sacrifices, (no one can understand, unless it is experienced by him), we came more and more to a spirit of nihilism. Life had no sense. Why all these sacrifices? There seemed to be no end. So why any more living? There was a search for death and it seemed to be ideal to have such a death for it would end this senseless life and would at the same time glorify this life, because it was sacrificed for the fatherland. The group I belonged to, especially during the winter time, was ready to end life and not willing to surrender themselves to the Russians when we were circled. One song came up at that time which shows the metaphysical aspect; it would be translated into English something like this:

The way to the homeland is so far, so far
There over the border of the wood and above the
stars
Is the old time situated
Every brave soldier is longing to get back to this
old time
The way to the homeland is far, so far.

These few lines are not able by far to give the deep expression of this song by Hans Baumann, but it shows at least the inner desperation of us.

I was wounded several times, and during the times I spent in hospitals I was allowed to start my academic studies. Two fields of interest I had at that time, jurisprudence, which I sought to find by studying laws; and the being of the human person, which I sought to find by studying psychology and medicine. These studies created in me a new aspect of life and of faith, namely to believe in reason and in science and in humanity. The experiences now (after these short interruptions at university in the army) again became another accent. It now became a fight

A Singing Faith

NORMAN DALKE*

As surely as the minister will preach a sermon next Sunday morning, the congregation of worshipers will join their voices in the singing of several hymns. For many centuries music has been of key importance in worship services, both in the Christian Church and in the Jewish temple services of Old Testament times. Why should music have such a lofty position in our worship?

At those moments when man has been moved to the deepest levels of feeling, whether it be sorrow or joy, he has sought some way in which he can express himself adequately. Ordinary words or expressions are altogether insufficient for such occasions. Consequently, music and poetry were developed as higher mediums of expression. To God's people are given the deepest joys and the richest blessings which, in turn, move them to the highest realms of emotion and praise. The Christian has, then, to a far greater degree than anyone else, reason for rejoicing and singing.

Now let us think more specifically of the part which congregational singing plays in a worship service. Every act of worship should both glorify God and enrich the worshiper. We have probably all experienced the fact that when we seek most to glorify God, we ourselves are most richly blessed. This fact is abundantly true when applied to singing as a part of worship.

A hymn is directed to God; it is to Him that we sing our praises. In Psalm 27:6 we read: "Therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." "Sacrifices of joy!" Have you ever thought of singing as a sacrifice to God? We might find here some worthwhile food for thought.

Any sacrificial animal, under Old Testament law, had to be perfect, without blemish. Perhaps, then, our "sacrifices of joy and praise" should be characterized by high quality. Most of us are such poor singers, though, that perfection is out of the question. Nevertheless, we should all give of our best in every area of our lives, including our songs of joy and praise. If we are really "singing unto the Lord," nothing short of our best and most wholehearted effort is sufficient.

The singing of hymns is not merely something with which to "get the meeting under way" or something with which to cover up the clink of the coins in the offering plates; it is one of our finest acts of worship. During the singing of a hymn there should be the same spirit of reverence and worshipfulness that there is when the minister says, "Let us pray"—indeed, many of our hymns are prayers set to music. Let us offer to God "sacrifices of joy" which will be pleasing to Him because they come from undivided hearts of love and loyalty!

If we follow these suggestions, I am sure that the second aspect of singing will become a reality as well: that is, we ourselves will be most deeply blessed through this part of our worship. To seek God's glory and to worship Him with all our being is to discover our highest capabilities and deepest joys, also. Practically all of us enjoy singing, and it is quite right that we should. It is good to listen to others as they sing, but it is infinitely better to unite our voice with the others in song. Whatever our circumstances in life, whether deepest grief or noblest joy, we are helped by singing. Varying circumstances may call for different types of songs, but, whatever our lot, there is a song to answer our needs. So, from "the rivers of Babylon," the Philippian jail, or from "Mount Pisgah's lofty height," let us raise our voices in song to our Almighty God!

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*Pastor, First Church, Madrid, Nebraska

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for a better life, for a more worthy human life. Naturally it had to come then in a status of desperation which reached its climax when I saw, how even nearest relatives brutally separate from you when it might be dangerous to be in contact with you. During all the wartime there was at least in the fighting units a real fellowship, where everybody shared everything with each other and now, when the political and the military breakdown of Germany was completed nothing of this existed any more. It was a fight one against the other, even in the families. The body, food, etc., had a higher value than human relations.

Taken prisoner by the American army I went through several prison camps. This experiment destroyed any hope of a future. First because it was told to us that we would not come back to our homes for 20 years and second by the way we were treated. You may allow me not to speak more about this experience but it certainly was the most cruel in my life not only represented by the Americans but also by the Germans. There was scarcely any human feeling to discover. Man really was not a person, but a type of a machine or a thing, which could be thrown away as it pleased somebody who had power. At this time I also experienced how a personality can be intellectually and in its total mind ruined by undernourishment, i.e., given no food for a longer period or amounts of food, which are in reality no food. I did not become like a wild animal at that time, but I had no more interest in anything. If somebody would have come and killed me by knocking me down, I would have appreciated this. I even did not have the desire to force a situation in which I could have ended my life, which could be easily done if I only would have gone to the camp surrounding, where I definitely would have been shot down. It was already too much to do this.

(Concluded next week)

Confessions by an Embarrassed Church

You noticed that unusual red glow of my bricks this morning? Oh dear, I didn't realize it showed so plainly. Well, I admit it; I'm blushing! That brisk north wind cooled me off some during the night, but I'm still sort of hot under the eaves.

The congregation met here for its annual business meeting last evening, and that's when it happened. Ordinarily I love to open my doors to welcome them, and I'm glad for everyone who lingers on my steps to greet a friend. But last night . . . well I was embarrassed.

Oh no, there wasn't any fuss about election of officers. All of that work was accomplished with a genuine display of Christian love and unanimity. And the treasurer's report showed an amazingly large bank balance, too. No trouble there.

It was the budget discussion that really made my arches sag! All the items for local salaries and maintenance were accepted without dissent. But I almost dropped a chandelier when the budget committee proposed that the goals for missions and benevolences be lowered about one-third. I suppose from a business point of view, it made good sense to them. They said we didn't reach the goal we had set last year, and since the money was divided proportionately, some worthy causes didn't receive the support they should have.

What did the congregation say about it? Here are some of the comments that my microphones picked up.

"We didn't have enough to pay our share to the district conference budget. Wouldn't our faces have been red if we had gone to district conference and our church hadn't met its goal? We dug into the general treasury to make up the difference for that cause. But it shouldn't happen again."

"What does it matter if we don't send in as much for General Conference expenses? Somebody's going to pay them what they need to get along, even if we don't."

"There's going to be plenty of soliciting this year for expansion of our district institutions, and I heard that some of the General Conference institutions will be soliciting, too. We'll have to give to those things aside from what we raise here in our budget."

To make a long story short, they voted to accept the proposed goal. There were a few feeble "no's" but the "aye's" were much stronger, and they carried.

Some of my people looked thoughtful and rather sad when they left last night. There was that middle-aged couple whose son is on the mission field. Perhaps they were thinking that his engineering degree would have assured him a good-paying position here in the States, and with no worries about scorpions in his children's bedroom or stones and bullets from fanatical anti-Christians.

And there was the woman who works part time for the Publication Board. She'd get better pay selling bobby pins in a dime store.

I did a lot of thinking and remembering after my pews were empty and my aisles quiet again. It seemed as if I heard echoes of many voices that had spoken, some last night, and some many months ago. One voice reminded me that we need money to support that home for old people. They appreciate cheery rooms with private toilet facilities. But another voice echoed back to tell of old women cast out into the streets of India to die because there was no one to love or care for them.

One pleaded embarrassment over a district budget not met. Another recalled our responsibility for the General Conference workers we sent into hard places with a pledge to support them prayerfully and financially.

Can you understand now why I'm still blushing, even though almost twenty-four hours have gone by since it happened? I know it's a shame to set goals and not make them. But I don't think that's nearly as shameful as refusing to assume the responsibility for our share of the work, and saying that in the coming year we won't even make an attempt!

I know it will be dark soon, and then the blush on my bricks will fade. But my automatic clock will turn on a spotlight then, and everyone will see my lighted stained-glass window of Jesus as the Good Shepherd. Its message tonight seems to be, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." I wish I could feel more comfortable when that light blinks on tonight!

Prayer Concerns

"We would like to place the following matters before you for your earnest intercession:

"1. Oki San is a young man who accepted Christ a little more than a year ago. Until summer he was very faithful and zealous for his Lord. Now he does not attend the services. He says that a Christian must lead a holy life and he cannot, and so he has apparently given up.

"2. Toura San is a university student who was saved last July. Through the death of an uncle this past summer doubt has again entered his heart and mind. Pray for these two young men.

"3. Pray for Peter's weekly Bible class in the university.

"4. Pray for Billy Graham's meetings in Japan in February, 1956.

"5. Continue to remember us in language study."

Mary and Peter Derksen

Bookmarks

Concerned Poems

IM DIENSTE DES MEISTERS, Zweiter Band by I. P. Friesen. Christliche Verlagsanstalt Konstanz in Baden. 187 *pages.*

This book of poems is the second volume under the same title written by Pastor I. P. Friesen. It contains poems dealing with many different subjects, such as prayer, Christmas, New Year's Eve, Mother's Day; poems and prayers for children, for young people, and for those who are old or dying, the lonely, the sorrowful, the bereaved, those seeking salvation or bowed down with heavy burdens.

The author spent his best years in Rosthern, Saskatchewan. He was an evangelist with a deep concern for the souls of his fellow men. Besides serving the Mennonite Church at Rosthern together with David Toews he has conducted many evangelistic services in Canada. He has been mightily used of God to lead souls to Christ. Few could leave the meeting untouched, after hearing his message. Although not understood by all, he has been a blessing to many.

It was this concern for the lost and the needy, that has influenced him to publish these two volumes. In his introduction to the above book he says that he hopes to comfort the sorrowful and the sad; those whose souls are crying to God he hopes to be able to lead to the saving arms of Jesus. To the careless ones who act as though they had a thousand eternities to loose, he would like to say: "Hurry, and save your soul"; to those in desperation he would show the way out of their dilemma.

His poems read easily and fluently. Although they cannot be compared with those of a Karl Gerok, the fact that they express deep human experiences and desires tend to make him one of our greatest Mennonite poets of the present century. The book definitely has its place and can be warmly recommended.

H. T. Klassen

Film Review

THE UPPER ROOM, 16 *mm., black and white or color,* 15 *min., available from Religious Film Libraries,* 220 *W. Monroe St., Chicago* 6, *Ill. (Produced by Cathedral Films) Rental, black and white* $5.00. *Color* $8.00.

The events from the Upper Room as shown in this picture are taken from all four Gospels as well as from 1 Corinthians. The events include the washing of the disciples' feet, the institution of the Lord's Supper, the departure of Judas, and some of the words which Jesus spoke to the disciples as found in John 13-14.

The film produces a reverent response to the Lord's Supper. The color is excellent. The film could be used for worship in a series on the *Life of Jesus.* It could also be used on a Sunday evening prior to the observance of the Lord's Supper. Probably one of the best uses would be in a group in which there is time for discussion period following its presentation. It would meet the needs of upper junior high school on up.

A number of issues regarding the film should be mentioned. The whole setting of the film is modernized. The members of the group are not reclining as people did in the New Testament period. There is little in the film to remind us that the Lord's Supper was related to the Passover Feast as it was being observed in the Upper Room. There is also a question whether the attitude of Jesus toward Judas is accurately portrayed. The members of the committee did not feel that these items would hinder the effectiveness of the film but felt that you should know about them. Again, as in the entire Cathedral series, Jesus is portrayed. Some people feel this is all right; others feel that He should not be portrayed.

Flashes of Thought

For Others

Walter Gering

Evidently it had been too much for the little fellow. Brave in spirit as he was, anxious to go along to join in the fun, the inevitable had come. Utterly exhausted, unable to go any further, there was only one thing to do: carry the little fellow. When I saw them he was fast asleep, with arms around the neck, riding upon the back of his companion. The spirit indeed was willing but the flesh was weak.

Strange, is it not, what a difference it makes. He was just a boy himself, hardly much bigger than the load upon his shoulders. Many another boy would have stumbled and fallen under the burden. Others might have given up in despair as a task beyond their strength. But not he! There he stood, with tousled hair blowing in the breeze, his face radiant with a beaming smile.

That smile was a challenge to all who saw him. It was one of those things that haunts us as we go about our tasks. It was a spirit which put many of us to shame as we thought of days when we had been under the load. But it was the words even more than the smile which made the greatest impression. They were the secret to the whole experience. In response to the look of surprise at his spirit he simply responded: "He ain't heavy . . . he's m' brother."

Of course—that was the answer. Even the greatest burdens become light when the true love of a brother flows freely. Even the smallest task becomes burdensome where brotherly love is weak.

Lord, help me live from day to day
  In such a self-forgetful way,
That even when I kneel to pray,
  My prayer will be for others.

Help me in all the work I do,
  To ever be sincere and true;
And know that all I do for you,
  Must needs be done for others.

Life at "Pretty View School" in Congo

Where shall the children of missionary parents go to school? Shall mother teach them at home? Does she have time? Will they be prepared mentally, physically, socially, and spiritually to enter school in the States later on?

With these questions in mind a school for Mennonite Brethren children was begun at Kipungu in February, 1950. The following year this school was transferred to Ecole Belle Vue (Pretty View School) which is located one-half mile from the M. B. Mission at Kajiji and the Angola border practically touches it on the south. In September of last year, membership increased when Congo Inland Mission joined the school on a cooperative basis, paying some expenses and furnishing a teacher to help the two couples situated here.

At present there are thirty-four children gathered from different stations. School began in September and Christmas vacation begins after the program on December 20th, lasting until January 31st. Since they need to travel considerable distances to their homes, the vacation time is extended to six weeks. The term of eight months duration being divided into four eight weeks periods. Classes are held regularly with the exception of Wednesday afternoon when there is no class and Saturday morning finds them writing letters to their parents; also speaking over the radio so that their parents may hear them at home.

While they are at Ecole Belle Vue, the opportunities are theirs! There are two classrooms with sixteen children in the first to fourth grade room and the remainder are in the upper room. All the students except first through third grade are given private piano lessons. They all have art and craft instructions, they swim, they have physical exercises, they attend church services in the new church on Sunday mornings and evenings when the various groups—sextet, quartet, trio, choir — bring special numbers. Good wholesome food is served at the dining hall and life is dormitory fashion. Devotions are held each evening in the dining hall before going to bed.

As for buildings, there is the main building which includes the kitchen, dining room, girls' dormitory, house parents' quarters, and boys' dormitory. There is the schoolhouse with an exterior of stone, cement floors, and the walls are plastered. The home of one of the couples stands right beside the school. Last but not least is the new church which adds to the worship activities.

Together we praise the Lord for making it possible to have a school such as this for the missionary children. Many of them will likely someday return to the Congo as missionaries themselves. A great responsibility is ours as we continue to work with them day by day, but "He is able," the Giver of all Light and Life.

Betty Quiring

Indian Americans at Prayer Meeting

"For a glimpse of the work here come with us to a recent prayer meeting. About twenty of us sit around on beds, benches and chairs in the home to which we have been invited. Kerosene lamps cast a soft glow.

"The chatter of conversation in the soft Cheyenne tongue dies as Oliver Risingsun rises to start the service. We sing together 'Etone-hovahane havs?' (What can wash away my sin?). William Fightingbear reads and explains the words of Jesus in John 14:1-6.

"Oliver speaks briefly on Christian fellowship. 'Christ has forgiven us. We are now brothers and sisters in Christ. We love one another. It does not matter what tribe or people we are from. Why even this white man here. . . .' Prayer follows.

"The dogs bark. Another car drives up. Sylvester Knowshisgun and others enter. Sylvester speaks. He passionately urges each Christian to wake up, to witness for their Lord. He tells of coming upon a battered car the day before, of finding people with bloodied faces, and one for whom life was over. A still partially filled jug of wine gave wordless evidence of what had happened. 'Our people are going to destruction, we must tell them!'

"Here in this little group are some for whom the coming of the Savior has meant newness of life. The enemy, powerful and relentless, still claims his victims. But here are those who can truly rejoice in the coming of the One who said, 'I am come that they might have life, and that they might have it more abundantly.' "

Esther and Malcolm Wenger, Busby, Mont.

First the Blade . . .

The truth of Christ's words, "First the blade and then the ear, then the full corn shall appear," is becoming clearer to us every day in the new work here in Hyuga, Japan. There are many reasons for real praise to God for what He is doing here in the hearts of these people here as we notice growth in many of them. A former drunkard brings his little daughter to church now that he has found real joy even though he cannot persuade his wife. A man suffering from consumption is radiant with cheer even though confined to his one dark room for a year. Two university students are beginning to feel their responsibility in Christian witnessing very keenly and are faithful Christians as they commit one thing after another to their Lord and Savior. One old grandmother who cannot read has her granddaughter read the Bible to her in the evenings and then closes her eyes in peaceful slumber. Three middle-aged women who have to leave their small children in others' care while they are relief workers for the city during the daytime, come to the services regularly bringing their children with them. Eight high school students and my wife went singing for the sick Sunday afternoon and declared that the blessings were really theirs.

The above things are some of the recent things that are manifestations of the Spirit working. On the other hand, our hopes are let down when a young Christian falls deeply into sin; or a high school student becomes so attached to a young man who is not a Christian and is caused to doubt the love of God and then abandon the faith; or a primary schoolteacher comes over and though she had made a confession of faith, says she cannot bear the ridicule and scorn of others who are not Christians. As we reflect the encouraging and discouraging experiences we find that the encouraging far outweighs the discouraging experiences but also in this culture especially God's love is rejected by the majority and the ones who accept Christ and His salvation, need much patience and nurture. This is true also of the older people who find it very hard to bend or mend and though their heart is full of desires, they cannot pray. Join us in praying for all the new Christians here since two months ago.

I am finding myself in the missionary-pastor type of a situation at present and for some time had been preparing three sermons per week. That was rugged. Since the Christians were all new in the faith, I could not lean on them and expect them to carry heavy responsibilities but now bit by bit, they are "taking hold" and now take turns at the leading of the Wednesday evening prayer meeting and have now begun to hold offerings and elected two as their treasurers. They are thinking now of electing a committee for tract evangelism and witnessing. A class in preparation for baptism is attended by 15-20 but more have publicly confessed their sins and told of the new life that they are enjoying.

Language study still takes an important part of our time and will for some time to come. None of the folks who come to church speak English although Viola is teaching a class in English Bible that I had begun some months ago.

Our whole family is enjoying good health and we are happy in the work.

Ferd Ediger

Construction at Brook Lane Farm

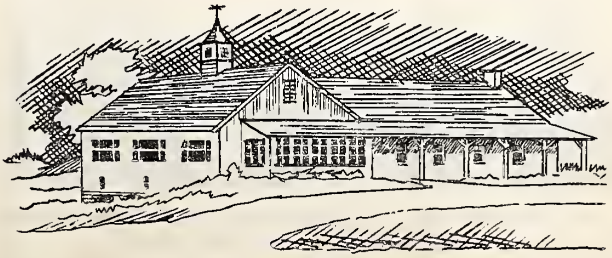
On November 30, 1955, the J. B. Ferguson Co., of Hagerstown, Md., started construction on the kitchen-dining room building at Brook Lane Farm.

The architecture of the new structure (as shown in the picture) will blend with the present buildings. It is two story, built on a slope close to the brook. The main floor will house ample kitchen and dining room facilities for 80 to 85 people. The basement floor will house food storage and food preparation areas as well as the entire laundry. Behind the building is a large area for delivery purposes.

The construction is concrete block with a white stucco veneer. A green roof, capped with a cupola which will house the old dinner bell, will be the distinguishing mark of this building.

To construct and equip such a building costs $75,000. Nine Mennonite conferences east of Ohio agreed to support this project. At the present time one-fifth of the total amount has been received from approximately one-eighth of these churches. The largest amounts to date have been contributed by the Amish fellowship and the Washington County, Md., Mennonites.

The date set for completing this drive for funds is April 1.



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*Missionary to Japan

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

He lived in a dirty basement apartment—but there was more to—

Junior's Problems

WINONA WALTNER

"Hey, Junior, get out! It's 4:30."

Lu yanked at the sheet covering his sleeping brother.

"Come on."

When there was no response from the second summons he pommeled the boy with his fists. In two seconds flat, a befogged Junior was standing on the floor.

"Didya havta get so rough?"

He yawned widely and stumbled into blue jeans. "Come on, Lu. If we're late once more I'm gonna lose my route."

Lu was already halfway through the kitchen. There was a loud clatter and then a shout.

"Boy! What didya leave in the middle of that floor?"

"S'only the garbage can, you oughta know that it's there."

Junior was now very thoroughly awake. Suddenly the light in the next room came on and their father's voice came through the curtain.

"If you little devils don't shut up out there I'll be out to see that you do! And pick up that garbage!"

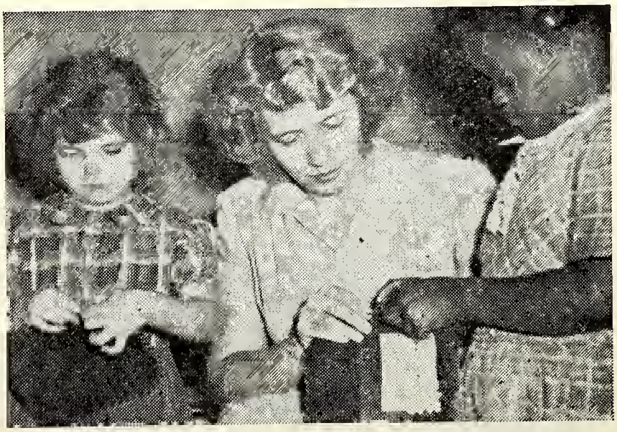
By that time Lu was well out the door and up the steps. Junior followed. "Jeepers anyhow—if you'd be more careful, dad wouldn't have woke up."

"Yah, and if you'd empty that stuff once a week, it wouldn't be so much to spill." The two boys steered bicycles out of a trash-strewn yard. "So long, Junior."

"See you at breakfast, Lu."

* * * *

Only six houses left. Junior turned a corner and slowed his bike. If I hit this one on the porch, I'll have eleven in a row. He squinted and aimed carefully. Thunk! The folded newspaper landed squarely in front of the door. Aha, crowed Junior. Lu'll have to go some to beat that.



To accomplish more in Chicago there must be more summer volunteers and there must be more full time workers.

The city was waking up. It was fun to be out now. You saw the craziest sights. Junior laughed, remembering how Old Mrs. Hammond looked when she was out to get the milk. Curlers and white stuff all over her face. And did she ever yell when that stone busted her milk bottle all over the porch! Now then, one more house and then for home. He wheeled around the last corner—thunk—the last folded paper landed on the door mat and Junior streaked homeward.

Home was a basement apartment over on Westwood. Junior chained his bike to the railing and went down the steps. Nobody was around. Oh yah—ma's off today and dad left already. 'Spose I gotta find my own breakfast. He pushed aside last night's supper dishes. 'Spose there ain't nothing clean to eat outta. Say, but I wish they'd fix that screen door—horrible lotta flies in here. He rummaged through the cupboard. Lessee—I'll make koolaid and there's an orange that is OK. Better throw those rotten ones in the garbage and if there's milk I can eat corn flakes.

"Oh, hello Lu. You home?"

Lu propped his chin on his hands. "Think I'm going swimming today. Yah coming?"

"Could be—"

Sounds of life began to issue from the next room and before long their aunt appeared, frowsy in a much too small, dirty housecoat. "You rascals sure raised hob with that garbage—and woke up the whole family to boot. So, your dad hadda spend the rest of the time yelling at yer ma. I declare, that man is a no-account—"

She broke off to gather the scattered deck of cards. "That sure was some hand I had last night." She shuffled the cards absent mindedly between her fingers.

The curtain between the two rooms parted and Bertha appeared, rubbing the sleep from her eyes. She was younger than Lu but older than Junior.

"Give me some cereal, Junior." Bertha sat down at the cluttered table. She poured milk into the bowl and then quietly bowed her head. Her aunt looked at her.

"When you gonna quit that nonsense, Bertha?"

"It's what we learned to do up at church," returned Bertha, "and it's not nonsense."

"Even yer dad said so last night when you tried it and let the food get cold," returned the older woman. She dug in a bulging pocket for a half empty pack of cigarettes.

"Lookit yer ma. When we was kids she was always trying that sorta stuff—some crazy preacher told her she oughta be religious. And look at what it got her—that no-account father of yours."

Lu stood up. "Com'on, Junior. I'm going." He snatched up his swimming trunks from a chair and pushing the torn door aside went up into the sunlight. Junior followed.

"Sure hope somebody empties that garbage—it's kinda smelly."

George was waiting for them at the corner. "Hi Lu. I'm going to Calumet fishing. My dad's taking me and he said you could go along if you want to."

Lu's face lit up. "Brother, watch me come!" He and George started off down the street.

"Nutz." Junior stared after the two fingers. "Aw—I'll see if I can round up Chuck and Joe."

* * * *

Eleven o'clock found the three boys meandering down 47th Street. Joe stuck his head in Tootsie's as they passed. "Say, only the old man's here now. Let's pester him." The boys sauntered in. Junior headed for the candy counter.

Joe and Chuck stationed themselves in front of the magazine rack. Old Man Tootsie went toward them.

"Boys, what do you want?" Joe seemed very absorbed in the latest copy of *Crime*, but Chuck spoke up.

"Can't find a copy of *Horror*." Old Man Tootsie leaned forward to peer nearsightedly at the rack. In that moment Junior and Joe were out the door. Seconds later Chuck followed them around the corner and under the elevated tracks.

"Well, come on Junior, give." Joe and Chuck stood waiting. Junior smiled.

"What for? I'm the one who took the stuff. If we woulda got caught I woulda got the blame. No sir—I'm keeping this." And he displayed a pocket filled with candy bars. Joe grabbed for him.

"Brother, you're gonna fight for it!"

"Nope." Junior dodged and slid through the gate. "So long, boys. Better luck next time."

He waved tauntingly at the boys. Chuck's fingers closed over a sharp edged rock. "I'm going after him." He elbowed his way through the crowd of people waiting for the street car. Joe was right behind. "There, Joe, see—" he pointed to the figure down the street. The two boys ran down the sidewalk.

"Say, Junior—" Chuck called out. Junior stopped short and turned around. "Zing"—the sharp edged rock that had been in Chuck's hand left an ugly gash across Junior's ear.

"I'll get you for that, Chuck," Junior screamed after them.

Joe and Chuck laughed.

"Keep everything you get, Junior, boy—candy and split ears!" Joe doubled with laughter.

"What goes on here?" A blue covered arm spelling the Law descended on Junior's shoulder. "Better get home and have that attended to."

Junior got. He knew what would await him. His footsteps dragged a little as he mentally pictured his aunt greeting him—"So, ya got the worst of it again. Like yer no-account dad. He always is getting the wrong end of things—"

And like as not his ma would take him to a doctor. He'd get Chuck and Joe for that. He felt his ear and his hand came away sticky red. Hah, he'd get them all right!

* * * *

This incident is based on fact. Situations much like it are happening every day on the streets of Chicago. Junior and his brother and sister are real life children who live in a very dirty basement apartment.

Woodlawn Mennonite Church has a year-round program to work with these youngsters. A summer Voluntary Service unit is a part of that program. But there aren't enough volunteers. It is truly discouraging to see the hundreds of children and realize you can reach so few. A Negro pastor said it this way to one of the church leaders, "What do you expect to accomplish with these youngsters in one hour, or even two or three hours a day? You work one hour and the devil works twenty-three hours."

What is needed is not only summer volunteers, but young people who will dedicate themselves to work 365 days a year, 24 hours a day with these children.

Summer service here in Chicago can leave one with a sense of real achievement and accomplishment and at the same time a knowledge that to really make a larger contribution—THERE MUST BE MORE—summer volunteers and most of all, full time workers.

PENCIL POINTS

SCARE WORDS

Sound out the words that terrify your soul.

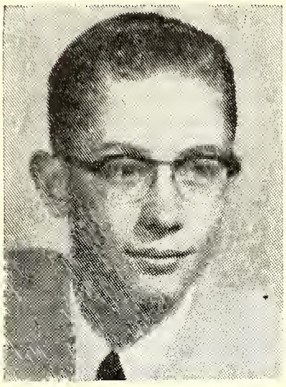
Fire, communist, cancer, depression, tornado, war—would any of these spoken on a dark and lonesome night give you sharp stabs of fright?

I have just discovered another word that brings fear—not the same nipping dread brought by these other words—but still a kind of panic that paralyzes and benumbs just the same. Witness the numbness that comes to your muscles at the mention of the word "work."

I have just returned from taking part in one of the rash of workshops that the Young People's Union has inspired all over the country. It was my impression that the word "work" as it appears in "workshop" was not adequately disguised and kept some people away. (In the distance I hear someone muttering that my name on the program scared them away. I choose to ignore that statement.)

(Continued on page 84)

Meet the Presidents



JOHN UNRUH, JR.
Freeman Junior College SA

President of the Freeman Junior College Student Association is John Unruh, Jr. He is doubly a president, being also the president of the Young People's Fellowship in his home church, Salem Mennonite Church of Freeman, South Dakota. A college freshman studying for an Associate in Arts degree, he is also secretary-treasurer of the Peace Club.

Working with John in leading the Student Association program are Richard Thomas, vice-president; Birdie Preheim, secretary; and DeWayne Schamber, treasurer.

Richard is studying for a business certificate, and comes from the Mennonite Brethren Church in Salem, Oregon. Birdie is also a member of the Salem Church, while DeWayne is the only sophomore in the executive group. He is working on the two year business course and is a member of the Trinity Lutheran Church of Heilbronn, South Dakota.

The SA's program includes work on three publications, planning a number of chapel programs, and planning special school events. The *Star* is the school paper and *The Pioneer,* the college annual. The Student Handbook is also produced by the student group.

Special events in the life of the school are the student workday and the campus clean-up day.

Work is being done this year on a revision of the constitutions of both the college Student Association as well as that of the academy Student Association.

Offerings are received in the chapel services this year for the support of orphans in Korea. This is a Mennonite Central Committee project supported by the students.

JAPANESE SEEDTIME

Like all missionaries we came here to preach the gospel with the hope that people would be born anew into the kingdom of God.

After struggling with the language for four years and giving only a limited witness we finally had the great joy of putting forth a united evangelistic effort and see some results for our labor.

The six boys who are attending school in Tokyo came home for the summer vacation and made up a team for evangelistic campaigns at the various stations. The ten-day campaign in our area was in Takazaki where I have had a Bible class for two years.

Takazaki is a rural town, very conservative and dominated by Buddhism. Some wondered whether any would come to the meetings at all. When time came to start there were only thirteen present—all members of the Bible class.

My heart sank a little, perhaps like Peter's did when he saw the waves. But by the time the speaker began speaking the tent was nearly full with over 100 present. A new surge of hope came to all of us.

In the middle of the campaign we changed evangelists, but it made no difference. People kept coming. Even during the two nights of the festival of the dead when the people go to the graves to welcome the spirits of the ancestors back to their homes we still had eighty present. Attendance for the ten days averaged 120.

Though immediate results are not always forthcoming, we saw ten make definite decisions. Of these, eight had been attending my Bible class.

Fifty more said they wanted to believe and be saved. These we consider earnest seekers. Eighty-five more said they wanted to hear more. The last Saturday in September we baptized two girls who have been regular in attendance for three years and who finally made their decisions at the meetings.

So the seed was sown. Now we must be faithful in trying to nurture the new plants that began growth.

Verney Unruh

(SCARE WORDS continued)

Now, understand, I'm not complaining about the attendance. It was fair. But, I believe it could have been improved if "work" did not carry with it a number of unpleasant ideas.

That our youth have been working at the challenge of putting faith and life, fellowship, and service to work in the same conferences where they talk about these things as solutions to their activity needs is good. It has brought new life to our youth programs.

My criticism of current workshops is that in them people have not been working hard enough. But, praise the Lord, they have been doing something besides talking. Talking is fine, but after two hours and thirty-five minutes it begins to have a deadening effect. Or does it come sooner for you?

And while I am appraising things let me raise my piping voice in protest to the misuse of the word "workshop." A workshop is not an informal meeting or a gab-fest.

I saw a report of a youth group that had a conference on courtship and they called it a workshop. But all that they did was to talk and discuss. Good enough! But did they put any of their theories into practice during the conference? The report is silent at that point. (Stop smiling!) Perhaps they had a difficult subject to translate into formal action. But for the sake of accuracy, and to keep a good word from being washed out, they would have done well to call it a conference instead of a workshop.

Point: A workshop is to work.

Maynard Shelly

Our Schools

BETHEL COLLEGE

The dedicatory services of the Adolph G. Goering Hall, Sunday, Jan. 15, drew a crowd of over 1500 who attended the program in Memorial Hall and at the residence hall site. Immediately following the dedicatory prayer by Rev. Sam J. Goering the doors of the dormitory were opened to the public and the friends of the college given an opportunity to see the fine rooms now occupied by the men.

The cost of building and equipping the Adolph G. Goering Hall, exclusive of utility connections, has been approximately $240,000. Present at the program were H. G. Overend, the architect, and representatives of the Wichita real estate corporation which purchased the 240 acres from the college, originally donated by Adolph G. Goering. Mr. Goering also appeared on the program voicing his appreciation to all who had a part in the construction of this new dormitory facility.

Memorial Hall was filled to capacity Saturday, Jan. 14, for the second Memorial Hall series, the Trapp Family Singers. After the concert, students, faculty, and friends met in the Student Union Room for a brief social period and an opportunity to meet the singers in person.

The Bethel Chorale under the direction of David H. Suderman sang at the Brudertal Mennonite Church, Hillsboro, Sunday evening, Jan. 15, under the sponsorship of the young people of the church. On Sunday, Jan. 22, the Chorale sang in the Hebron Mennonite Church, near Buhler.

Bethel students accepted by the University of Kansas School of Medicine for study leading to the M.D. degree are John Goering, son of Mr. and Mrs. E. W. Goering, Moundridge; Marlo Goering, son of Mr. and Mrs. Jonas J. Goering, Moundridge; Kenneth and Kermit Wedel, twin sons of Mr. and Mrs. Arthur A. Wedel, Moundridge; and Charles Kauffman, son of Mr. and Mrs. Milo Kauffman, Hesston.

The office of the president again announced the annual European Student Tour sponsored by the Council of Mennonite and Affiliated Colleges. The group is to include students as well as former students and graduates of Mennonite colleges. Approximately six weeks will be spent in traveling through central and southern Europe with four weeks given to participation in a Voluntary Service work camp program.

BLUFFTON COLLEGE

Dr. J. Winfield Fretz, Bethel College sociology professor, is scheduled to be the speaker at the annual Peace Institute to be held February 7 to 10, sponsored by the Peace Club. Peace Club president Karl Klassen announced that the Institute will open with a film on Tuesday and remaining chapel periods and evening services will feature Dr. Fretz.

Director of the program of the Mennonite Central Committee in Argentina, Rev. Martin Duerksen, was the chapel speaker on Tuesday, Jan. 17. A native of Paraguay, Rev. Duerksen is pastor of a large Mennonite congregation in Buenos Aires, Argentine capital. Rev. Duerksen is an uncle of Jakob Duerksen, a '55 graduate of Bluffton who recently returned to Paraguay.

A report from the Association of American Medical Colleges states that three of the seven Bluffton College graduates now in medical schools are in the top third of their class. No information was received on several students which might bring the number even higher.

Announcement was made recently that the Choral Society, under the direction of Professor Russell A. Lantz, will present "The Creation" in early May. Rehearsals of the group will begin in March.

"Christ and Extracurricular Activities" was the topic of a discussion given by a panel representing the Student Christian Association at Findlay College, Findlay, Ohio, Jan. 16. Those discussing the subject were Diane Lora, Helen Neufeld, James Bishop, and William Simmons, with Marion Keeney as chairman. Marvin Dirks, Jr., led the devotional period.

CANADIAN MENNONITE BIBLE COLLEGE

It was with anticipation that the students returned to Winnipeg from their holidays, for they had a beautiful new college building to move into. Much of the moving over from the old college was done during the Christmas holidays by students who had remained in Winnipeg. Registration for classes took place on Wednesday, Jan. 4th. Seventy-six students have enrolled for this term so far, forty men and thirty-six women. They are divided up among the provinces as follows: twenty-one from British Columbia, nine from Alberta, sixteen from Saskatchewan, eighteen from Manitoba and twelve from Ontario. Sixteen of these students are married. The new college is situated in the municipality of Tuxedo, about five miles west of the dormitories. This necessitates spending much time on the bus, traveling to and from college. Following registration the remainder of the week was spent in cleaning up the college in preparation for the dedication service. Choir rehearsals for that occasion were also held daily.

The dedication service took place on Sunday, January 8. The chapel was filled and overflow crowds were seated in the library, the lounge, and the hall. An unofficial estimate was that about fifteen hundred attended. Following the opening made by Dr. I. I. Friesen, Mr. Schellenberg, the contractor, presented the keys to Dr. J. J. Thiessen. Dr. Thiessen brought the dedication message which was based upon Solomon's prayer at the dedication of the temple (1 Kings 8:22ff). The chairmen of the Building Committee and the Finance Committee, Rev. H. Wall and Rev. Wm. Enns respectively, were each given an opportunity to speak. Representatives of the college board, Rev. N. Fransen, Ontario, Rev. D. Schulz, Manitoba, Rev. H. T. Klassen, Saskatchewan, Rev. Wm. Pauls, Alberta, and Rev. G. Peters, British Columbia, also brought brief messages and greetings from their provinces.

Following an address by the student president,

(Continued on page 86)

MCC news & notes

NATURALIZATION OF CO'S

The office of the Attorney General in Washington, D.C., recently announced a change of policy in procedures for naturalization of conscientious objectors which affects about 25 Mennonites now seeking U. S. citizenship.

"The Immigration and Naturalization Service has issued instructions that a petitioner for naturalization who expresses willingness to perform work of national importance under civilian direction will not be interrogated further regarding the type of such work he is willing to perform. The cases of such petitioners, including those who are unwilling to work in a munitions or defense plant, will be presented to the courts with favorable recommendations."

This policy change should solve the problems currently confronting 25-30 Mennonite conscientious objectors who were encountering difficulty because they were unwilling to work in defense industry. Ernst Harder, a minister in the GC Church at Newton, Kan., received his citizenship at Wichita, Kan., on Jan. 10 as a result of this new directive.

JAVA

The MCC unit in Java traveled to South Java over New Year's weekend. In the mountain town of Salatiga they visited a government sanatorium and Christian village project for orphans, crippled and poor people. There are about 700 in the village, and MCC provides milk for 300 children and sick people.

The unit also visited the large Christian hospital in Jogja. Here are over 500 beds, mostly non-paying patients. In the children's ward were some very pitiful undernourished babies. MCC and other relief agencies also supply this hospital with milk for 300 patients.

INDIA

Rudy Friesen, Marquette, Man., spent the latter part of November, December, and most of January in the Punjab of northwestern India. This is the area where the floods in October were so serious. Here the normal rainfall is very low, and the summers are hot and dry. Most of the houses are built of mud with flat roofs. These houses were demolished when as much rain fell in three days as they usually get in one year. Many people had to seek refuge in treetops until they were rescued.

Though the danger and emergency period is now over Friesen distributed clothing, blankets, and medicines to the flood stricken villages. They especially need blankets and clothes for the cold weather. "And believe me, it gets cold here," says Friesen. He also helped to install pumps for drinking water, for most of the water supply was polluted by the floods.

INTERVIEW WITH GENERAL HERSHEY

Recently representatives of the Mennonite Central Committee and National Service Board for Religious Objectors interviewed General Hershey to discuss the changes in provisions for CO's which he had proposed. In essence General Hershey's proposals were: (1) to eliminate the Department of Justice referral of CO cases on appeal, and (2) to include specific criteria of sincerity such as "humility," "time of conversion to conscientious objector beliefs," etc. for use by the local boards in classifying CO's.

OUR SCHOOLS

(Continued from page 85)

Diedrich Gerbrandt, heads of various Mennonite educational institutions gave their good wishes for the college. They were Dr. S. F. Pannabecker, president of the Mennonite Biblical Seminary, Chicago, Dr. H. H. Janzen, president of the Mennonite Brethren Bible College, Winnipeg, Rev. Paul Schaefer, principal of the Mennonite Collegiate Institute, Gretna, and Rev. A. H. Teichroeb of the Altona Bible School. We were very happy to have other honorable guest speakers; Mr. Wm. Miller, representative of the Department of Education in the Manitoba Legislature, Mr. R. W. Lightly, principal of the Provincial Normal School, and Mr. Cecil Lamont, mayor of the municipality of Tuxedo. Following the service a lunch was served to the visitors. Food for this occasion was donated by four Mennonite churches in Winnipeg.

FREEMAN JUNIOR COLLEGE

A church vocations conference sponsored by Freeman Junior College and the local Mennonite Ministerium was held on the campus January 30 and 31. The general theme was missions, with a special emphasis on city missions. Rev. Waldo Hiebert, pastor of the Mennonite Brethren Church at Hillsboro, Kansas, and Rev. Hugh Hostetler of the East Harlem Protestant Parish, New York City, were the conference leaders.

On Sunday afternoon Hiebert's subject was "The World Through the Eyes of Jesus" while Hostetler's topic was "The City." At the evening meeting Hiebert spoke on "Applying the Remedy" and Hostetler's subject was "East Harlem Protestant Parish." The music department furnished music for both sessions.

On Monday Hiebert addressed the student body during the chapel hour when he spoke on "A New Age for the Church." At a special afternoon meeting Hostetler conducted a student discussion period centered around "City Missions—My Responsibility."

MENNONITE BIBLICAL SEMINARY

"The Indian American" is the theme of the School of Missions which opened at Woodlawn Mennonite Church on January 8. Rev. Andrew Shelly spoke at the first meeting.

Special prayer meetings were held during the week in which the special drive for funds for the Seminary was brought before God. We trust that many will be encouraged to give and to share in the work of preparing Christian workers.

On January 13 the students were given the opportunity to visit the offices of the National Council of Churches in Chicago. Since the offices will be moved to New York it was our opportunity to become more familiar with the work the Council is seeking to do.

The Woodlawn Mennonite Church held its annual meeting on January 6. Since most of the students are associate members in the church they are also directly related to the work of the church.

Jottings

—**Springfield Church, Pleasant Valley, Pa.:** At our C. E. in August we had Gordon Dyck of the MCC speak to us. Our midweek services began Sept. 22, using as our study "The Moody Teacher Training Film Strips." On Sept. 24 our Rally Day program was presented by the children with Carroll Parks as speaker. Oct. 2, we had Anna Baerg, missionary to the Hopi Indians, speak and show slides. Our Missionary Society were guests of the Bethany Society on Oct. 13. Our group presented a play and sang several numbers. A Bible Conference with Dr. Robert Fritsch was held Oct. 16-20. His theme was "Joseph, a Type of Christ." A film, "Empty Shoes," was shown on Oct. 23. On Nov. 13 the C. E. had an all-musical program both vocal and instrumental. On Nov. 20 the Missionary Society had its annual Thanksgiving service with George Held, director of mission work among the Jews, speak to us The junior C. E. presented a Thanksgiving candlelight service on Nov. 27. Saturday evening, Nov. 19 our church fellowship supper was held in the basement. One hundred seventy-nine pounds of clothing for relief were delivered to the MCC clothing center in Ephrata. The children of the Sunday school had their Christmas party on Dec. 24, and presented the Christmas program Sunday evening, Dec. 25. They also had a Christmas tree decorated with mittens and socks bought with their mission money, to be sent to our orphanage in Korea.—Corr.

—**Lehigh Church, Lehigh, Kan.:** We observed the 55th anniversary of the organization of our church on Sept. 30 with a bazaar, supper, and program presented by former and present members and ministers. We purchased a beef which we canned for relief. Pat Hoskins gave a report on her last summer's Voluntary Service work in New York. Seven members represented our church at the Western District Conference in Beatrice. Our church was host to the Western District Sunday School Convention. Alvin Goertz was elected treasurer of the convention. We had a "Believers' Church" discussion with J. W. Fretz, Maynard Shelly, and W. F. Unruh as speakers on Nov. 13. The junior choir of about 40 members made their first appearance in their robes on Nov. 13 under the direction of Mrs. Blair. A fine Thanksgiving service was given by the Young Mission Workers. Following a sermonette by Mrs. Goering on "Our Daily Bread" the children brought their offering and told how they earned their money. The children voted unanimously to send their money to children of lepers in Colombia. An adult thank offering was sent to the Apportionment Fund of WDC. At their November meeting the YMM voted to send $100, to help balance the budget of the WMA. The following elected officers were installed at the December meeting: president, Mrs. P. W. Goering; vice-president, Mrs. Wm. Juhnke; secretary, Betty Jane Buller; and treasurer, Mrs. Ed. Jantz. The children of our Sunday school presented a fine program on Christmas Eve. The offering at this program was sent to needy in Paraguay. The junior choir gave a Christmas program at the Mission Home in Hillsboro and gave gifts they made to the ladies of the home.—Mrs. G. F. Friesen, Corr.

—**Salem Church, Dalton, Ohio:** The annual mission sister party was held at the church on Wednesday evening, Dec. 7, with sixty of our members and guests present. Following a program of readings and lovely Christmas music we were blessed by the presence of Rev. and Mrs. J. P. Suderman of Pandora, Ohio, who showed slides and gave a challenging message of their mission work among the Indians in Arizona. A number of our folks either assisted in singing or were among those who enjoyed the presentation of Handel's "Messiah" on the evening of Dec. 11, at the new high school in Orrville, Ohio. A Christmas party was held for the children on Saturday afternoon, Dec. 17 in the church basement. Our Sunday school sponsored a Christmas party for one of the wards at the Applecreek State Hospital. A program was given on Christmas morning during the Sunday school hour with the different classes participating, including the dedication of the white gifts. Our young people visited each of the homes in our congregation on Christmas Eve and New Year's Eve singing carols as is their custom each year. A Junior Mission Band has been organized with Mrs. Cletus Gerber and Mrs. Clayton Wyss as leaders. Their first project was making a number of stuffed animals for gifts for the Indian children in Arizona.—Mrs. Earl Hofstetter, Corr.

—**Grace Church, Pandora, Ohio:** A play, "The Sign of Christmas," was presented by the married couples' Sunday school class, ushering in Christmas. Born to Mr. and Mrs. Stanley Bohn, a daughter; to Mr. and Mrs. Oliver Schutz, a son; to Mr. and Mrs. Laurence Burkhalter, a daughter; to Mr. and Mrs. Milan Harmon, a daughter; to Mr. and Mrs. Ewellyn Hartzler, a daughter. The Sunday School Workers had a booster meeting looking ahead for 1956 for improvement all around. Youth fellowship meets regular on Sunday evenings. The children presented a Christmas program Dec. 18; "White Christmas" was also observed. About 75 voices joined singing "The Messiah" at St. John Church; it was a real inspiration. Mary-Martha Society presented a program at County Home. Our annual church meeting was held Jan. 2. Women's Mission Society had an all-day sewing for relief, Jan. 5. Our church and Sunday school enjoyed a lot of special Christmas music on Christmas Day. A happy 1956 to all and may we be of greater service to our fellow men.—Mrs. L. A. Amstutz, Corr.

—**First Church, Shafter, Calif.:** Our congregation received a Christmas offering of $107.85 which is being sent to Miss Voth in New York and the Wedels in Mississippi for missions. The Christmas program was presented Christmas Eve to many parents and friends. The carolers spent the night in singing carols. Those inviting the carolers in for a bite to eat were the Al Nikkels of Shafter and the Ernest Neufelds of Wasco. The church presented the minister and his family with a gift which they appreciated very much.—N. Schmidt, Corr.

—**Buhler Church, Buhler, Kan.:** Our annual church business meeting was held Dec. 28. One of the duties of a church member is to know what has and is taking place in their church. When there has been progress and growth in the church its members should help to keep the congregation going in this direction. Our church membership now totals 385. Two members were received into our church recently, namely, Mr. and Mrs. Homer Goertsen, while Mr. and Mrs. L. F. Butler were received as associate members. Prayer Week was also observed the first week in January. It was felt a discussion about our Mennonite church, its past, its present, and its future would be timely. These discussions were based on the book, "The Believers' Church."—Corr.

—**Friedensfeld Church, Turpin, Okla.:** Jan. 4 we had our annual church meeting. Dinner was served in the church basement. Some new officers were elected and a good number were re-elected. We had a nice Christmas program in our church Christmas Eve. The offering amounted to $131.00. We were happy to have our young people, who are away attending Bible school and college, in our midst during the Christmas season. Pastor and Mrs. Koehn and Sharon left Christmas Day after church services for Meno to visit a few days with relatives and friends. The first Thursday in January we had Ladies' Aid meeting. During the past year we gave 307 pounds of clothing for relief and 107 pounds for Red Cross. Jan. 3 our ladies' chorus sang two numbers at the parent-teacher association in the Turpin High School. The second Sunday in January, being our open Sunday, a good number attended the neighboring Church of God where a film was shown of "Martin Luther."—Mrs. Chester Windsor, Corr.

—**First Church, McPherson, Kan.:** Bill Gering was the guest speaker at the MYF meeting, Oct. 2. The ladies participated in the World Day of Prayer, Nov. 4. Sunday morning, Oct. 30. Arnold Epp, Maynard Shelly, and Erland Waltner discussed the topic "The Believers' Church" at the C. E. on Oct. 30. The Mennonite (Dutch) supper was held Nov. 11. Proceeds were $340.49 for missions and relief. Dr. and Mrs. John Schrag presented a program on Puerto Rico, Nov. 13. Our church cooperated in the union Thanksgiving service. Two members represented us at the Bethel College Corporation meeting. Our Harvest Festival services were held Nov. 27, with J. E. Hartzler as guest speaker morning and evening. Special services were held throughout the week with Dr. Hartzler as the lecturer. He also gave morning devotions over KNEX. Many of this community were blessed by his messages. Walter Gering was a guest minister Dec. 4. The annual business

(Continued on next page)

meeting was held Dec. 6. The MYF went caroling before Christmas and delivered a food basket for a needy family, and 12 "plates of cheer" to some old folks which the Ladies' Friendship Circle had donated. The children's Christmas program was held Christmas Eve. The juniors trimmed a mitten tree by donating mittens for relief. A New Year's Eve service was held. Two recent marriages were: Vera Jean Goering and Leslie Johnson; Clinton Krehbiel and Margaret Isaak. In their annual report the Ladies' Friendship Circle reported $1,401.45 as total amount of money disbursed and $586.55 for material aid contributed in 1955.—Corr.

—**Friedensburg Church, Avon, S. D.:** The annual Sunday school business meeting was held Dec. 4. Albert Ratzloff was elected superintendent and Leonard Ratzloff asst. Jan. 2 the annual business meeting of the church was held. Reports indicate a successful year. In the presence of relatives and a host of friends, Mr. and Mrs. Agner Bach observed their 25th wedding anniversary, Dec. 30, in the church parlors. Both are active in church and young people's work. On a recent Wednesday evening Carl Epp of Henderson, Neb., was a guest speaker. Mr. Epp is vice-chairman of the laymen's organization of the Northern District and presented the work of the organization, especially the work of the bulldozer caterpillar tractor and dirt moving equipment which this organization sent to Paraguay, South America, to help the colonies there.—Corr

—**Woodland Church, Warroad, Minn.:** Had our Christmas program on Christmas Eve. Also services Dec. 26, second holiday. Some young people went caroling Christmas Eve. Those who were on the sick list are all home and doing fine. Mrs. Alfred Heppner was able to leave the hospital Dec. 15. Mr. and Mrs. Melvin Ormtann came home a few days before Christmas from Minneapolis where Melvin had surgery. Abe Heppner, son of Mr. and Mrs. Frank Heppner, came home Dec. 17 after serving our country two years. He now seeks employment in Minneapolis. Ben Heppner moved up from Munich, N. D., in December. Floyd Unruhs of St. Paul, Joe Dicks, Alvin Harders, and Katherine Fast of Hastings, Minn., all spent Christmas at Warroad. Violet Thiessen, who attends the academy at Munich was also home. Two films were shown on the evening of Jan. 8.—Mrs. Pete Thiessen, Corr.

Into the Beyond

MRS. DAVID COTTRELL (nee GENEVIEVE LOWENBERG), of Chicago, Illinois, was born August 17, 1922. She was a member of the Zion Church, Donnellson, Iowa, and was killed when struck by a train near Chicago, December 29, 1955.

MRS. JACOB G. KREHBIEL, of Donnellson, Iowa, and member of the Zion Church, was born April 17, 1866, and died at the home of her daughter, Mrs. Stan Weldy, Naperville, Illinois, on December 31, 1955.

MRS. WANDA (WIESEN) URMAS, of Wadsworth, Ohio, and member of the First Church, was born February 3, 1911, and died January 5, 1956.

PETER R. KAUFMAN, Bethany Church, Kingman, Kansas, was born May 15, 1865, and died in Newton, Kansas, January 9, 1956.

HENRY PETE KREHBIEL, Bethany Church, Kingman, Kansas, was born September 19, 1884, and died in Cleveland, Kansas, January 11, 1956.

The . . . Believers' Church

After research, prayer, and considerable meditation men wrote down their best thoughts. The subject was, the believers' church. One wrote about the "Church in the Bible." Another wrote about what happened in the Church from the time of Paul to Martin Luther. The third described the concept held by our Mennonite forefathers. Many wrote about present day activities, shortcomings, standards, and goals of our own General Conference Mennonite Church.

On August 23 to 25 these writers, delegates, and visitors met to study and discuss the papers. But they did not just talk, they formulated a "Statement of Findings." To the best of their inspiration, they answered such questions as, What is the New Testament Church? When should persons be admitted to church membership? How can we more fully recapture the concept of a believers' church? and many other questions.

All of the above papers, reactions by delegates, and the "Statement of Findings" are available to you in the book *The Believers' Church.*

The cost is nominal, only $1.50. You will find this book most interesting, stimulating, and worthwhile. Order your copy from:

Mennonite Publication Office & Bookstore
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Mennonite Book Store
Rosthern, Sask.

Mennonite Book Concern
Berne, Indiana

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THE Mennonite

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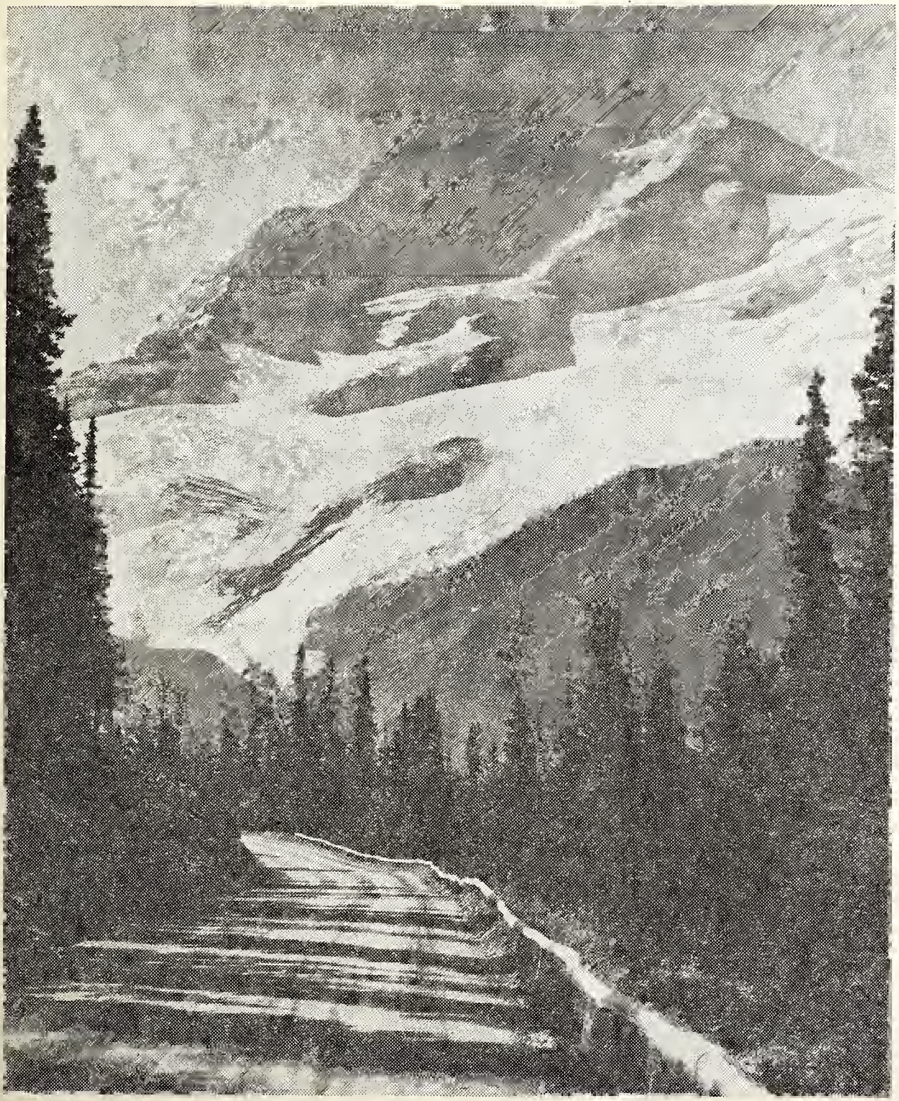
Other foundation can no man lay than that is laid which is Jesus Christ.



The Banff-Jasper Highway, Alberta, Canada

Strengthening Family Worship
J. Herbert Fretz

Did You Hear the Call?
A. J. Neuenschwander

A Spiritual Pilgrimage
Walter Eisenbeis

Volume 71 Number 6 February 7, 1956

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THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Montana Mission Director Passes

Rev. Alfred Habegger, chairman of the General Conference Mennonite mission to the Cheyenne Indians in Montana, passed away of a heart ailment in the Billings, Montana, hospital on January 17.

Funeral services were held Saturday, January 21, conducted from the Petter Memorial Mennonite Church at Lame Deer, Montana, where Rev. Habegger was stationed. A son-in-law, Rev. Herbert Fretz, Freeman, South Dakota, conducted the service, with Rev. Willard Wiebe, Mountain Lake, Minnesota, representing the Board of Missions, and Rev. Milton Whiteman the local community.

Rev. Habegger was born at Berne, Indiana, July 26, 1892. He was a member of the First Mennonite Church, Berne. Rev. and Mrs. Habegger have been missionaries to the northern Cheyennes since 1918.

He is survived by his wife, Barbara Hirschy Habegger, four daughters and two sons: Marden, Jeanne, Helen, Esther, David, and Lois.

Rev. Habegger was one of the few General Conference missionaries able to preach in the Cheyenne language. On his tours through the United States and Canadian churches he was much appreciated and known for his optimism and enthusiasm for the mission cause.

In his Christmas letter to mission friends, Rev. Habegger wrote: "We need to walk by faith and not by sight, for we know not the future; we need to put our hands into the hands of the Almighty God and confidently say, 'Where he leads I'll follow.' "

Of Things to Come

Jan. 15-Feb. 12—Emphasis on Christian Ministry

Feb. 15—Ash Wednesday (Lent begins)

Feb. 17—World Day of Prayer

March 17—W. D. Study Conference on Mennonite Secondary Education, Memorial Hall, Bethel College.

March 30—Good Friday

April 1—Easter

April 27-29—Joint Inspirational Conference, Berne, Indiana

June 7-11—Northern District Conference

Aug. 8-15—Ministers' and Church Workers' Retreat

Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.

It would be lovely and Christian if sharp-tongued persons who boast of being straight shooters would just be straight and leave off shooting!

Missionaries Return

The Aron Jantzen and L. W. Jantzen families are scheduled to return to India by air on February 16. The Aron Jantzens resume their work at Champa in the Bethesda Home and Hospital. Dr. H. R. Bauman has been carrying double responsibility in that he has been supervising the work at the Leprosarium as well as at the Champa General Hospital. Lubin Jantzens go to Jagdeeshpur, relieving the S. T. Moyers.

Ordination Service

Ordination services for Dr. and Mrs. Joseph Duerksen have been planned for 2:00 p.m., Sunday, February 12, at the First Mennonite Church at Halstead, Kan. This is the home church of Mrs. Duerksen. Brother S. J. Goering will represent the Board of Missions, and bring the message of the afternoon. Rev. J. R. Duerksen, long time missionary to India, and father of Dr. Duerksen is to perform the ordination.

Friends are invited to join in this service.

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

SUPPORTING OUR CONFERENCE WORK

We hope our readers took careful note of the Stewardship Chart in last week's issue of *The Mennonite.* This chart showed the budgets of the major boards and the receipts through the year 1955. It will be noted that none of the boards reached their goals; the highest was the Board of Missions with 93.1 per cent raised, and the lowest the Board of Education and Publication with only 73 per cent of budget met. The total shortage for the four major boards was about $85,000.

There was a fine response in the month of December when a special appeal had been sent out for funds to balance the budgets. The receipts for December were more than three times that of the average monthly receipts of the rest of the year.

How can we inspire a fuller response to the total work of the Conference? The General Conference is trying to serve the churches—not dictate to them—as a faithful representative of Christ and His work. With much thought and prayer budgets are set up as seem necessary to discharge faithfully our duty before God in the various avenues in which each Board is responsible. No church is compelled to give through these channels—but it may be their happy privilege to do so.

Three ways may be suggested to insure that we will raise our budget for the year 1956. The first, and simplest, would be for each member to tithe his income. This would provide far more than the present budget calls for, leave a large amount to be shared in other causes, and add great blessings to the donors.

A second way to reach the budget would be to feel our first responsibility to our own Conference obligations before giving to all sorts of outside causes. There is no way of knowing how much money is drained away from Mennonite communities by other appeals—some legitimate, some not. But if we had a strong conviction that our first responsibility is to our own Conference obligations, the budgets could easily be met.

A third observation may be mentioned. The month of December showed that when people were definitely aware of the real need, they responded. Perhaps more needs to be done in the matter of holding before our people the actual needs and the work for which we are responsible.

We have not yet reached the limit of our capacity to share for the Lord's work.

THE CHILD'S WORLD

The lad had been given a small globe of the world for a present, of which he was very proud. At night he took it with him and set it beside his bed. The father, thinking he was asleep, quietly entered the room and picked up the globe to study it more closely in the adjoining room. But the lad stirred and called out, "What are you doing with my world?"

The lad spoke more deeply than he realized; what ARE we doing with his world? Are we piling up tremendous debts which we as a generation have no intention of paying, but expect to pass on to the children? Are we spending our billions for missiles of destruction and neglecting the pressing needs of our schools and the proper education of the children? Are we creating a world of suspicion, fear, and hate, or is it to be a world of goodwill, understanding, and respect for all mankind? Are we becoming skilled in the ways of love and peace so that we can pass on to our children a sane world? What are we doing to the world of tomorrow?

A STUDY OF OUR 1-W PROGRAM

A careful study of Mennonite 1-W men and their attitudes was made last summer under MCC by J. S. Schultz of Bluffton College. It is based on 1,794 replies to questionnaires. Twenty-three per cent of the men were married before entering 1-W, sixteen per cent during their service. In many instances the wives worked in similar employment. The average age of those responding was twenty-two years.

Over half of the men cared for hospital patients, and three-fifths lived and worked in cities over 50,000 population. Two-thirds reported that their wages were lower than received before. Some felt that receiving wages was not in keeping with the CO position, although the majority were not of this opinion. Three-fifths of the men were doing work very different from what they had been doing or intended to do afterwards.

Over ninety-five per cent, or 1,709, when asked how they would advise a younger brother or friend to register, stated 1-O; many advised PAX or VS.

The basic factors influencing the 1-W men toward the CO position were, in order of importance, (1) home training, (2) individual reading and study, (3) Sunday school and youth meetings, (4) home pastor; then followed friends, schools, and miscellaneous reasons. It is well to note that home influence ranked first of all.

This is the most comprehensive study of the 1-W program yet undertaken. Every pastor and interested person should have a copy of the report for further study. It is entitled "Evaluation of the 1-W Program," by J. S. Schultz, and may be procured for one dollar from Mennonite Central Committee, Akron, Pennsylvania.

Strengthening Family Worship

J. HERBERT FRETZ*

"I do not know one Mennonite home in this community in which there is not daily worship and Bible study. The church and Sunday school are merely the flower and fruit of the tree; its sustenance comes from family worship." These were the words of a Sunday school superintendent in Berne, Indiana, when a writer from the "Country Gentleman" magazine interviewed him late one September, 34 years ago. This writer, a Mr. A. B. MacDonald, later wrote an article for this magazine on the Berne congregation, titling it: "What Family Religion Does for One Church."

But I wonder if this superintendent was right—is it true that family worship provides sustenance to the spiritual life that the church and Sunday school *cannot* give? Is it *that* important? I would like to ask the Berne Sunday school superintendent today whether that is true. In fact, what would you who are in General Conference congregations across America say to that?

We all agree that Christianity must be lived every day. But do we all agree that Christ must be worshiped every day? We would not want to go to church every day, but, therefore, haven't we missed the triumphant experience of daily worship and adoration? I believe that Berne superintendent 34 years ago was dead right—we must worship every day. We must worship in the family. We must find the joy of the Lord as the Psalmist puts it in Psalm 145:2:

"Every day will I bless thee;
And I will praise thy name for ever and ever."

Here is a text—like many in the Psalms—which needs no explanation. But it needs application. What more wonderful way to apply it than to family worship of God?

Formal Family Worship

When we think of family worship, we usually think first of formal family worship. Our Lord often drew aside in the early morning hours for moments of meditation by himself. As husband and wife and children we are no better than He. With a high degree of regularity—normally every day—we should have our appointed time for Scripture and prayer as a family when interference is least likely. First and always the BIBLE should be read aloud. The use of devotional booklets, should always lead to Bible reading and not replace it. Perhaps only a verse will be read; perhaps a chapter. Why not take turns, reading aloud, each child who reads having a Bible? Next, Bible stories can be told or Bible story books can be read though this should not be too long. PRAYER is next in importance to Bible reading. We want to know what God says to us in the Bible. And God wants to know what we say to Him in prayer. As much as we may wish church prayers to be more formal, using the old English forms, and restraining personal wishes, we dare not so restrict family prayers. Let the little ones come unto Him first of all with their "Amen"—the first word they learn in praying. Let the children pray personally—even if we think "selfishly." We can guide them. Formal language dare not restrict the Spirit as family members pour out their hearts in prayers of confession and thanksgiving. Children who learn to make up prayers rather than just praying the memorized ones, will know how to pray in public later on. One of the most wonderful avenues of confession and adoration is prayer, and those who have never learned to let themselves go in family or public prayers, simple and humbling though they may be, are missing one of the greatest releases from tension and anxiety. It is true that praying is harder than talking; but for the same reason it is so spiritually rewarding.

SINGING should have a place in formal family worship, but one wonders why it doesn't. Among a people who are known for music, it seems strange, that it should be reserved only for church. Perhaps, that's why we feel so self-conscious when we sing, and many would not think of letting their voice be heard in public in song. Nels F. S. Ferre, in his excellent book "Strengthening the Spiritual Life" has this to say:

> "Let the baby choose 'Jesus Loves Me' and do not tire of the simple words. Sing the adolescent hymns of youth, sharing your young girl's fervor, and live with the sophisticated taste of your college boy. Let the whole family breathe in the beauty of Bach. All must unite in any individual's selection of personal hymns, and no one need suppress his taste of gospel songs or for hymns of the social gospel as well as for the great affirmations of faith in word and melody . . . If the words are not being memorized, they are not being thought while sung." (page 44)

Bible reading, praying, and singing are important parts of formal family worship. With the psalmist we cry out: "Every day will I bless thee; and I will praise thy name for ever and ever."

Informal Family Worship

But have we limited family worship too much? Do we *just* worship God for a few minutes every morning at breakfast time? Jesus set aside time for worship in the mornings, but we also know that He worshiped and worked "as he passed by." He would pause for prayer or praise by a bedside or before a dead man's tomb. We could call this informal family worship.

Do we ever take time to do something special—like a public Bible reading when company is present. We talk about the weather, crops, and elections, and watch television, but why don't we try reading the Bible aloud for diversion? Charles Laughton, an

(Continued on page 102)

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*Associate Editor; Pastor, Salem Church, Freeman, S. D.

A Spiritual Pilgrimage

PART TWO

WALTER EISENBEIS

(Part one of this personal experience appeared in *The Mennonite* last week. This is the concluding article. Ed.)

When I was freed from prison camp there was a last hope: and this was socialism, the social idea represented in communism. We had services in the prisoner camps where ministers served us, by speaking out of the Bible, but the way this was presented was disgusting. The same men, who during all the years of the Nazitime had prayed for the "beloved Fuehrer" and did not have the courage to testify according to their belief now were speaking great words of faith. They felt themselves like judges.

What we would have needed at that time was love, but nobody gave this to us. It was too easy to find somebody who was guilty, especially the soldiers, who were the war criminals. Everybody pointed this out, what the allies had spoken during this early time after the war. So we were the outcasts of society with no future. A tiny light seemed to be communism. And my first experiences with the communists were much better after the war, than I had with any other group. I started then as a teacher in the Russian occupied zone in Germany and my aim was, to educate the children as real human beings, against any war, to love everybody and to become later a member of a better social society. I was strengthened in these ideas by my supervisors and all those who were in their office superiors. I established a family and this really was an experience that there was something like a future possible in which we could believe.

But already in 1946 things changed gradually but steadily in the Russian zone. There was a cruel system of tyranny seen more and more and all these principles we wanted to live on were only a good advertising for the idea, which in reality was a fight for a complete destroying of any personality, becoming only a thing in the hands of a few supervising men in a gigantic machinery. We saw how neighbors were taken away from their homes and brought to Russia. People were afraid to say a word outside their homes. The food rations were nearly as small as in the prison camps; the educational ideals were steadily changed in pro-Russian and political ideals. So there was no future either. When our child was born, we again were in desperation, but we felt responsible for this new life and so I started to find new grounds for living and we have been in this process since 1947.

The West zone in Germany during this time was proclaimed to be a center of freedom and an asylum for all noncommunists. We tried to experience this but found only hostility against us. "Criminals" was mostly the softest expression. And now we were so far to throw our life from us. There God interrupted. For the first time we experienced that one could be loved by others. And these people who did it, did not want us to become church members, but they really felt with us and suffered with us. This then brought a new aspect in our life. We were so surprised that this was possible, after many years of a negative experience, that we began to think about it and in getting near in contact we attended church services out of which we thought to take something and occasionally we started to read the Bible and also to pray. Then came the day I felt the need to surrender myself to Christ and so I did. Since this time a new aspect has come into my life. I am no longer despairing but I have a great hope and I experienced that I am not the only one, who has to go through experiences like the above mentioned but that there are many people who have similar experiences and they especially need help. So by this time I saw two necessities in my life, which became the guiding aims for my future work: It is to serve especially those who are not reached by any church, and these are more than we really believe; and second to work for peace. It is natural that this brought me to a church.

When studying at the Pädagogische Akademie in Wuppertal I found this spirit represented by a number of students and also by some professors. So this led to a social experiment at Espelkamp where we wanted to start a new way of life by practicing this with desperate people. But we were too heterogenous in our group and did not start on the real basis of faith so we had a complete failure and it ended in a fight for positions and for personal power. For this group however I was a representative to the MCC, which had a unit there, and here under the leadership of Milton Harder, I experienced a fellowship even more than I was looking for. So it was clear to me, here would be my working field. In the same year we were baptized, what included for us also the conviction now to work full time for MCC. But there again a time of testing was brought into this development. We were not considered worthy as newcomers to do this. This was hard to experience but it showed us, that there is a great difference between idealism and faith. Paul Peachey, the former MCC director in Germany, and Cal Redekop, the former European director of MVS, however, took a keen interest in us and used us for the purposes of the Lord. So other leading brethren became aware of us and we saw ways opened for a service.

Immigrating to Canada, preparing through seminary studies for a future work in MCC in Europe should then be the end of this preparation; of this pilgrimage of faith, for in reality it was one. Here again we came into a crisis which nearly was a breakdown in all our Christian experiences. All this bright picture which we had of Mennonitism represented by MCC workers and MVS workers,

(Continued on page 104)

Did You Hear the Call?

A. J. NEUENSCHWANDER*

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest," Luke 10:2.

Where can one find a finer and more ennobling picture than one of our average Mennonite congregations, and their sincere and hard-working pastor, who is laboring with them in their worship of God and service to mankind? Much as one would like for this picture of wholehearted cooperation to advance the cause of Christ to continue indefinitely, changes come. Some of the active members find it necessary to retire because of age, others are called home and their office goes to another. The pastor may follow the leading of God to another field or he may retire from active service. What now? It is a source of joy when the transition in lay leadership or the change of shepherds can be made so that the Lord's work does not lag, stop, or suffer because of a shortage in prepared personnel to carry on the work.

There needs to be a steady stream of persons coming along and preparing themselves to take up the work that needs to be done. Some types of secular work do not require much preliminary consideration or preparation. Other kinds of work demand careful preparation to meet the required qualifications. The office of Minister of the Gospel requires that a definite call from the Lord be received and accepted, and as a result special training is taken to prepare for this noble service.

The Call

No one can enumerate and definitely name the points that must be found in each call. God has made men individuals, no two persons are identical in their facial features; and even so no two persons have identical spiritual experiences when they hear and respond to the call. Instances can be found when the individual was not fully aware of the implications of the call. In such cases devout and active Christian workers have been used by the Lord to help such persons become fully aware of the call and what it, in turn, requires. At times many persons may be involved even in the initial stages of the call. It may be the parents—one or both—who have noted certain inclinations and interests and have made that son a special object of intercessory prayer, that the Lord's leading might be accepted. The Sunday school teacher of that young man may be used by the Lord to bring the call to full focus by showing him the great need of full time workers and also showing him the opportunities connected with this sacred task. The next step may be to give this individual opportunity to serve in some form through a special assignment, in line with God's call. By this time a number of persons may be deeply interested in this individual's future and a spontaneous prayer-cell may be formed who will intercede to God for this young man. Slowly but steadily there is spiritual growth and maturity as responses are made to the call.

You may wonder where the pastor comes into this whole problem. Most pastors, if not all, realize that the effective, winsome preaching of the unsearchable riches of Christ, has a direct and at times indirect, effect on individuals who are considering responding to the call. Some young men can point to some specific sermon preached when the challenge was given and as a result a full decision was made. With others there is a series of events that finally culminated in a commitment to the Lord. There are many agencies in our General Conference program such as conferences, conventions, retreats, camps; also college, Bible or missionary conferences or some chapels that form the golden links of full surrender to Christ and a readiness to prepare for this high calling.

It behooves all leaders, whether lay or clergy to give specal interest and attention to such young men who in any way at any time have manifested interest in giving their time and talents to the Lord for the work He has planned. How carefully young, little seedlings and tender plants are nursed along in our gardens and on our farms, so that in due time they might bring forth their fruits and harvests. How *much more* should we be concerned when we deal with young, but promising, souls who in due time are to bring into the heavenly garner the precious harvest of immortal souls.

There is a constant need for new laborers in the Lord's harvest. Let us all be quick to aid and encourage such who have heard the call of the Master, by helping them in their preparation for full time service in the Lord's harvest.

It is almost forty years since I preached my first sermon. I thank God for calling me. I thank all who encouraged and helped me in my preparation. This field of labor has its problems and trials, but to me it has been a most glorious and compensating field of labor for my Lord and Master. If I had the opportunity to live my life over "I would do it again."

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*Pastor, First Mennonite Church, Wadsworth, Ohio.

Bookmarks

Life at Six

TISH AND MIKE: *Book* 1, *Two of God's Children; Book* 2, *Christmas is Special; Book* 3, *Discoveries; by Agnes Hickson, illustrated by Rudolph Chitwood.* 32 *pages each. Seabury,* $1.95, *set of three.*

Children face many problems that they can't put into words. At one time or another they feel rejected by playmates, afraid of the dark, or frustrated by school. At these times they need understanding and reassurance from parents.

Agnes Hickson in her stories of a first grade boy and girl shows in these stories for six year olds how children can be helped. Parents will find in the reading of these stories suggestions on situations to which they ought to be sensitive, while children will find some release from tension. In this experience with his human parents the child is prepared for his growing relationship to the Divine Parent.

Featuring realistic life-situations in the text, and especially in the illustrations, the author and illustrator have included several items that will seriously limit the use of these otherwise outstanding story books in Mennonite homes. These include the use in the text and illustrations references to television programs and the use of toy guns (Books 1 and 2) and an illustration in which the father holds a pipe (Book 3).

—Maynard Shelly

Film Review

MEET THE USHIJIMAS, 16 *mm., sound, color,* 13½ *minutes. Available from Religious Film Libraries,* 220 *W. Monroe St., Chicago* 6, *Illinois.*

This is a film which shows an upper middle-class family in Japan. It depicts home life which centers around the observance of the birthday of a girl who is attending a university. It also shows much of the economic development of Japan. The parents in the home adhere to their ancient customs and religion. The daughter, however, is a Christian and one of the scenes shows her attending a Christian church.

The film is well done. The photography and color are very good. The narration is also exceptionally well done.

If you can adequately interpret the purpose of the film it will fulfill a real mission. It is helpful to know that much of missions in Japan is among this class of people—persons who are in the middle class financially and who have a good education—but who still need Christ. It should be pointed out when this picture is shown that many of the people in Japan are either rich or poor and that our mission program will include the poor as well as those who have more money. I point this out because we showed the film without sufficient introduction and it hindered our particular purpose for showing it rather than helped it.

Flashes of Thought

Implicit Trust

Walter Gering

It was just an ordinary scene witnessed repeatedly by those who were natives of the Waldensian hills near Torri Pellici, Italy. For me it was an unforgettable experience; like a flash it opened my eyes to a new truth.

It was one of those days in which the heart yearns for a few moments of solitude, a time of meditation and communion. What better place could one find than out in God's majestic cathedral of the open spaces? So it was that with the dawn of early morn I found myself slowly climbing the mountain path, upward toward the heavens. It was wonderful! It seemed as though the whole earth was literally lifting up its voice in praise to God. The solemn hush of a weary world yet asleep, the grandeur of the valleys yet engulfed in the shadows of the night—all this was a thrill to the inner soul. It was one of those mornings in which it is good to be alive.

Then he appeared. Far across the valley, on the side of another hill his form appeared around the bend. At his side was the faithful dog; behind, in single file the sheep of the flock. He was a Waldensian shepherd, taking his flock out to pasture for the day. Never before had I seen a shepherd at his work. Never before had I been privileged to see the sheep on their way to pastures green and waters cool. This was a new sight.

But it was the manner in which they followed that caught fire within my soul. I thought of other days when I had seen men taking their animals to pasture in the early morning. There were the Danish farmers whom we met so often in the early morning, taking their cows out to pasture. With farmer in the lead, the cows followed close behind. But they were all tied together, one to another and one to the farmer. There were the farmers in Puerto Rico. How often they had been seen walking down the roadside trail with their hog. But always the hog with rope tied around the neck, led by the hand of the farmer.

But these sheep on the Waldensian hills. They were at perfect liberty; no ropes nor restraints. Yet with what faithfulness they followed in single file, in full confidence that he who led would direct them aright.

Slowly they climbed and disappeared into the shadows of the valley. I knew not where they went; they had been but a passing mark upon the horizon. But the memory lingered on. What a symbol of life! If the sheep out on a mountainside can put such implicit trust in a Waldensian shepherd, shall not we do even more in Him who has indeed laid down His life for the sheep?

THE LORD IS MY SHEPHERD
I SHALL FOLLOW!

New physical plant for the

Canadian Mennonite Bible College

The Canadian Mennonite Bible College at Winnipeg moved into their new buildings with the first week of school in January. The dedication was held on January 8th at 2:30 p.m. with a host of friends from the community and visitors from other provinces of Canada. The new chapel was early filled to its full capacity of 500 and the crowd overflowed into the lobby and classrooms where loud-speakers broadcasted the program. President I. I. Friesen was in charge of the service, with Dr. J. J. Thiessen delivering the dedicatory sermon. The college choir sang; several board representatives from various provinces spoke; and a number of local notables attended and expressed their congratulations. It was a memorable service.

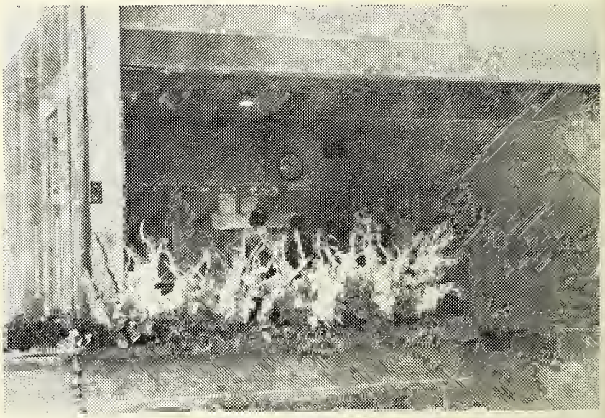
The new buildings aroused much interest and satisfaction on the part of faculty, students, and visitors. The structure is built in a T-shape with a two-story wing and a connected one-story wing projecting perpendicularly. One side of each is almost a solid line of double plate thermopane windows or glass block construction. The main entrance leads through a glass enclosed entry into the spacious lobby from which one can go back to the offices and classrooms, or up the stairway to the library and dining room, or into the high ceilinged chapel which occupies one end of the two-story wing.

The design is functional and of modern style and the new plant provides plenty of room for a student body of seventy-five, in fact it is estimated that 200 could be accommodated. Construction costs ran to about $180,000. College authorities are already talking about the immediate need of a new dormitory to accompany this building, for which there is plenty of room on the twenty-acre site.

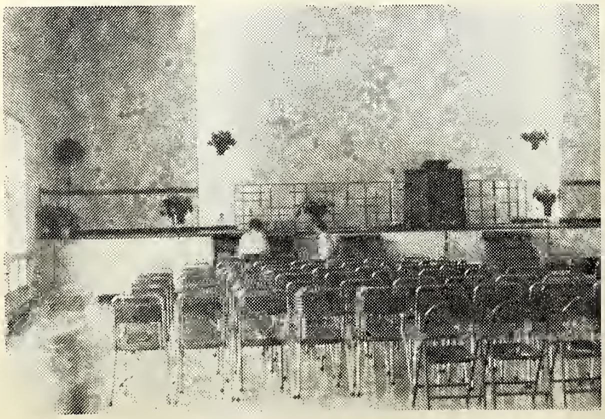
As one of the visitors on this occasion it was a pleasure to see this new accomplishment in Canadian Mennonite education and to note the deep and growing concern for the work of the church. Visitors to the General Conference in Winnipeg this summer will want to see this institution as well as the new Bethel church and other evidences of activity on the part of Mennonites north of the border.

S. F. Pannabecker

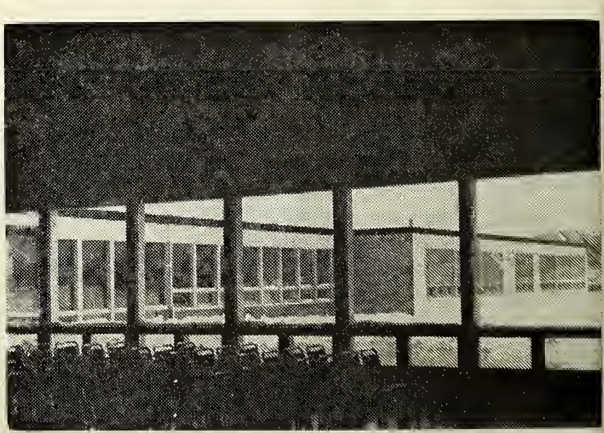
Main entrance to the new Canadian Mennonite Bible College.



The lobby; stairs to library at right.



Interior of the chapel.



View from chapel toward the classroom wing.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Arlene Sitler

Do you want to make this summer count? You do! Then here is the --

Key to a Rewarding Summer

"Yes, I've learned many things this summer. I have experienced more fully the Lord's guidance and goodness. I've become more fully aware of and thankful for a healthy mind and body. I have learned of many views without sacrificing my own convictions. This has been the most enjoyable and rewarding summer I have ever spent. Service demands more service and I am looking forward to the time when I can again enter the VS program."

—Carolyn Smith, Camp Paivika, 1954.

Photo by Harold M. Lambert

Only a few more months of school, final examinations and then summer vacation. There are lots of ways to spend the summer months — at home on the farm, helping with the harvest, traveling to the many scenic and historic spots across the United States and Canada, even Mexico or Europe. And let's schedule at least one summer in Voluntary Service.

"But one thing is needful" for summer service volunteers, and that is a heart of love. You may say, "Well, I don't have enough love." Love grows in practice! One summer spent in serving in a loving spirit will greatly expand one's capacity for love toward

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God and others. Charlene Unruh, who served in the Coalinga, Calif., migrant unit in 1953, writes about the importance of love:

"It is a stabilizing factor to these children of unstable homes and communities to hear again and again that God loves them. 'God loves you and wants you to love Him and each other. If you ask Him, He will help you to be good.' The best way for us to illustrate this point is for us to love the children and that is not too difficult. To see their faces light up with an ear-to-ear grin and their hands waving in greeting when we arrive is one of the rewards of service."

In Summer Service the love of Christ through you can reach migrants, crippled, handicapped, or delinquent children. Love can cross the racial barriers of colored, white, or Mexican. It can calm the mind of the mentally disturbed or bring comfort and cheer to those suffering from tuberculosis. It can be demonstrated through the volunteer who gives the summer toward medical research.

Summer Service opportunities are found in many areas of the United States—east as far as Washington, D. C., and New York State, south to Mississippi, through the Central West and extending to California. There are many Canadian opportunities. A work camp project is planned for Mexico which includes an educational tour through Texas to Mexico City.

One summer of service may help you choose a future vocation. Seeing the effects of sin among migrants, delinquents or the mentally ill has awakened some to possibilities for a Christian vocation of serving these people. Volunteers have been awakened toward family and community needs in the prevention of delinquency and mental illness. A summer in a camp with crippled children or in an institution for the deaf and dumb or mentally ill has helped some young people to choose medicine or psychiatry. Through Voluntary Service Mennonites have brought into closer focus gigantic social and health problems greatly affecting the nation and mankind. We cannot remain an isolated group, bound by tradition. We are becoming more alert, sensitive to actively serving the world's need "in the name of Christ."

Volunteers become members of a unit which includes young men and women from various States and Provinces, a cross-section of Mennonite denominations as well as other Protestants who meet the standards of Mennonite Voluntary Service. Unit life includes daily devotional periods, weekly religious services either in the unit itself or in a local church, recreation and sight-seeing.

Allowance rates vary from $15—$125 monthly, including maintenance. Volunteers are encouraged to serve with a minimum allowance to have a more truly voluntary experience in serving for "love's sake alone" and not financial remuneration. However, to some students financial income is important for the summer months and hence the money-earning opportunities. All nonearning projects are open to both U.S. and Canadian volunteers. Most earning projects in Canada are open to U.S. volunteers. No earning projects in the U.S. are open to Canadian volunteers. Terms of service are generally two months' duration varying from June 15—Sept. 1.

Our Mennonite Central Committee, as well as General Conference Voluntary Service offer opportunities for a worthwhile summer.

Write today for a Summer Voluntary Service folder and an application blank. Applications should be sent previous to April 30. For MCC service volunteers in the United States should write to Voluntary Service, Mennonite Central Committee, Akron, Pa. Canadian volunteers should write to Voluntary Service, Mennonite Central Committee, 10 Union Street E., Waterloo, Ont. A list of opportunities in areas of special General Conference interest can be had from Leola Schultz, Director of General Conference Voluntary Service, 4614 Woodlawn Avenue, Chicago 15, Illinois.

GOING WITH GERING

KIND HEARTS AND GENTLE PEOPLE

"What! You're going to Canada in the middle of winter?" exclaimed a visitor to the office one day.

"Yes, I'm to spend several weeks in southern Manitoba. They are planning a workshop and I also hope to visit some of the schools and churches out there."

"Be careful so the polar bears don't get you!"

I wasn't afraid of getting involved with polar bears but I didn't want to freeze my ears so I bought a fur cap (cheap rabbit fur) and headed north. There was a sense of expectancy because Manitoba had fifty inches of snow before Christmas time. Another storm would block roads and cancel most of the meetings. It is a risk but one has to venture forth in hope and faith, especially in the Lord's work.

Heaps of snow and sunshine plus plenty of crisp air made my reception a refreshing one. People asked, "How do you like the weather?" "Fine," I would reply. "It reminds me of South Dakota." When this seemed a disappointment to them I would add, "Furthermore, people don't spoil as easy when the air is fresh."

It is true that many of the people don't have the most modern and elaborate houses but I found a wonderful spirit in their homes. Wherever I went I met kind hearts and gentle people. I was acquainted with such delicacies as pluma moos, borscht, and zwiebach but now I learned a new one. It is a New Year's specialty which they call "portzelche." They live on a great Christian principle which I appreciate very much; namely, they are willing and happy to share what they have. Can there be any greater Christian fellowship than this?

My visit took me to thirteen churches and four schools across the Red River Valley and Winnipeg. This great flat valley is a fine agricultural region developed by the Mennonites into what we might call the "bread basket of Manitoba." With their deep concern for Christian stewardship one feels the impact of the Psalmist's words "The earth is the Lord's and the fullness thereof."

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Meet the Presidents

Jim Bishop,
Bluffton College SCA.

The active president of the Bluffton College Student Christian Association is Jim Bishop, senior in mathematics and a member of the Zion Mennonite Church in his home town of Souderton, Pa. Jim is also a member of the student council, captain of the football team, and member of the varsity basketball and baseball team. During his junior year he was editor of the *Ista,* the school annual of this Ohio Mennonite college, as well as being May Day chairman.

Assisting Jim in promoting the over-all function of the SCA, which is to co-ordinate campus activities are the other executive officers of the cabinet which include Carolyn Schnell, vice-president; Jerry Yost, treasurer; and Connie Diller, secretary. Carolyn is a junior from Goshen, Indiana, majoring in elementary education. Also a junior is Jerry who comes from Barto, Pennsylvania, and who as treasurer, is responsible for drawing up the SCA budget and promoting money-raising projects. His major is biology. As secretary, Connie keeps duplicate reports of meetings. She is a sophomore from Wooster, Ohio, majoring in science.

The main activities sponsored by the SCA during the year include a membership drive, Christian Life week, peace institute, World University Service and relief drives, freshman orientation, and the May Day luncheon. To carry out these projects the executive officers of the cabinet have the assistance of the six chairmen who are members of the cabinet. These include George Bailey, Lima, Ohio, who as conference and membership chairman solicits members at the beginning of the year and promotes various conferences. Marion Keeney, Penncraft, Pennsylvania, is program chairman and plans programs for the bimonthly SCA meetings. The devotional chairman. Diane Lora of Bluffton, plans the cabinet devotions as well as the college church program which is a weekly Sunday evening religious fellowship.

As publicity chairman, Jan Musselman, a senior from Ortanna, Pennsylvania, co-ordinates the publicity activities for all of the cabinet activities which include the making of posters and signs. Refreshments for the various activities of the SCA are directed by the social chairman, Joanne Plank from Middlebury, Indiana, and her committee. As chairman of social action, Marvin Zehr, Gridley, Illinois, with his committee has directed the annual collection of fat for making soap and the relief clothing drive.

To complete the co-ordination of campus activities, the presidents of the commissions are also members of the cabinet. These include the International Relations Club's president who is Sam Diller from Bluffton, Ohio; the presidents of the Men's and Women's Gospel Teams who are Bill Simmons from Dayton, Ohio, and Helen Neufeld, Chicago, Illinois. Karl Klassen, president of the Peace Club, and Marjorie Ferguson, White Pigeon, Michigan, president of the Recreation Club, are also members of the cabinet.

Advisors to the SCA are Edna Ramseyer, Dean of Women and professor of Home Economics, and Dr. Paul Shelly, professor of Bible and Christian Education.

SHALL I VOLUNTEER?

After three and one-half years of Alternative 1-W service and with about three-fifths of the drafted men having returned to their homes and congregations and after observing the impact the continuing 1-W program presents to our churches, we offer the following suggestions to 1-O men, their parents, pastors, counselors, and congregations:

1. Since a substantial group of 1-W men have wished for more schooling as a result of Alternative Service and have taken it up later, 1-O men ought to consider furthering their education before volunteering for service.
2. Since the age for national drafting is well above 20, we urge all 1-O's to wait for volunteering until they are at least 20; we have learned that the additional emotional and spiritual maturity, as well as the additional possibility of marriage, fits them for a greater contribution and happier experience when they enter the 1-W service later.
3. Although sacrificial service will be easier for younger and single men, we urge every 1-O man to seriously consider sacrificial Christian witness through Voluntary Service, PAX or church institutions.

KIND HEARTS AND . . . (Continued)

I feel my visits to Elim Bible School at Altona, Mennonite Collegiate Institute at Gretna, and the new Canadian Mennonite Bible College in its suburban location were not only Christian fellowship opportunities but an educational experience as well. At the dedication of the new Bible College, visiting speakers paid real tribute to Mennonite teachers in the area. I also appreciated the opportunity to speak at chapel service of the Mennonite Brethren Bible College in Winnipeg.

I feel that young people in Canada are concerned about the great Christian tasks before them. I appreciate the fact that they don't consider themselves old as soon as they have finished high school. It has been a challenge to me to meet the youth of Manitoba and to see their activities and witness as well as their problems. I hope many will take advantage of the opportunity to participate in the General Conference sessions in Winnipeg next August. Maybe we could start a motto something like "Every Youth to Conference!" or "See you at the Conference!"

The Lord will be there. Why shouldn't we?

—William Gering

Our Schools

BLUFFTON COLLEGE

Rev. Harry Yoder, former assistant to the president in 1946-1951, has accepted an invitation to return to the Bluffton campus in a similar capacity. Rev. Yoder is now pastor of the Calvary Mennonite Church in Washington, Illinois, and has presented his resignation effective June 1. Rev. Yoder will concentrate on public relations and on financial solicitation. He will also head an expansion program to provide the physical facilities for increased enrollments expected in the next few years.

Charles Spencer, graduating music major, presented his senior recital on the trumpet, Jan. 22, in the Ramseyer chapel. Charles completed his studies at Bluffton in January and is planning to teach high school music.

Freshman representatives to the student council were elected by the entire student body recently. Chosen were: Jeannie Hughes and Jim Clemens, both of Lima, Ohio.

Abram Gerhard Wiens, author of "And Ever the Sun" a story of the hunger and tragedy in the Mennonite villages of South Russia during the Bolshevik revolution, received his A.B. from Bluffton College in 1930 with a major in English. This novel written by Dr. Wiens is now appearing as a continued story in "The Mennonite Weekly Review."

Members of the Future Teachers of America organization on the campus visited the new Schoonover language laboratory at Ohio Northern University on Jan. 23. Professors Ada Lapp and Dr. J. S. Schultz accompanied the group.

CANADIAN MENNONITE BIBLE COLLEGE

In order to make the many new students feel at home in our midst and to become acquainted with one another's names, the teachers once again put on a reception for them, which was followed by a lunch. This took place on Saturday, January 7, following our prayer meeting.

Classes for the second term commenced on Monday, January 9. We had many visitors with us during the first three days of the week, as the College Board, and the Executive, the Program Committee, and the Foreign Missions Committee for the Conference were holding meetings here. We therefore were provided with many guest speakers for chapel. On Monday Dr. Pannabecker of Chicago spoke on "The Ministry of the Church" and gave some important factors to be remembered by those preparing for the ministry. Rev. D. Schulz of Altona, Manitoba, spoke to us on Tuesday and Rev. G. Peters of Chilliwack, B. C., on Wednesday.

The weekly student chapel service was held this week on Thursday, at which time a third year student, Bernhard Retzlaff of Rosemary, Alta., brought the message on the theme "Thankfulness to God."

College life is not without its times of relaxation and fellowship. On Friday evening a group of students went on a skating party.

Rev. Bruno Enss, the father of our secretary and the leader of the church at Greendale, B. C., which recently burned down, visited us on January 17. He spoke in chapel on the blessings of Christian training.

MENNONITE BIBLICAL SEMINARY

The financial campaign conducted by the Seminary through the mails is showing signs of results in that many are sending in their gifts to the Seminary. The students and faculty also participated in this campaign in that a special service was planned by the Woodlawn Mennonite Church and the Seminary. As suggested by the Committee on the Ministry, a special service was held in which the Christian Ministry was emphasized. Rev. Andrew Shelly gave the message. The offering was given to the Seminary.

The Staff-Student Council met on Tuesday, Jan. 17, at which time they decided to have another retreat in the spring of the year. It is to be a time of spiritual refreshing and spiritual fellowship.

Rev. Don. E. Smucker spoke to the students at their regular discussion meeting on Jan. 16, on the topic "A Teacher After Eight Years." The message was in the form of a professional self-analysis.

The students and faculty had the opportunity to see the play "Redemption" by Tolstoi, as it was presented at the Goodman Memorial Theatre on Saturday, Jan. 14. Many of the Fellowship took this opportunity to see the play.

Rev. Marvin Dirks has again organized the Male Voice Choir. They are practicing to go out on a tour this spring. Margaret Salzman is conducting the Woodlawn Church and Community Choirs. The Community Choir will present the "Seven Last Words" this spring.

FREEMAN JUNIOR COLLEGE

Rev. J. J. Esau was guest speaker in chapel on January 9 while he was in the Freeman community in the interest of the General Conference Board of Missions. His message was that God has created us in His image and has given us a mind and a free will. God is looking to our young people to spread the gospel to the end of the world and that is a challenge to be missionary minded.

Miss Ruth Hege, who has had a long and devoted missionary career, spoke in chapel on January 11. She started her mission work in the Congo. Since 1937 she has served in South America. When her furlough is over this time she is again returning to the Congo. On both continents she has worked under the Baptist Mid-Mission group. Like so many missionaries speaking in chapel she emphasized that while being a missionary is a matter of a call, the missionary should receive the best training possible for his work. There is no better time to make decisions for our life than when we are young, she concluded.

"Strangers in their homeland," a set of colored slides showing the adjustments a Christian South Dakota Sioux Indian family faces when they decide to leave the reservation and move to the city to make a better living, was shown in chapel recently.

Five students received straight A grades the first quarter. They are Lola Eisenbeis, Cora Miller, Petrea Bruun, Neal Ratzlaff, and Helen Voth.

An occasional evening of relaxation and informal visiting is good for teachers and staff members once in a while. For this reason one evening a month has been scheduled for such a get together. It is a family night affair and wives and children come too. Each month a different group serves as host and takes care of all arrangements for the evening. The January social meeting was held on the evening of the ninth. Mr. and Mrs. Gerhard Buhler, Mr. and Mrs. Leland Voth, and Mr. and Mrs. Phil Krehbeil, who were in charge, arranged for an enjoyable evening. Douglas Hofer, a college freshman showed pictures he had taken last summer and his sister Gloria gave an excellent report on the university sponsored Student Study Tour of Europe which they took the past summer. After a period of informal visiting the hostesses served a delicious lunch.

A reception was held for Mr. and Mrs. Hilbert Graber at Pioneer Hall, January 17. The students and faculty as well as the couple's many friends in the community participated in the happy event.

President von Riesen, Dr. J. D. Unruh, Professor John Ewert, and Professor Orlando Goering left for Henderson, Nebraska, early Sunday morning, January 15, and visited in the Henderson community for several days.

ROSTHERN JUNIOR COLLEGE

Life has again resumed a more studious routine after the festive season. January 3 found a general hustle and bustle in the dormitories as the students returned from their homes far and near and had many gifts to show and much news to exchange. Then on January 4 school books were attacked with that extra burst of enthusiasm remaining from the holidays in hopes of making a good beginning in the New Year.

The hockey season, too, has had a favorable beginning. The College "A's" have played two league games this year, both on home ice. The team came on top with a 6-3 victory against the Rosthern High School and in a recent game with Hepburn the final score was 4-1. The first scheduled league game against Hepburn had to be deferred because of blustery weather much to the disappointment of the student body. Ruddy's Transport had been hired to take some forty or more students to the game to cheer the team on and owing to the good time experienced in previous years on similar outings the postponement was quite a let-down.

On Wednesday, January 18, Mr. Harvey Toews of Kitchener, Ontario, was the guest speaker of our weekly prayer meeting. Since he is the Voluntary Service Advisor of the MCC, he spoke to us on the opportunities and challenges this field of service holds for young people. Later he also handed out pamphlets and spoke to those who were interested in this work.

A load of books does not equal one good teacher.

Chinese Proverb

MCC news & notes

CHRISTMAS BUNDLES DISTRIBUTED IN AUSTRIA

Two thousand and fifty Christmas bundles were distributed among the refugee children in Austria. Five hundred went to Upper Austria, the area of Austria's greatest refugee population. Three hundred were sent to Burgenland, an area of Austria formerly in the Russian Zone. Another 300 were distributed in Upper Austria by the Mennonite Brethren missionary in Linz. The remainder were given to needy children in and about Vienna.

Although there is now less need for large-scale food and clothing distributions among the refugees in Austria, Irene Bishop, MCC worker there, writes: "MCC still has a place here in Austria. The refugees, particularly children and TB patients, need supplementary aid from relief agencies such as MCC. And we especially need to help the small scattered group of Mennonites in Austria with material help from time to time."

During the past years MCC workers have conducted church services one Sunday a month for the Mennonite refugees in Vienna. In September of 1955 Brother Ernst Wyss and his family, representing the Swiss Mennonite Church moved to Vienna from Switzerland, and he has taken over the responsibility for the church there.

MILK DISTRIBUTION IN HUALIEN

A total of 65 villages in Hualien County, Formosa, cooperated with MCC in serving some two million feedings of milk during the past year to village children.

The Aboriginal villages usually have a church and at least one Christian family. This family was responsible to prepare the milk from the milk powder each morning, and the children in the area came for it.

Since some villages had more than one station, a total of about 100 homes prepared milk. They had a total enrollment of 10,982. However, a number of stations served milk for only a few months through different parts of the year. The peak in the program came last spring when over 7000 children received milk each morning.

The MCC also distributes this government surplus milk powder to several kindergartens and a blind trade school. At the MCC hospital in Hualien milk is served to all inpatients twice each day.

ASSISTANCE AT MCC HEADQUARTERS

Four new workers have joined the staff at Akron, Pa., MCC headquarters. Angeline Peters, Dinuba, Calif.; Metta Ann Janzen, Ritzville, Wash.; and Lois Barkey, Mishawaka, Ind., are working as secretaries in Voluntary Service, Mental Health, and Relief offices respectively. They are members of the Mennonite Brethren, General Conference, and Mennonite Church groups.

Eugene Gauger, Stratton, Neb., is assisting in the Information Office for his 1-W service. During the past year he has been Religion Editor of the Lincoln, Neb., "Journal," and he has taken graduate work in journalism at the University of Nebraska. One of his major duties at Akron will be editing "The 1-W Mirror," a biweekly paper sent to all Mennonite and Brethren in Christ 1-W men.

STRENGTHENING FAMILY WORSHIP

(Continued from page 92)

actor, has had to demonstrate this to us Christians. Prepare the reading, use different versions for comparison, discuss interpretations and problems, and don't forget, to see the beauty and pathos of the human record inspired by God!

And why not read stories to the children—of course, Bible story books— but even "Alice in Wonderland" and all the rest. It is amazing the spiritual lessons a father or mother finds in such classic children's books and it helps parents and children to catch a rounded-out Christian faith sufficient for the humor and drama of life in this world.

Riding in the car with the family offers splendid opportunities for informal family worship. There you often have considerable time on your hands, especially on longer trips; the family is together—very close together, if the car is small and the family big; and something must be done to keep everyone happy. Why not sing together, continuing from one hymn to another, as long as the children keep suggesting and starting new ones? Or why not memorize Scripture and hymns? Why not play games—word games, Bible name games, geography games, ending with a short, impromptu devotional period?

Children love to worship. In fact, is it too far from the truth to state, that children who grow tired of work and study eagerly enjoy worship? For almost everything in this life we work and study; but alone for Christianity we worship—there is nothing else quite like it. Why not do our teaching and preaching through worship experiences in the family? Remember the Psalmist said: "Every day will I bless thee; and I will praise thy name for ever and ever."

Family Night

There is one more way to have family worship. One family calls it "Family Night."* One night every week is set aside as family night and nothing is permitted to interfere. The leader for the evening takes his place at the head of the table. *Devotions* come first. Next follows a *Court of Grievance* at which time the week's accumulation of peeves and spats are aired. Next comes the *Compliments,* a time when each can compliment another for kindnesses or achievements beyond the line of household duty. Next is the *Coming Event* period when plans for the next picnic or family project are discussed. The fifth period is *Inspiration* time when the leader reads a favorite bit of poetry or Bible passage. Last of all *Benediction* and *Refreshments* complete the hour. If any time is left they wash dishes together or play in the basement and family night is over. The small children go to bed and the older ones do their schoolwork.

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*Mercedes G. Stewart, "Family Night at Our House," CHRISTIAN HERALD, May, 1948.

Into the Beyond

HENRY P. VOTH, of 4422 Arkansas, Wichita, Kansas, and member of the Lorraine Avenue Church, was born September 7, 1872, in Russia, and died December 3, 1955.

Jottings

—**Congerville Church, Congerville, Ill.:** The annual business meeting was held Jan. 8 with a basket dinner at noon. At this meeting the Women's Missionary Society reported that they had supported a Korean orphan; sent birthday gifts to children at Salem Children's Home, Gridley, Ill.; sent notions to various mission stations in the Congo; sent 8 Christmas bundles to children overseas; gave blankets to Home Sweet Home Mission in Bloomington; purchased a wheel chair for the Mennonite Hospital; rolled bandages for hospitals in Congo; made cancer dressings; also made gifts of food to the nurses and snack shop of Mennonite Hospital and Old People's Home. The church hostess gave a report of the cards sent to the ill and bereaved, also of flowers sent to the ill and for funerals, and cards sent to parents of new babies. The average attendance in our Sunday school in 1945 was 46, in 1955 it was 125. During the year fifteen new members were received and five transferred membership elsewhere. There were a number of special meetings and special speakers during 1955. Election of officers at annual meeting resulted as follows: H. G. Kauffman, chairman; Carl Greider, secretary; Warren White, treasurer; Kenneth Cross, trustee; Rosa Lantz, deacon; Angela Irons, organist; Kenneth Cross, chorister; Delbert Walter, Richard Engel, Warren White, ushers; hostess, Mrs. Maud White, Gladys Zook; correspondent, Lucile Miller. —Corr.

—**Yellow Creek Church, Paso Robles, Calif.:** Christmas is over and we have passed the threshold into the new year. What will it bring us? Only our dear Heavenly Father knows. This we know, He is still on the throne and we can completely put our trust in Him, who will care for us as He has heretofore. We have enjoyed blessed Christmas holidays. The children rendered a well-prepared program on the evening of Christmas. New Year's day was a full day of blessings. Missionary Lubin Jantzen brought the morning message, followed by the baptism of three young people by our pastor, Edward Toews. The three were: Cynthia, daughter of Rev. and Mrs. Aron Jantzen, and Esther and Daniel, children of Rev. and Mrs. Lubin Jantzen. There was a pot-luck lunch at noon, followed by a farewell program for both the Jantzen families, who are scheduled to leave for India in the near future. In the evening missionary Aron Jantzen brought us the message and showed pictures of their work in India. We enjoyed blessed days of fellowship with them. May the Lord bring them safely to their fields of labor and richly bless them. On Dec. 24, little David was born to Mr. and Mrs. David Claassen.—Mrs. Frank Hamm, Corr.

—**Zion Church, Donnellson, Iowa:** The Mennonite Men presented a program at the County Home. Fourteen new books have been added to the church library. Our annual Harvest Home Festival was held Nov. 13, with Marie Duerksen as guest speaker. Union Thanksgiving service was held in our church, with Sherrill Gohde of the Evangelical and Reformed church bringing the message. Nov. 28, the Goodwill Circle presented a program at the County Home and served refreshments to the patients. Nov. 29, the ladies of our church were invited to join the Pulaski ladies in their church to hear an African missionary speak. Several baskets of fruit were prepared by our service committee and were taken to our shut-ins on Thanksgiving Day. The film, "Martin Luther," was presented in our church Sunday evening, Dec. 11. Several of the ladies of the Goodwill Circle went to the State Mental Hospital Dec. 7, to sing Christmas carols on the wards. Then on Dec. 13 some of the ladies of the Women's Missionary Society went to sing carols on the wards. The patients appreciated this very much. The Goodwill Circle entertained the ladies of the church with a Christmas program. After the program refreshments were served. The children's Christmas program was given Christmas Eve. Holy Communion was observed Christmas morning, and several new members were received into the membership of our church. In the evening the young people went caroling. Jan. 1, the new Sunday school officers were installed during the morning service. The annual congregational meeting was held Monday evening, Jan. 9. —Corr.

—**West Swamp Church, Quakertown, Pa.:** Church family night, held Dec. 7, was well attended as usual. Claude Boyer, son of the congregation, spoke on "Characteristics of a Christian Home." Harold Rosenberger served as toastmaster; music was furnished by the Charles Spencer family, and a junior choir directed by Mrs. Paul Mohr. The Women's Missionary Society served a baked ham dinner. Sunday evening, Dec. 11, pictures of PAX work in Greece were shown by Ralph Shelly and of 1-W work by Lowell Rush and Ray Hacker. The Swamp Brotherhood Father and Son banquet was held in our church. Richard Ratzlaff was the speaker. Mrs. Wilmer Shelly was the speaker of the Women's Missionary anniversary service. Mrs. Harold Rosenberger had charge of the mite box service. Seven children were presented for consecration in the morning service, Dec. 11. Thirteen Christmas boxes were given to the aged and sick of the congregation. Hulda Meyrs showed pictures and spoke of her Voluntary Service experience of last summer in Colombia, South America, Wednesday evening, Dec. 22, and also spoke to the Sunday school Jan. 1. The Youth Fellowship held a Christmas social at the Daniel Meas home. This group also went caroling Christmas Eve, after which refreshments were served at the church by a committee. The Christmas festival by the children was held the evening of Dec. 25, at which time the white gifts of the Sunday school classes were presented, totaling $939.27. This amount was divided among the following: Drs. Harvey and Ella Bauman; Arthur and Helen Kaiser; Kenneth and Mary Bauman; Men-O-Lan; Huntingdon Valley project; Mennonite Biblical Seminary; and Home for the Aged expansion fund. At the annual business meeting of the congregation held Jan. 7, it was decided to purchase the field beside the church for added parking space and ball field. The Book of Genesis is being studied at the midweek prayer service.—Corr.

—**First Church, Nappanee, Ind.:** December 18, the Loyal Berean church school class sponsored a program of Christmas music. The children of the church gave a program during the Sunday school hour on Christmas Day. At the close, they dedicated a "mitten tree." The mittens were sent to MCC. The Youth and adult white gift offerings were sent to YPU and General Conference work. The annual business meeting of the church was held Jan. 12. Reports of the various church organizations were given, and officers elected for the coming year. The Martin Luther film was shown Sunday evening, Jan. 22. On Jan. 29 a Negro choir from the Canaan Baptist Church of Elkhart will give the evening program.

—Elva May Roth, Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** The annual church business meeting was held Jan. 2, with the following results: Chairman, Max Smith; secretary, Grant Siebert; treasurer, Clarence Smith; Sunday school superintendent, Robert Boese; assistant Sunday school superintendent, Adam Deckert; Sunday school secretary, Elgie Unruh; Sunday school treasurer, Charles Smith; Education committee, Mrs. Jesse Franklin. The MCC canner operated in our community Jan. 5, when eleven beeves were canned, totaling 1,820 cans of beef for relief. The Mission Workers met Jan. 11, with "The MCC Program" as the main topic. Mrs. Elmer Jantz gave the topic on "The Needs of Men," and Mrs. Lamon Smith presented posters, maps, and pictures of the MCC work. The project for January was sheets and bath towels, and is to be carried through February. Catechism class has begun with Pastor Sawatzky teaching. The address of Mr. and Mrs. Bruce Griffin, missionaries to Africa, is S. I. M., Box 14, Kano, North Nigeria, West Africa.—Mrs. LaVerne Unruh, Corr.

—**The Grace Bible Institute, Omaha, Neb.:** The student body cast a most favorable ballot on Friday, January 13, to renew their third annual contract with radio station KFAB, Omaha. This 15-minute, student-sponsored weekly broadcast known as GRACE NOTES, under the direction of James P. Davies, covers the western half of the United States. A recent letter received would also indicate that the KFAB coverage reaches into the heart of Alaska. GRACE NOTES can also be heard on radio stations WWPS, Chambersburg, Pennsylvania, WPEL, Montrose, Pennsylvania, and KPLK, Dallas, Oregon. The radio committee is now corresponding with several other radio stations who have indicated their willingness to sponsor the GRACE NOTES program on sustaining time.

—**Salem Church, Dalton, Ohio:** The annual business meeting was held at the church on Sunday, Jan. 8, with a fellowship dinner being served in the basement following the morning service. Election of officers was held in the afternoon including the recalling of Pastor James Reusser for another year. For deacons: Ivan Badertscher (3 year term), George Breneman (1 year term); for trustee, Menno Lehman; secretary, Paul Badertscher; treasurer, Leonard Moser; mission treasurer, Albert Badertscher; chorister, Clinton Sprunger; and for organist, Mrs. S. C. Sprunger. The congregation decided to have the interior and exterior of the church redecorated and also to accept the Simon Moser family Memorial Library gift and the responsibility for its continued support. A series of Bible study lessons are being held on Wednesday evenings in connection with prayer meeting with the Book of Acts being reveiwed. The Men's Brotherhood had it's annual "Booster Night" on Friday evening, Jan. 6, in the church basement with William Miner of Wooster, Ohio, recently returned from two years in Israel, as the speaker. Levi Amstutz is spending the winter months with his daughter and family, the Elmer Slaughters of Philadelphia, Pa.—Mrs. Earl Hofstetter, Corr.

—**Eicher Mennonite Church, Wayland, Iowa:** On the evening of Dec. 4, Miss Erma Birky, missionary on furlough, presented the work at the Kamayala station in the Congo, with a message and slides. The pastors and families of the Pulaski, Eicher, and Wayland churches, met at the home of Harold Thiessen's, at Donnellson, on the evening of Dec. 5, for an evening of fellowship. The cantata "Good Tidings of Joy" was presented on the evening of Dec. 23, by the choir, directed by Mrs. Erwen Graber. Presentation of the White gifts by departments and classes was included in the service. The children gave school supplies for MCC as their gifts, and the adult classes remembered the Board of Missions, native India workers, and the work of YPU. The annual business meeting of the church was held on the evening of Jan.2. Among the officers elected were Raymond Rich, chairman; Robert Freyenberger, deacon; and Eldon Roth, trustee. During the meeting a gift of appreciation was presented to the pastor, H. E. Nunemaker. The new deacon was installed during the morning service on Jan. 8. On the evening of Jan. 10, the Workers' Conference met at the church for a basket supper, business meeting, and short program. An item of business was the vote to purchase a set of the "Mennonite Encyclopedia" for the church library. Plans have been made for a baptismal and reception of members service for the morning of January 22. The pastor is instructing a catechism class which meets during the Sunday school hour. Our Cradle Roll department received two members during the holidays, Kathryn Louise, daughter of the Glen Grabers, born on Dec. 24, and Judy Ann, daughter of Mr. and Mrs. Wadlemar Zinn, born on Dec. 28. The Glen Graber family, on furlough from service in Formosa, are living in New York City, where Glen is enrolled in the Biblical Seminary. The funeral service for Mrs. Mary Gisser, one of our older members, was held at the church on the afternoon of Jan. 7. She had been living with a daughter in Keokuk, Iowa, for the past several years. —Corr.

—**Gospel Mennonite Church, Mountain Lake, Minn.:** Mrs. Elizabeth Funk, 96 years old passed away Nov. 29 at Portland, Oregon. She was the oldest member of our congregation, and funeral services were held in our church on Sunday afternoon, Dec. 4. The annual congregational business meeting was held Tuesday evening, Dec. 6. Various reports were given. Our membership has increased to 267 members; of this number about 75 are away at school, in service, non-resident or in Christian work. Among the decisions made was to proceed with improvements of Sunday school facilities in the church basement; also, the purchase of two lots east of the church. The boys and girls enjoyed a missionary Christmas party during the business meeting in the church basement. Ethel Klaassen was one of the Dec. graduates at Mankato Teachers College. She will teach in Minneapolis in the new year. D. P. Eitzens and the Peter D. Eitzens and Ruth spent about three weeks in California, including Christmas. The annual Sunday school Christmas program was held Sunday evening, Dec. 25. On Monday morning, Dec. 26, a special program was presented by our young people home for the

(Continued on next page)

holidays. "You Can't Win" a gospel film was shown Dec. 29. The Men's Chorus of our church decided to broadcast a weekly thirty-minute program over Station KSUM Fairmont beginning in January.—Mrs. Waldo Stoesz, Corr.

—**Immanuel Church, Downey, Calif.:** Many blessings were received over the Thanksgiving and Christmas holidays. Many of our congregation came home for Christmas. The Christmas program, put on by our Sunday school was very well attended. The adult Sunday school class had their Christmas party at the Ed Chrisner home. Dec. 18 the pastor and family had open house. It was good to have the Aron and Lubin Jantzens in our church. We always receive such a wonderful blessing from them. All the choirs in Downey combined and presented "The Messiah" in our church Dec. 4. The film, "Martin Luther" was shown in our church. We believe all who see this film will appreciate our Protestant heritage more. New members added to our membership are: Mrs. Gust Lincheid, Mr. and Mrs. John Marbut and son, Mr. and Mrs. Raymond Widmer, and Mr. and Mrs. Henry Derksen. We are happy to receive these people into our fellowship. Our annual business meeting was held Jan. 15. Don Eitzen, Bud Knox, and Gary Warkentin were home for Christmas. Dec. 30, a social was held at the pastor's home. The young people went caroling Dec. 18. Kurt Heer was drafted into the army. He is stationed at Fort Sam Houston, Texas. A farewell party was held for him. On the sick list are: Henry Remple, Mrs. Hannaman, and Mrs. Klophenstein. Let us continue to remember these dear people in our prayers.
—Elsie Heer, Corr.

—**First Church, Berne, Indiana:** The second annual mission festival was held during the Thanksgiving weekend, climaxed on the closing night with a pageant, "They Shall Shine As the Stars." It depicted especially the work of those of our congregation who served in the Lord's vineyard. On Sunday, December 11, Mr. and Mrs. Leonard Kingsley were commissioned for a three-year term of service on the island of Timor, under the MCC. Bro. Orie O. Miller gave the message and our pastor, Rev. Krehbiel, presented the charge. A Discipleship Conference was held here Dec. 27 and 28, with Elmer Ediger and C. N. Hostetter as speakers. A Men's Fellowship or Brotherhood was recently organized, with Earl Habegger as president. A keen interest is manifest. The church recently started the project of maintaining a home for missionaries on furlough. The W.M.S., with the help of other church organizations, provided the furnishings. The present occupants are the Maver Roth family, missionaries to Alaska. Mrs. Larry Liechty and Mr. and Mrs. Eugene Sprunger were received into the fellowship of the church on New Year's Sunday. The annual business meeting of the congregation was held on Monday, January 2, and discussions on a change in the constitution and the addition of more Sunday school room will be continued at a specially called meeting on January 30.
—Corr.

—**East Swamp Church, Quakertown, Pa.:** Hearts were blessed at our watch night service as Miss Hulda Myers showed slides and told of her experiences in Colombia, S. A., last summer. Also enjoyed were musical selections, informal 'man on the street' interviewing during refreshments, the film "Great Discovery," and a message by Pastor Sprunger. A welcome is extended to Mrs. Wallace Markley who was received into membership. After nearly a month of illness, Mrs. Paul Barndt went to be with her Lord Dec. 19. On Jan. 8 two representatives from Brook Lane Farm, Md., gave us a clearer picture of the work with mental illness. We are looking forward to the J. Byrd Sessions program of music and message Jan. 25. Lord willing, Pastor Sprunger will conduct meetings in Pandora, Ohio, Jan. 29 to Feb. 5. David Auckland, student at Faith Theological Seminary will preach at our service Jan. 29.—Corr.

—**First Church, Normal, Ill.:** Our students home for the holidays were Verlin Harder, son of our minister the H. N. Harders, from Bethel College, Kan., John Springer who is attending Carbondale, Ill., Jim Yoder from Drake University in Iowa, and Ronald Ropp who is at Bluffton, Ohio. Sunday, Jan. 1, infant consecration services were held. The babies were Debbie Sue Ropp, daughter of Mr. and Mrs. Allen Ropp; Paula

A SPIRITUAL PILGRIMAGE

(Continued from page 93)

did not have any shadow in these congregations we attended. Nowhere did we find a fellowship in the sense we had experienced. In Amish churches, those of the Old Mennonites, those of the Mennonite Brethren or those of our Conference, more or less there was not a similar spirit to feel. The spiritual life was overshadowed by organization, nationalism, pietism, but no Anabaptism. It seemed to be a double standard of life where the American Mennonites were granted many exceptions which in Europe, by the same American Mennonites, were considered as a sin.

First I was so disillusioned that I again thought, I was wrong in joining the Mennonite Church. But more and more I became aware, that there also was a failure of my own, because I was looking for a perfect group by feeling myself perfect too. I again was looking, only on a different level, for an ideal but not for Christ. Since I broke through to this experience I do now know, that I can go out for our General Conference Mennonite Church serving the Lord in any field He wishes us to serve. I am very happy that we are considered worthy for this task which needs sacrifices, but I do like to bring them, because with this we glorify the Lord.

I am happy that I got rid of thinking in material terms and of materialism. This was a hard and a painful process in our lives, but by the grace of God we could go through, and by coming to this point we came through to joy and peace. We realize that there is no longer this loud joy of the world and a system of security. On the contrary it is the deep joy of being separated from the world as disciples of Christ and no more security in the worldly sense but now being in the discipleship of Christ. This was, what I feel, the precious experience of the early Anabaptist which we have lost to a large extent in our time and it is this, what we find promised by Christ to His disciples, saying:

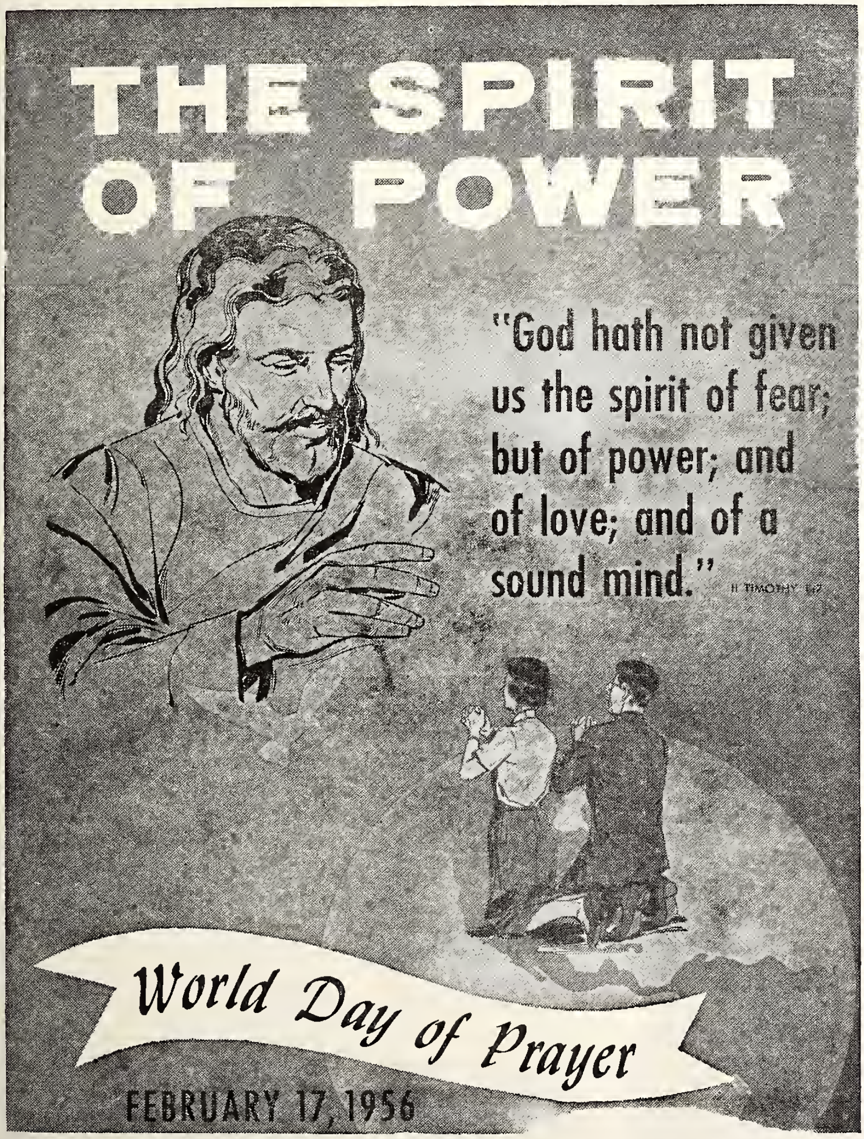
"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," John 14:27.

Jean Unrau, daughter of Mr. and Mrs. Walter Unrau; and Nancy Hieser, daughter of Mr. and Mrs. Maurice Hieser. During the morning service of Jan. 8, we witnessed the burning of the $25,000 mortgage on our church. N. O. Hoover, superintendent of the Mennonite Hospital in Bloomington, had charge of the services. Dr. Maurice Troyer was our guest speaker, Jan. 15. He and Mrs. Troyer have been in Japan. He is the vice chairman of the new International Christian University in Japan. He showed colored slides of his work in the afternoon at the Wesley Methodist Church in Bloomington. The Troyers will return to Japan in the near future. Miss Erma Birky, who has been in the Congo in Africa is home on furlough. She has spoken in our church recently and is now a member of our church. A farewell will be given her since she will sail for Africa April 1.

THE Mennonite

MENNONITE BIBLICAL SEMINARY LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.


THE SPIRIT OF POWER
"God hath not given us the spirit of fear; but of power; and of love; and of a sound mind." II TIMOTHY 1:7
World Day of Prayer
FEBRUARY 17, 1956

Light at Lame Deer
Willard Wiebe

Rightly Dividing the Word of Truth
Henry Poettcker

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GOING TO AFRICA AND THE ORIENT

To the Churches of the General Conference

Rev. John Thiessen, Executive Secretary of the General Conference Board of Missions, is enroute by plane on a five months inspection tour of Mennonite mission fields in Africa, India, and the Far East.

Rev. Thiessen arrived at his first major stop in the Belgian Congo in Africa on January 19. His visit to India will have personal significance for him, since Rev. and Mrs. Thiessen were missionaries there from 1921 to 1949, and now have a son, Dr. Arthur Thiessen, on that field.

From India, he will proceed to Formosa and Japan, youngest of the General Conference Mennonite mission fields, returning to Newton May 11.

The Board of Missions found it advisable for Rev. Thiessen to accompany Mr. H. A. Driver to the Congo not only for the purpose of setting up a more workable system of field and church organization, but also to extend the trip to India to help with the difficult work of encouraging our churches to take more responsibility. Then he will travel to Formosa to help with the new work there and to Japan to share mission aspirations with the new missionaries.

Each year the missionaries from the Foreign Fields have pleaded that some one of the Board of Missions visit them. This proves to be a wonderful opportunity to grant them their wishes.

Since the "around the world airline ticket" from Wichita, Kansas, cost but very little more than the trip to the Congo and back, it was only expedient that, with but a reasonable additional expense, the extended trip to the other mission fields of our Mennonite Church should also be taken.

We trust that Rev. Thiessen's trip will prove to be a great help and blessing to the missionaries and that God's protecting care may undergird him and bring him safely home to resume his duites here.

In the meantime the work of the Executive Secretary is carried on by Wilhelmina Kuyf.

P. A. Wedel
Chairman of
Board of Missions

Of Things to Come

Feb. 15—Ash Wednesday (Lent begins)

Feb. 17—World Day of Prayer

March 17—W. D. Study Conference on Mennonite Secondary Education, Memorial Hall, Bethel College.

March 30—Good Friday

April 1—Easter

April 27-29—Joint Inspirational Conference, Berne, Indiana

June 7-11—Northern District Conference

Aug. 8-15—Ministers' and Church Workers' Retreat

Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.

HOLIDAY TOUR

The Second Annual Mennonite Holiday Tour has been planned for July 15 to August 14. The tour originates in Rosthern, Sask., Can., then continues on through Winnipeg, the Dakotas, Nebraska, Kansas, Texas, and into Mexico where the Mennonite colonies will be visited. Returning through New Mexico, Arizona, California, then into Canada and on to Winnipeg, arriving just in time for the General Conference.

This should prove to be a very interesting and informative tour. Special lectures will be given on the tour. Anyone interested in making this trip is advised to write for further information to either of the following: Thiessen Transportation, Ltd., Rosenfeld, Man., or Rosthern Junior College, Rosthern, Sask.

DAIRY FARM JOB

$250 a month plus housing and farm produce. Near Aberdeen, Idaho, Mennonite church. Good opportunity for young couple. Write Mutual Aid, 722 Main, Newton, Kansas.

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

TO RECRUIT CHRISTIAN WORKERS

A matter of increasing concern is the fact that the demand for trained Christian workers is greater than the number who are definitely preparing for such work. Even among the seminary students, not all who are taking the training plan to go into the ministry as such. To be sure a seminary training will be helpful in various occupations aside from the direct ministry. But the fact remains that we need more young men who are definitely training for the Christian ministry.

Various attempts are made to find a solution to this problem. The Committee on the Ministry had designated the past month as a special time for emphasis on the Christian Ministry. Also, they have arranged for special articles in our church paper dealing with the problem. This is good, particularly where ministers have taken the matter seriously and have placed special emphasis of this need before their people.

Other concrete ways must be found to help solve this need. So much could be done by local churches in encouraging youth during impressionable age to give serious consideration to the call of the ministry. An encouraging word at the right time may mean a decision for the ministry that otherwise might be lost. The parent, the Sunday school teacher, and especially the pastor, should all be alert to such opportunities where they feel convinced the Lord might want to use young men in that capacity.

Perhaps district conferences and ministers' conferences could give the subject a more prominent place on their programs. Young people's groups and retreats should make it a point to have the work of the ministry strongly presented by one who has had experience and loves the work.

Or perhaps even a "study conference" could be arranged to give the matter a thorough consideration from all angles. Here is a problem that needs to be met. Let us put ourselves into active search in trying to find the proper solution—God's solution.

THE WORLD DAY OF PRAYER

For many years now the annual World Day of Prayer has been observed the first Friday in Lent. This is truly a world observance as Christian churches around the world in general observe this day in some special way. Beginning in early morning at the Fiji Islands where the day first arrives, (while it is still noon of the previous day in central United States) Christians can be thought of as gathering in churches and in places of worship throughout the world in every hour of the day until the day closes in Hawaii.

The theme this year is very timely: "Thy Will Be Done." In thousands of languages, God will be praised and worshiped this day in an effort made to allow His will to be done through groups and individuals who are calling upon Him. In general there will be periods of adoration and praise; thanksgiving and gratitude; confession and intercession; and finally dedication.

A good prayer for the day would be "O Lord Thy will be done, beginning in me." To really do His will implies that we will know what that will is. This requires a seeking and a willingness to forego our own will and desire, that His might have right of way. His will is revealed through Jesus Christ and recorded in His Word. His will for particular occasions and individuals may not be so easy to discover. But he who earnestly seeks to know and do His will may be assured that God is even more anxious to reveal His will for us at the right time than we are to discover it. He seeks to declare it to us and we seek to discover it. Such double seeking will bring us together in His will.

We want not only His will to be done with and for and through us, but also for the whole of mankind. This means that we want His will for the nations. Each country is trying to find ways of protecting itself and promoting its own security. What would happen if we were really concerned that our nation might be used of God to further His will and purpose.

Our closing petition could well be that, as suggested; "Make Thy healing love flow through us Thy children, into every corner of the earth that Thy will may be done."

LENT—PERIOD OF PREPARATION

This is the time of special preparation for the Easter season, and corresponds to the springtime awakening of nature. It is a time for self-examination, discipline, penitence, and renewal. It is a time to check one's life with the life and teachings of our Lord. It is a time again to make a prayerful study of the events of the last week before the crucifixion, and to try to understand more fully the great sacrifice Christ made for us all.

It should not pass unnoticed in our churches. Much should be made of the fact that we need this period for deepening and strengthening our own spiritual lives, and to become clear on the great central teachings of Jesus. Many churches have the custom, during Lent, to have a series of special meetings—Pre-Easter services or Lenten services—in an effort to strengthen the religious life of the church. It is a good plan. We need periodic impetus and refreshing to "maintain the spiritual glow."

EVANGELISM AT WORK

in Chicago's Neglected Area

Whenever consecrated people meet to pray and to talk about the spiritual needs of others, the Lord is with them to guide and to lead on. This is again the experience of those who feel a sense of responsibility for the great numbers of neglected people among Chicago's two million inhabitants. It will be of interest to those who have a concern for neglected areas to hear the story of how the Lord is leading on step by step. This brief story points up how responsibility for initiative and leadership needs to be placed and delegated.

For some time our pastors and missionaries in Chicago have felt that concerted efforts should be made to bring the gospel to the neglected areas of the fast growing city. This concern was brought to the Home Missions Committee of the Middle District Conference by one of the Chicago city missionaries. As a result the committee passed the following resolution:

> "That we invite representatives from the Central Conference, the pastors of the General Conference Mennonite churches of Chicago, and representatives of the General Conference Board of Missions, to meet with representatives of the Middle District Conference to study and make a survey of the needs and possibilities of home mission work in the greater Chicago area."

On the basis of this resolution the Middle District Conference called into being a committee to study church expansion and mission program in the greater Chicago area. This committee was composed of three General Conference ministers, two members from the Middle District Conference, two members from the General Conference, and three members of the General Conference Board of Missions. After some study this committee prepared a map of Chicago on which they indicated those areas of the city which need special consideration according to ministers and other concerned persons who had been called in to help the committee with this task.

The committee reviewed carefully the work which the different Mennonite groups are carrying on in the city at the present time. In the face of the great need which the study pointed up, it was felt that the Board of Missions would need to take hold of this work. The committee proposed that in the Board's consideration of an over-all program of church expansion they give special attention to three areas, namely, the Near North Side area, the West Suburban area, and the South Suburban area, beginning with the West Suburban area by supporting the West Suburban Mennonite Fellowship with a grant or loan to provide a suitable place of worship. It will not be necessary to go into further detail about committee action.

In the meantime, one of our Mennonite Biblical Seminary students, Brother Ronald Krehbiel, conducted a weekday children's Bible class in the front room of one of the homes of the West Suburban area with 18-20 children attending.

The work in Markham has begun by holding Sunday morning services in the Markham Community Hall, since the first of December. A number of families gather there every Sunday with Ronald Krehbiel as minister. The committee recently met to discuss further plans. The work is quite challenging as there is a community of over one thousand homes that are already there. The Central and Middle District Conferences are jointly supporting the worker while the families gathering contribute and pay for the rental of the hall and other church expenditures.

—Committee on Evangelism

The above gives you a brief sketch of the beginning of an ongoing story of church expansion in Chicago which in years to come may make big church news. It is worth telling at this point because already a pattern for church expansion and missionary outreach becomes evident. In the pattern we observe these steps: 1. This forward move began when one concerned person brought his burden to a group of people who had been delegated to take the initiative and leadership in evangelistic outreach. 2. Definite planning began when people were called together to pray and to talk about the needs of neglected areas. 3. Studies and surveys were made by qualified and concerned persons to determine where the best contributions could be made. 4. The actual work did not begin by organizing a church board and beginning at the top, but by conducting a weekday Bible class for children in a home. 5. The service of students and young people can be of strategic importance in laying the groundwork for new churches in neglected areas. Here is a pattern which might well be followed in serving other neglected areas.—W. F. Unruh

Rightly Dividing the Word of Truth

HENRY POETTCKER*

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 2 Tim. 2:15.

All Christians are agreed that the Bible is normative both for our faith and our conduct. However, not all are agreed as to its interpretation. Many and various have been the meanings ascribed to this or that passage, and it is no secret that a goodly number of divisions have resulted because of this difference in interpreting God's Word. Consequently we are led to ask what our approach ought to be in speaking to this situation.

Our major concern is the choice of a *method* which shall serve as a guide and offer certain principles which undergird our study. First and foremost we want to recognize the Bible as the Word of God—the account of God's revelation—and that God has acted both in guiding the historical events as well as the narrating of those events. It pleased Him to pass the *good news* on to us through human agents. We are aware that many of the biblical writers were eyewitnesses of that which they wrote and we have every reason to believe their report. Our task then is to understand these writers and their message and the method for which we are searching must take into consideration both the *historical* and the *grammatical* factors.

For an understanding of the historical we have numerous helps such as geography, archaeology, history, literature, etc. These aid us in seeing the historical background—the times during which the biblical writings came into existence. With this knowledge we proceed to the study of the actual presentation — the grammatical interpretation. A good rule to follow here is not first to look for the unique meanings—those which are out of the ordinary—but to begin by seeing the *generally accepted meaning* of words and statements. Often of course that will not suffice. We may compare two passages of Scripture and note that in both a certain word is used, yet with a different meaning. Thus, *e.g.* in Romans 7 Paul uses 'law' to designate several things. Again, one writer may use a word in a particular way, while another uses the same word with a slightly different connotation. It is therefore a further principle always to note the *context*. That may mean noting the paragraph or a chapter, or possibly even the whole book. Until we have seen what the writer's purpose is and have noted the nature of his presentation we ought not to be dogmatic about the meaning of one word, phrase, or statement. To do so may be to conclude with many before us that Paul and James have contradictory statements. It is said Paul emphasized faith for salvation while James emphasizes works. Yet as we see the total presentation of these two we are convinced that they are not so far apart and that Paul also emphasizes that the life of faith must result in good works, while James does not imply that only good works will save a man.

Apart from studying the meaning and use of words, the context, the practice of the individual writers, we want to *see the Bible as a unified whole.* The Bible itself is its best interpreter, giving to us one central message—God's working throughout the years to redeem man. In Christ we have the completion—the full assurance of that redemption—and it is this glorious news that we pass on. But to have spoken of the Bible's unity is not to forget the different *historical situations* out of which the individual books came, or to which they were directed. Wc are, *e.g.* of the different tone of presentation in the Corinthian letters and in Philippians. But we can understand this immediately when we see the historical background. In the Corinthian Church there was much to be desired in the moral realm and as far as spiritual maturity was concerned. The Philippians on the other hand were giving a radiant testimony of their faith in Christ, and so we have them highly praised, whereas the Corinthians were severely censured. This serves to illustrate that we must always note the purpose which a writing had for its particular time. That is not to say that we stop with noting only the meaning for that historical period. The Bible is unique in its timelessness and its timeliness, and it speaks to our needs today. Yet we ought to beware of transplanting historical events into another period in history and making them out to be fact there. Conversely, we must also beware of a practice made so popular in the city of Alexandria centuries ago—the practice of allegorizing—which forgets about the historical fact and looks only to the deeper meaning that is supposed to be behind the actual words. How easily this can develop into a type of mental gymnastics is only too evident.

In this connection a word about prophecy is also in order. We recognize a definite prophetic element in the biblical message and we see the complete fulfillment of God's redemptive plan in the future. Once more we are called upon to interpret, but again it is in order not to be too dogmatic, for the symbolic language which is often used (parable, allegory, metaphor, proverb, riddle, etc.) lends itself to different interpretations. Sadly enough, one often finds as many interpretations as there are interpreters. It would seem the better part of wisdom to say too little rather than too much in this regard.

A final observation is to remember that ultimately it is the *Spirit Who will guide us* into all truth. Let us be diligent in the pursuit of Bible study, yet let us always depend upon the Spirit of God, acknowledging Christ as reigning supreme in our lives. Bible study, rightly pursued, will bring several results: a recognition of the essence of the biblical message; the ability to discern between that which

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***On faculty, Canadian Mennonite Bible College**

Light at Lame Deer

WILLARD WIEBE*

It was a late hour that the phone rang in my study. Miss Kuyf was calling from Newton. Missionary Habegger at Lame Deer, Montana, had been called Home to be with his Lord! The funeral would be Saturday. Would I go to represent the Board of Missions? Quickly, plans were made, schedules adjusted, and arrangements made for Sunday services during my absence. It was ten below zero when I left Mountain Lake at noon, January 20th.

A fast night train through North Dakota and Montana brought me to Forsyth the following morning. The mail stage to Lame Deer, 50 miles away, was missed by a matter of minutes. Another phone call, a little waiting, a drive through the picturesque hills of the west, and I was there.

Now it is two days later. The train is speeding eastward once again and I've been thinking of those meaningful hours at Lame Deer.

The family had gathered. They came by car, train, and airplane . . . from Pennsylvania, California, Illinois, and South Dakota. The atmosphere in the home was filled with love, understanding, and quiet strength. Friends and neighbors were helping with the preparing of meals, and the multitude of little things that are so demanding at such times.

A few steps away, in the mission church, people were gathering for the service. Missionary friends from neighboring missions, government people from the Indian Bureau, teachers from the schools, and a host of Cheyenne people from our four stations quickly filled the chapel to overflowing. (A retired teacher who had labored long years with Indian children in government schools on our fields in Oklahoma, Arizona, and Montana was there.)

Soft music was being played by Mrs. Malcolm Wenger on the reed organ. An ensemble made up of Cheyenne Christians and missionaries sang "Fairest Lord Jesus." Brother J. Herbert Fretz of South Dakota, a son-in-law, led the simple service. He turned to 1 Thessalonians 5:16-24 with the remark that it was this portion of Scripture that was read to Brother Habegger on the last evening.

> "Rejoice evermore. Pray without ceasing. In every thing give thanks: . . . And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."
>
> The obituary was read.

In his message Brother Fretz used 2 Timothy 4:7, 8. It was a touching moment when a complete sermon outline, written in Brother Habegger's own hand, was read. It had been prepared for Sunday evening, January 1, but was never delivered.

"O Power of Love" was sung beautifully by Mrs. Malcolm Wenger. Mrs. Rodolphe Petter accompanied her.

Representing our Board of Missions I spoke briefly using Hebrews 12:1, 2.

The hymn, "Gott Ist Getreu," translated into the Cheyenne language, by Dr. Petter, was sung by a group of Cheyenne Christians.

A Cheyenne message was spoken. Brother Milton Whiteman was unable to be present at the service because of Mrs. Whiteman's illness. Brother William Fightingbear of Busby took his place on a last moment's notice and spoke feelingly on the text, Revelation 14:13. Then he led in prayer in his mother tongue.

The ensemble sang again:

Be still my soul; the Lord is on thy side;
  Bear patiently the cross of grief or pain;
Leave to thy God to order and provide;
  In every change He faithful will remain.
Be still, my soul: thy best, thy heavenly Friend
  Through thorny ways leads to a joyful end.

The closing prayer and benediction was offered by Brother Arnold Nickel of Henderson, Nebraska, and chairman of the Northern District Conference.

Quietly and reverently, the congregation viewed the body. With deep emotion, Cheyenne mothers in blankets and men in braids looked upon their beloved missionary and friend. Bright eyed children lingered near.

It was Brother Habegger's wish that someday he should be laid to rest beside his son's grave at Busby. Bernard Samuel, preceded him in death on June 13, 1931. A twenty-mile drive through the beautiful sunlit and snow covered hills brought us there. People from the Busby area joined us at the cemetery and a little service was conducted at the grave side. There was a hymn, a brief message, and testimony by Sylvester Knowshisgun, and the Committal by Missionary Malcolm Wenger. For the sake of those who were unable to be at Lame Deer, the casket was opened briefly. Quietly, almost reluctantly, the large group of people walked back over the crisp snow to the road.

* * * * *

And now it is two days later. The train is speeding eastward. And I am thinking.

There was the Sunday morning worship service in the church at Lame Deer. There were quiet talks with Cheyenne Christians. There was a pleasant and meaningful visit in the cozy log cabin home of Mrs. Rodolphe Petter who first began her work among the Indians in Oklahoma September 26, 1896! . . . 60 years ago! There was the simple supper of elk meat sandwiches in the Christian home of a Cheyenne friend. (At other times we had deer steak and buffalo roast!) There was an evening service in the

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*Pastor, First Church, Mountain Lake, Minn.; Member, Board of Missions

Bookmarks

Remembering the West

HORSE TRAILS ALONG THE DESERT, by Sanford C. Yoder. 182 *pp. Herald Press,* $2.50.

Sanford Yoder loves the west. Yoder, now teaching at Goshen (Indiana) College, might still be on a ranch in Washington or Wyoming if he had not become concerned about the spiritual welfare of his children. The poems and quotations preceding the chapters of his book reveal a nostalgic longing for the wide open spaces.

The language of the book becomes almost poetic as it describes the beauty of God's handiwork. The author especially remembers the dramatic change in the desert when a rain refreshed the ground after long months of wind-parched days and dewless nights. Of course, he admits that the desert can be cruel. He learned this the hard way when he neglected to take water on a long horseback ride.

Four Nez Perces Indians made the long trip from the Northwest to St. Louis, Missouri, in quest of the white man's religion and the Bible. As a result, missionaries were sent in 1836, and it is said that at one time practically the whole tribe had accepted Christianity. Yoder digs up a bit of history to show that it was the dishonesty and treachery of white people that turned the Nez Perces Indians against Christianity. "What a pity," he concludes, "that something so beautiful as the gospel should be so poorly lived by its adherents and propagators as to cause its repudiation by these children of the wilderness who had once accepted it."

Parts of the book remind one of a grandfather reminiscing to his grandchildren about his youthful adventures with the cowboys of the West. Other parts remind one of a schoolteacher educating his pupils. In still other parts the author is a Christian minister reminding us that the evils and vices of the Old West are also found elsewhere—perhaps in more sophisticated forms; and that these evils cannot be blamed entirely on liquor interests, movies, and other recreational activities which have been captured by commercial organizations.

Even if all these influences were removed we would still have the problem of evil with us, because the root of evil resides in the unregenerate human heart. The remedy is to be found in a deep and abiding faith in God as a person to whom each one of us is accountable.

The publishers simply state that this is a good book to read when you want an evening of relaxation. That seems a fair evaluation.

—Harold Peters

Basic to the Anabaptist vision of the church was the insistence on the practice of true brotherhood and love among the members of the church. This principle was understood to mean not merely the expression of pious sentiments, but the actual practice of sharing possessions to meet the needs of others in the spirit of true mutual aid.

Harold S. Bender

Conference Notes

The Menno Mennonite Church, Ritzville, Washington, has taken the initiative in developing a home mission project in the rich farming area of Warden, to which a growing number of families have been moving recently.

Waldo Kaufman, former pastor of the Bethel Mennonite Church, Hydro, Oklahoma, assumed duties as pastor of the Zion Mennonite Church, Elbing, Kansas, on February 1. Rev. Kaufman will also direct the General Conference radio program "Faith and Life," beginning in March.

The Erland Waltner family of North Newton, Kansas, spent part of Christmas week in Gulfport, Mississippi, where Dr. Waltner ministered to the Voluntary Service workers and the MCC community project to colored people there.

Board of Missions

John Thiessen, Executive Secretary, left Wichita, Kansas, by plane January 13 for his world tour of General Conference missions in Africa, India, Formosa, and Japan. He expects to return on May 11.

LaVerne Rutschman, formerly of the Colombia mission, has been transferred to Montevideo, Uruguay, where he will serve an initial two years as instructor of the Spanish-German seminary to be opened there in April by joint action of the (Old) Mennonite and General Conference Mennonite churches.

Board of Christian Service

Sara Penner, of Inman, Kansas, recently became the full time office secretary of the Board. She will assist Elmer Ediger, who is the Executive Secretary of the Board. Sara, who is a member of the Bethel Mennonite Church, Inman, completed a two-year term with MCC in Asuncion, Paraguay, prior to her appointment at Central Offices.

The first peace literature mailings went out to young men of pre-draft age in the United States General Conference churches in January. About 273 fellows, born in 1938, received the first of a series of 13 mailings of the newly-instituted pre-draft program. In 1956 fellows born in 1938 and 1939 will receive packets of literature on a monthly and bimonthly basis, respectively.

Board of Education and Publication

E. Delphine Martens, a member of the First Mennonite Church, Saskatoon, Saskatchewan, took up duties as full time office secretary of the Board on January 13. Delphine is a recent graduate of Canadian Mennonite Bible College, and served as acting secretary-treasurer of the Saskatchewan Youth Organization prior to her call to Central Offices.

The Young People's Union office has received word from the Jakob Duerksen family in Fernheim, Paraguay, of their safe arrival in their home community after an absence of four years. Jakob was a student in Canadian and U. S. schools during that time. He was sponsored by the Missionary Education Fund of the YPU.

Christmas in Hopiland

AGANETHA PENNER*

I realize by the time this gets into the paper it will be long past Christmas, but Christmas is such a wonderful thrilling experience here, we felt our churches should know about these activities too. A.P.

In Hopiland as well as in every other place, Christmas is a very busy, exciting, and happy time. Already in the beginning of December the Christmas activities began. On December 9 in the evening we had a "Peppernut Party" at the Hopi Mission School. This is an annual event at which time all women who are interested may come to school for an evening of work and fellowship. The first part of the evening was spent baking peppernuts. Later the happy women gathered around the tables for peppernuts and coffee. Just before the refreshments, there was a devotional period. After awhile some time was spent in carol singing. The peppernuts baked this evening are served to the school children for dessert at their noon meals.

On December 20, the Hopi Mission School presented its Christmas program to the public. The school auditorium was beautifully decorated with evergreen branches, candles, and a large Christmas tree. With only the candles and the tree lights lit, the children marched in, robed in white choir robes (made of white feed sacks) adorned with a black crepe paper bow, singing, "O Come All Ye Faithful." After singing several Christmas songs and reciting Luke 2:1-20, the children took off their robes and the program continued with exercises, songs, and a pageant, entitled "The Question." The question in the pageant was "What does Christmas mean to you?" The pageant was climaxed by a child giving the only right answer of the true meaning of Christmas—Jesus' birthday.

The following day a Christmas dinner was served to our school children. Our menu was Niqwivi, celery, peppernuts, and jello. Niqwivi is a Hopi dish consisting of a mutton stew cooked with hominy. This is made only on special occasions. That afternoon the children received their gifts at school.

Another very interesting Christmas program was the Hopi community program sponsored and presented by the Hopi people. On Christmas Eve a large crowd of people had gathered in the Community Building for the annual Christmas celebration. The program opened with a number played by the Hopi band. Following that Karl Johnson led in opening prayer. The various numbers on the program were; a group of our mission school girls reciting Luke 2:1-20, a solo "O Holy Night" sung by a Hopi high school boy, a recitation, Matthew 2:1-2, two songs by the ladies' chorus from the Oraibi Mennonite Church, two songs by a group of young people from two of our Sunday school classes, who had been out caroling the night before, a Christmas message by Karl Johnson, based on Matthew 1:21, and band numbers by the Hopi band in between the other parts. The rest of the evening was spent in distributing gifts. The people had brought many gifts which were piled high in front of the stage. Many Hopi families had brought all of their family gifts and exchanged them there.

Christmas day at Oraibi had a wonderful beginning. At eight in the morning a group of us gathered on a little hill in the village to sing Christmas carols over the loud-speaker. When we finished, Lavina, a dear Hopi Christian, invited us all to her house for Pickami and Niqwivi. Pickami is a pudding made of corn flour and wheat flour. It is baked all night in a hole in the ground with hot rocks. Also on Christmas day we enjoyed two more programs. One at Old Oraibi in the afternoon and one at our church that evening. The Old Oraibi program was held in our regular Sunday school room which is only a room in one of the homes at Old Oraibi. There were about 60 people present. We were happy for each one who came because this was an opportunity for some to hear the gospel who otherwise never attend services. This program consisted of songs, recitations, and a Hopi message by Mr. K. T. Johnson, an 80 year old man. The evening program at the Oraibi church presented an exercise and song by the smallest class and a pageant, "The Star-Lighted Path" by the other Sunday school classes. At the close of the pageant an offering of money and school supplies was taken. The offering amounted to $22.00 in cash and tablets, pencils, crayons, etc. This will be sent to needy children in Korea. The church was filled to capacity at this program. Let us praise the Lord for all who have again heard the story of Jesus and let us continue to pray that their hearts may be stirred to an acceptance of Him.

We workers gathered on the second Christmas holiday, December 26, for our Christmas dinner. Instead of exchanging personal gifts we brought money for a white Christmas to be sent to Korea to a boy's school. That Monday evening the Oraibi church choir presented a musical Christmas program at the church.

After all these happy, interesting, and wonderful experiences we say with the Psalmist "Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: He is to be feared above all gods," Psalm 96:2-4.

RIGHTLY DIVIDING THE WORD OF TRUTH

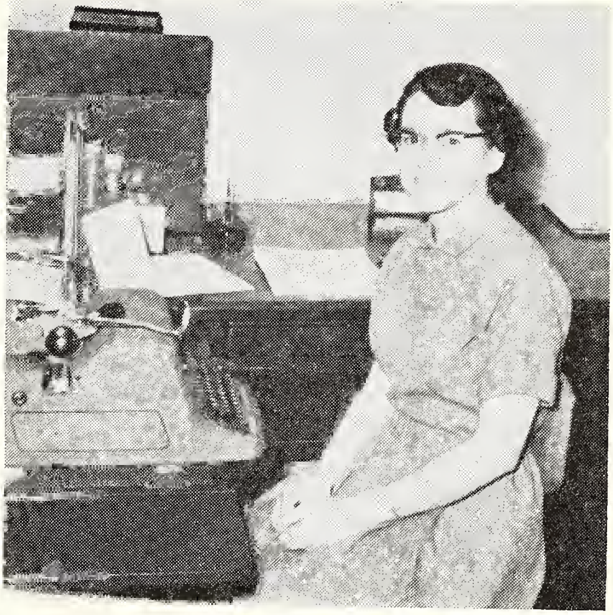
(Continued from page 109)

is central and that which is peripheral; a correct understanding of God and our attitude toward Him; a desire to know the Savior ever more fully; finally, a zeal to bring to others something of the richness which is ours as we walk with Him. It is thus that we would humbly accept Paul's enjoinder, rightly to divide the Word of Truth!

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Office Missionary

TINA BLOCK*



Through our work we assist in the total ministry of the General Conference as it is carried on through its Boards.

A secretary's position may not be the most pleasant and exalted one available, but it can still be a missionary vocation.

Office work is necessary, even though often unexciting. But some secretarial work can be inspiring if it is in the right setting.

And in my work as a secretary in the central offices of the General Conference Mennonite Church in Newton I feel I have found that setting. For all of us who do the clerical work of our Conference feel that ours is a missionary task too. It is a joy to know that through our work we are able to help others in their spiritual life.

Through our work we assist in the total ministry of the General Conference as it is carried on through its four Boards: Christian Service, Education and Publication, Trustees and Finance, and Missions. For each Board is responsible for a particular phase of the work of our Conference and thereby furthers the cause of Christ.

We seldom have a dull moment for our days are filled with a variety of activities. A high point of our week comes each Wednesday morning when the entire staff gathers for devotions. These are a source of inspiration and direction in our spiritual life.

Being associated with the Board of Missions is a service truly worthwhile and challenging. Often it is with stirred hearts that we read the reports which come in from our mission fields.

The Board of Missions is responsible for about 216 full time missionaries and many other national workers. Besides keeping in contact with them much time is also spent in correspondence with missionary candidates. The work of keeping in touch with all of these, could not be carried on without secretarial help. Thus we feel that we have a part in this great work and we are happy to belong to a large missionary family.

That others also recognize the importance of the work of secretaries at the central offices is encouraging. Excerpts from recent letters from missionaries show this awareness of the necessary part a secretary plays in the total work:

"Somehow I have been impressed often during recent days to pray for you at the central offices; perhaps your work is especially pressing."

"Our prayers are with you—the entire board, and the office staff in the many problems which are given to you to meet and answer. The Lord bless you all richly."

"I appreciate your helpfulness at that end. I know you must be knee-deep in work all the time. May the Lord grant you strength in this vital part of His ministry."

Because the central offices are the connecting links for the widespread work of the General Conference it is important that we do our work well. It is also important that our hearts are in the work and that we do it prayerfully.

—*Die Jugendseite*, youth section of *Der Bote*

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*A secretary in the Board of Missions Office and a member of the church at Steinbach, Manitoba.

Meet the Presidents

Frank F. Enns
Manitoba MYO

Frank F. Enns has been the president of the Manitoba Mennonite Youth Organization for the past year and a half. Frank was born in Terek, Russia, in 1915, the youngest son of the well - known Elder Franz Enns. His childhood and early school years were spent as a fugitive, his family being constantly on the move because of Communist persecution. In 1925 the family found a new home in Manitoba where they first settled at Winkler, later farming at Lena, and finally settling down in Whitewater, near Boissevain, Manitoba.

Frank received his schooling in Winkler and later completed his elementary education in a country school near Lena. He obtained his high school education in the Mennonite Collegiate Institute at Gretna, Manitoba, where he graduated in 1933. After completing Normal School he taught school for a number of years in several rural schools in the Mennonite districts of Manitoba.

In 1948 Frank was ordained as a minister in the Whitewater Mennonite Church, the congregation his father had organized. In 1954 he became a member of the staff of his alma mater, the Mennonite Collegiate Institute of Gretna, Manitoba. In order to qualify for high school teaching he attended several terms of the University of Manitoba. Frank is married and has three children.

Other officers of the Manitoba Youth Organization are J. A. Wiebe, Altona, a teacher at Elim Bible School who is vice-president and Gerhard Ens, Gretna, Manitoba, who serves as secretary-treasurer. Gerhard is also an instructor at Mennonite Collegiate Institute. These officers are assisted by a committee which includes Henry Funk, Winnipeg, the director of the St. Vital Mission; Orlando Sawatzky, a schoolteacher from Halbstadt; and A. A. Teichroeb, principal of the Elim Bible School, Altona.

The Manitoba Organization lays a great deal of stress on youth work in the local church and to that end tries to assist the local Jugendvereine (CE's) and young people's groups. For a number of years it has published and distributed program material for use in the Jugendvereine. This material has been used in other provinces and requests for it have come from South America and Mexico. Material for use in Bible study groups has also been published.

The organization sponsors an annual youth retreat, two children's camps, an annual choir directors' course, an annual summer Bible school program, and has sponsored two workshops in the past. At the last annual meeting two new projects were adopted: one was a correspondence course for choir directors, which has already been started; and the organization of summer Bible schools in a number of non-Mennonite areas in an attempt to reach the growing number of unchurched people in Manitoba.

In stating the purposes of this youth group, the MYO lists the following aims: to lead our young people to Christ; to foster our Mennonite principles and traditions; to promote cultural and intellectual growth among our youth; to promote the cause of a united Mennonite youth in Christ; and to open avenues of Christian service for our youth.

What PAX Has Meant to Me

As my thoughts are drawn back over the time spent in PAX, I am reminded of many varied experiences that have helped to make life richer, more mature, and valuable. While still at home, I had the impression that there would be much to sacrifice while in this work. Now as I think of PAX, I know that any sacrifice (if there was any) was far outweighed by the opportunities, joys, and rewarding experiences.

Understanding and Unity

One of the unique and highly valuable aspects of PAX is life within a camp of ten to thirty young American Mennonite men who come from various churches and backgrounds. In an environment such as this, one becomes acquainted with the different branches of the Mennonite Church. This helps to promote understanding and unity among the various groups. We live together like brothers and learn to respect the desires, as well as the thoughts and interests of others.

Traditions and Culture

Life within the European communities is also very educational. In working under the German trained workmen and in associating with the settlers, we become acquainted with European customs, traditions, and cultures. We evaluate the traditions of our own country and begin to see them with the eyes of the rest of the world.

Many interesting discussions take place, and we understand better the thoughts and philosophy of people living in other lands. This should help to create better international understanding, and is also of great educational value. Such experiences have helped to make PAX valuable to me; so valuable that it is worth much more than any amount of money I could have earned during that period.

Peace and Christian Love

Europe still has much evidence of war. There are deep scars that will not be easily removed. Tons of rubble, thousands of ruins, multitudes of refugees, broken families and cripples—these are all results of the terror-filled period of history known as World War II.

After seeing the world conditions of today, the divided countries, the thousands of homeless unwanted people, orphanages filled with children, peo-

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FIRST CLASS MAIL

"The Big Problem" for Parents

Dear Sir: Received "The Mennonite" yesterday and read the article, "The Big Problem." It is presented in such a realistic way that I don't think any one will lay the paper down until they have finished reading the entire article.

Hoping that not only many many teenagers will read the article but parents as well. It's a challenge for them to be that "pal" in which their son and daughter can confide, and can receive Christian counseling.

—An Ohio Mother

About the Prayer Calendar

I was happy to receive the 1956 issue of the Youth Prayer Calendar in today's mail. I had been re-using my last year's one till now, so thank you.

My congratulations and best wishes to the executive committee and all who had a part in compiling this rich source of daily blessing, challenge, and exhortation. May the Lord cause this effort to bring forth much abiding fruit in the lives of all the young people who follow its daily readings.

—Elsie Heppner

Greetings from Jakob Duerksen

Dear YPU: By referring to Luke 14:13-14 we would like to thank you once more for the wonderful support you have given to us during our four years of study in the North. It all appears now to us as a long nice dream. The change was sudden. The plane ride was good. We are back in reality again. It is the same Chaco and the same people and yet many developments are noticeable which one had not expected to happen in four years.

It will take some effort on our part to get up-to-date with everything. There is plenty to do and we trust that the Lord will help us to adjust rightly and to serve as faithful stewards in this part of His vineyard.

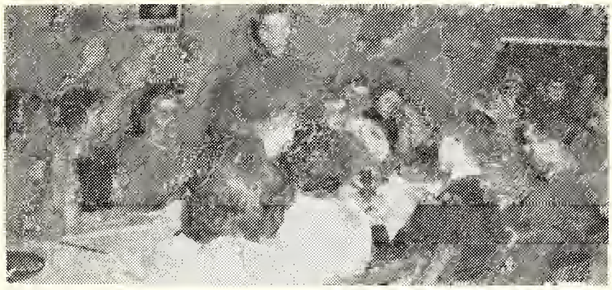
—Jakob and Margaret Duerksen
Filadelfia, Fernheim, Chaco
Casilla de Correo 166
Asuncion, Paraguay

WHAT PAX MEANS TO ME (Continued)

ple starving, people living without God, I am reminded of how thankful I need to be for the privilege of being in PAX. This has been an opportunity to express my conviction against war; to work toward peace and Christian love. I am thankful that I did not need to sacrifice my two years of service in the Army, but that God opened the way for me to experience His rich blessings that come from obedience to His work. I know now that I have gained much more than I could ever have contributed within the PAX program.

—Marcus Smucker

OHIO YOUTH CONFERENCE



"Christ in My Life" was the theme of a youth conference held by three central Ohio churches last November at Sugarcreek, Ohio. Besides the host church, the youth groups from Wadsworth and Dalton took part in this weekend meeting that studied Christian dating, home life, and juvenile delinquency. Other features included a service project of stuffing Christmas envelopes for the Smithville Boys' Village, a youth choir that sang at the Sunday service, a film on teenage driving, and a banquet.

Pictured above is Ingrid Schultz, Bluffton College exchange student addressing the conference banquet on "Life of German Youth."

Winter

'Tis winter now; the fallen snow
Has left the heavens all coldly clear;
Through leafless boughs the sharp winds blow,
And all the earth lies dead and drear.

—Samuel Longfellow

Our Schools

BETHEL COLLEGE

The Rev. Charles Strickler of the First Christian Church, Newton, was the guest chapel speaker, Friday, January 27. He spoke particularly of the value of a college education in giving direction and providing adequate goals for life.

A group of students representing the Christian Service and Outreach commission of the Christian Student Fellowship co-operated with the Wichita Council of Churches in making a religious survey in Wichita, Saturday, Jan. 28.

Dr. Erland Waltner, head of the Bible Department at Bethel College is scheduled to present a series of lectures on the early church at the Canadian Mennonite Bible College, Winnipeg, Manitoba, Feb. 7-10.

On Sunday, Feb. 5 he will be in Saskatoon, Saskatchewan, speaking in the First Mennonite Church of which the Rev. J. J. Thiessen is pastor. While at Winnipeg, Dr. Waltner will also be guest speaker at the banquet of the Association of Mennonite University Students at the University of Manitoba.

Dr. J. Winfield Fretz and his class in Our Christian Heritage enjoyed a field trip to Wichita, Sunday, Jan. 22 where they visited St. George's Greek Orthodox church and St. Mary's Cathedral. Their tour included a presentation of the elements of the service and their significance by the respective priests.

Maynard Kaufman, junior, has been awarded a $100 first prize for an original essay in the Doster Awards contest. He was honored at a dinner sponsored by the Kansas Authors Club held Jan. 28 in Topeka.

His essay was on the subject of the separation of church and state. Maynard is a graduate of Freeman Junior College and is known for his peace play, "Here I Stand."

The Bible Department announces this year's Bible Week lectures with Dr. Theodore O. Wedel, of the Washington Cathedral, Washington, D. C., as the main speaker.

Dr. Wedel announces the general theme of his morning lectures to be given March 18-23 as "The Church Today Rediscovers Herself." His evening series will be on the general theme: "The Majestic Drama of the Bible."

In addition to the morning and evening lecture, Dr. Wedel will also speak to the winter session of the Western District ministers' conference on the topics, "The Preacher as a Theologian," and "How to Communicate the Gospel."

The son of C. H. Wedel, the first president of Bethel College, Dr. Theodore O. Wedel is well known to Bethel audiences. He received educational degrees at Oberlin, Harvard, and Yale. Since 1939, he has been connected with the Washington Cathedral, serving also as Warden of the College of Preachers since 1942.

Dr. Wedel is the author of "The Coming Great Church" and "The Christianity of Main Street" and is one of the contributors of the "Interpreters Bible."

MENNONITE BIBLICAL SEMINARY

Rev. P. K. Regier, North Newton, Kansas, visited at the Seminary on Jan. 26-27. He spoke to the Mennonite Polity class on matters of polity, ordination, and placement of ministers in the General Conference. He took time to counsel with individual students, especially seniors, in an effort to help them either to find placements or to suggest opening for summer pastorates.

Students are happy to have had continued opportunities to go out into the churches. Several of the churches have been served regularly. During January Leo Driedger, Don. Kaufman, Arthur Dyck, Walter Eisenbeis, and Curtis Janzen have been to Summerfield, Ill. Waldemar Janzen and Floyd Bartel served at Carlock, Ill., and Walt Neufeld, Ramon Jantz, and Menno Bergen were at North Danvers. David Schroeder visited St. Catharines, Ont., twice in January. Marvin Dirks and Miss Magdalen Friesen were at Flanagan, Ill., where they served in both the morning and evening services. Andrew Shelly served at Normal, Ill.

Don. Smucker, who has gained a valuable experience in the promotion of lay evangelism in Chicago, spoke to the Chicago Presbytery on "The Crisis of the Inner City Church." Besides this he conducted an Institute for the staff of Brook Lane Farm, Hagerstown, Md., and a Peace Institute at the Church of the Brethren in Elgin. He is also slated to speak to the North Side Ministerial Association of Chicago. Rev. Smucker also spoke to the 1-W boys as they met at the home of the Don Kreiders on several occasions.

FREEMAN JUNIOR COLLEGE

The Board of Directors of Freeman Junior College met in an all day session January 23. Also present for this meeting were the two members representing the Northern District Conference, Rev. Arnold Nickel from Henderson, Nebraska, and Rev. Walter Gering from Mountain Lake, Minnesota.

The library has just received a set of Great Books of the Western World as a gift from the Old Dominican Foundation in co-operation with the American Library Association. The set contains 54 volumes published by Encyclopedia Britannica, Inc., in collaboration with the University of Chicago. The set is a valuable addition to the present book collection of the library.

On January 22 the Christian Youth Volunteers working in two groups presented a program at the Bethesda Church near Marion. The second group gave a program at the Bethel Church in Mountain Lake, Minnesota. The same evening a group of faculty members presented a program in the form of a panel discussion at the Hutterthal Church near Freeman.

The music department of Hurley High School presented a musical program in chapel Tuesday, January 24. On Friday, January 27 Rev. Hugh Hostetler spoke in chapel and showed pictures of the work of the East Harlem Protestant Parish, where he has worked for the past few years.

CANADIAN MENNONITE BIBLE COLLEGE

Various visits were made by groups representing our college during this last week. On Tuesday, January 17, the male octet brought a program to the Inter-Varsity Christian Fellowship at the Provincial Normal School, which is located directly north of our school. The program consisted of a number of songs by the octet, as well as a message from Peter Letkeman on "Why Study Scripture" and one from Peter Klassen on "Discipleship."

The same octet visited three churches, two at Morris, Manitoba, and one at Lowe Farm, Manitoba, on Sunday, January 22. Rev. I. I. Friesen accompanied the group and brought the message at each place.

On Monday, January 23, another group brought a program to the Young People's Group at Arnaud, Manitoba. Nellie Lehn gave a talk and showed some slides on Voluntary Service. Music was supplied by a mixed quartet and a testimony was given by Abe Peters, who served in the unit at the London Mental Hospital last summer. Preparations are being made for the choir school which is to take place from January 25 to 29 under the direction of Dr. Hohmann from Bethel College. Many visiting conductors are expected.

We are also looking forward to our Bible Week which will take place February 7 to 10 in our new college building. The subject of "Evangelism" is to be the general theme. Dr. Erland Waltner will give eight Bible Lectures on the Book of Acts. Besides these expositions the following papers will be read: What is evangelism?—H. Poettcker, Our evangelistic efforts in the past—G. Lohrenz, Personal Evangelism—J. D. Adrian, The evangelistic sermon—I. I. Friesen, Evangelism and Education—D. Janzen, What hinders and what promotes evangelism—G. Groening, Music and evangelism—G. Wiebe.

Opportunity for general discussion will be given at the conclusion of every presentation.

BLUFFTON COLLEGE

The Bluffton College A Cappella Choir will present a program of sacred music at the First Mennonite Church in Bluffton on Sunday evening, February 19 at 7:30. Earl Lehman is the director of the choir this year.

A panel of foreign students presented the evening program at the Grace Mennonite Church in Pandora on Sunday, February 5. Dr. Kreider, dean of the college, was moderator for the panel. Students who participated in the discussion were Kathleen Verhulst from Holland, Ingrid Schultz and Edit Woelke from Germany, and Nai-Shing Chang from Formosa.

Classes for the second semester began on Febuary 1. Incomplete figures from the registrar's office indicate that the second semester enrollment should be very similar to the first semester with 235 full time students and 7 part time college students. The total registration of college rank students has exceeded 260. This makes the largest registration in the history of the college with the exception of the four post-war years beginning in 1946 when returning students swelled the numbers above 300 at their peak.

MCC *news & notes*

PEACE SECTION AND DISASTER SERVICE REPRESENTATIVES MEET

The Mennonite Central Committee has called a meeting of Peace Section members and representatives of the Mennonite disaster groups for March 1 and 2 in Chicago, Ill.

On March 1 the Peace Section will lead the discussion on the implications of participation in civil defense for a nonresistant Christian. With the Civil Defense organizations in the U.S. and Canada becoming more active, Mennonites are feeling pressures to join. In some cases Civil Defense officials have invited Mennonite disaster service representatives to sit in on local civil defense planning.

The MCC was asked to call this meeting of Peace Section members, representatives of Mennonite disaster groups and resources personnel to seek a unified approach to this question for nonresistant Christians.

On March second two representatives of the National Red Cross, Robert Pierpont and Palmer Simpson, will meet with the Mennonite disaster service representatives and Peace Section members. This day will be given to planning co-ordination—between the various disaster units and between Mennonite disaster units and the Red Cross disaster services.

The recent Yuba City, Calif., floods called for the organization of the West Coast Mennonite Disaster Service.

PAX men in Europe distributed more than 2000 MCC Christmas bundles as they celebrated Christmas in 1955.

The Bielefeld unit reports that in early December they began visiting the homes of their community to find the neediest children. They gave a ticket to each family with elegible children and invited them to the distributions. At each distribution the PAXers showed a film on Christmas, sang, and presented the story of Christ's coming to earth.

On Christmas Eve and Christmas day the German families invited the PAX men into their homes for dinner.

A total of 4,957 MCC Christmas bundles were distributed in the relief program in Germany for Christmas 1955.

CHAPEL SPEAKER REPORTS VISIT TO JORDAN

Bro. Henry N. Hostetter, secretary of the Brethren in Christ Mission Board, spoke to the MCC headquarters group in chapel Feb. 1. While touring Brethren in Christ missions in December, he also visited the MCC unit in Jordan. He left Jordan the morning of Dec. 17—just a few hours before the riots in Jericho.

Bro. Hostetter stressed the spiritual need he found in Africa and the Middle East. But the work is hard, and the tensions call for courageous Christian workers.

Parents often ask this question: Shall I make my child go to church? Three things can be said in answer to that question: First, if you always have to make your child go to church, the chances are that there is something wrong with the church. Second, if you never have to make him go to church, the chances are that there is something wrong with the child. Third, if you have no other technique than that of making him go to church, then the chances are that there is something wrong with you.

Jottings

—**Eighth Street Church, Goshen, Ind.:** At the evening service on Nov. 13, Kodow Ankrah, of the African Gold Coast, Atlan Anien of the Marshall Islands, Christian Braun, of Germany, and Rev. Hartzler discussed how world understanding could serve as a Christian instrument of peace. A thank-offering service was held Nov. 20 which was sponsored by the missionary societies. Mrs. Robert Kline gave an illustrated address. Mr. and Mrs. Menno Landis celebrated their fortieth wedding anniversary on Thanksgiving Day. Chris Yoder and Mrs. Mary Thomas were married on Nov. 24 in Sarasota, Fla. Larry Eisenbeis, Elwin LeFevre, Charles Yoder, and Dean Zehr, who served with PAX in Europe, presented the evening service on Nov. 27. A film, "God of the Atom," was shown at the evening service on Dec. 4. The Lyric Choir, directed by Miss Grace Yoder, presented a program of Christmas music on Dec. 11. A meeting of the congregation was held Dec. 16 to approve the proposed plans for the addition to the church. The Sunday school program was presented Dec. 18. The church was open on Christmas Eve and organ music played for those who wished to come and meditate. New members received into the congregation on Christmas Day were Mr. and Mrs. Christian Braun, Mr. and Mrs. J. N. Smucker, and Mr. and Mrs. Edward Wolff. A film, "As the Twig Is Bent," was shown at the evening service on Jan. 1. Martin Duerksen, minister of a church in Buenos Aires, spoke at the evening service on Jan. 8.—Corr.

—**Herold Church, Bessie, Okla.:** Our Harvest Mission Festival was held Dec. 11-13, with John Thiessen as speaker. The local study conference on the "Believers' Church" was held here Nov. 27. Leaders were Arthur Friesen, Tillman Nussbaum, Edward Wiebe, P. P. Tschetter. Nov. 22, Lubin Jantzen spoke and showed slides of their work in India. The afternoon of Nov. 6, the Bethel College Chorale gave us a program. A daughter, Brenda Jean, was born to Mr. and Mrs. Harold Kliewer, Oct. 18; a son, Russell John, was born to Rev. and Mrs. Richard Tschetter, Dec. 3. The annual business meeting of the church, Sunday school, and Mission Society were held around the first of November. Dec. 26, second day Christmas service, Harold Jantzen brought the morning message. Most students of our church attending different schools were home for Christmas. Mrs. Jacob Penner who is staying with her children, was home during the Christmas season. Mr. and Mrs. C. E. Nickel and son now living in Goessel, Kan., visited around here during the Christmas holidays. Miss Viola Reimer, who is doing child evangelism work in Portsmouth, Va., was home during the Christmas season and part of January. Dec. 25, the golden wedding anniversary of Mr. and Mrs. John Nickel was observed. Severe illness prevented one daughter, Mrs. Clara Chew of Oklahoma City, from being present. Two days later she passed away. Funeral service was held in the Herold Church. Burial was in the church cemetery. Dec. 3, L. D. Harms had an appendectomy. Herman Regier suffered a severe heart attack, Dec. 26. He is much better at present.—Mrs. Milton Harms, Corr.

—**New Hopedale Church, Meno, Okla.:** On Nov. 30, Jakob Duerksen spoke to our congregation about the Mennonite refugees in South America. Christmas Eve the Junior Sunday school department with the help of the youth choir, gave the Christmas program. Jan. 1, we had an installation service for the new Sunday school staff. Sunday evening, Jan. 8, the men's organization gave the C. E. program. A group from our church have been working on the parsonage of the Indian Mission at Seiling, Okla. Pastor and Mrs. Nickel had open house in the parsonage Friday afternoon and evening, Jan. 13. A large number of the congregation attended and enjoyed the fellowship and the refreshments.—Corr.

—**Butterfield Church, Butterfield, Minn.:** A dedication service was held for all new church officers on Sunday morning, Dec. 4. Our Sunday school decided, as its mission project for the coming year, to periodically help support missionary Harold Grabers and their work in Charlesville Bible School, Belgian Congo, Africa. Our new motto for 1956 is "I am the Light of the World," taken from John 8:12. On Friday evening, Dec. 23, about 80 persons gathered for a fellowship meal in the church basement in honor of our former pastor, Paul Tschetter and family. On Christmas Eve the Sunday school presented its annual Christmas program. We were privileged to again hear our former pastor bring the morning message on Christmas Day; Paul Tschetter spoke on the theme, "God's Faithfulness." In the evening, Vernon Duerksen, son of our present pastor, portrayed Christ as the Savior, Shepherd, Light, and Hope. Returning students and teachers conducted an effective watch night service on New Year's Eve; an evening devoted to God's goodness, God's forgiveness, and God's will. On New Year's Day our pastor, Edward Duerksen, spoke in terms of antithetical biblical parallelisms in reference to our above motto for 1956. On Sunday evening, Jan. 8, our pastor showed colored slides of his autumnal mission tour with Arnold Nickel of Henderson, Neb. These pictures of Indian reservations and our Northern District Conference Mennonite churches again revealed the importance of maintaining the New Testament concept of cognation, such as Mennonites.—Willis Linscheid, Corr.

—**Bethesda Church, Marion, S. D.:** Alvin Eitzen, who represented the Northern District Conference Men's Brotherhood, spoke and showed slides that illustrated the organization's projects in India and South America. On New Year's Day we had a special program during which we evaluated the past and considered the future year. A special prayer service was held during Prayer Week. Our pastor, T. A. van der Smissen, has begun a catechism class. The Christian Youth Volunteers from Freeman Junior College presented a program in our church recently. The young people's regular Christian Faith and Life program was based on the topic of leadership. A talk and panel discussion carried out the theme. Since January has five Sundays, we had our regular C. E. social on the last Sunday. We alternate the fifth Sundays between socials and singspirations.—Corr.

—**Topeka Church, Topeka, Ind.:** The Christmas program was given in the church the evening of Dec. 22, consisting of choir numbers and a play "The Sign of Christmas," directed by Lloyd Woodworth. White gifts were then presented; the children brought mittens, socks, and handkerchiefs which were placed on a Christmas tree. These were sent to MCC and American Indians. The evening service, Dec. 11, was devoted to carol singing and a history of some of the carols led by Mrs. Don Colby. After the service a group went caroling. Dec. 18, evening, Mrs. Orlin Frey gave "The Story of the Other Wise Man." Jan. 1, evening, was devoted to a discussion of the Reformation by Pastor Frey. Sunday evening, Jan. 8, the film "Martin Luther" was shown. The Crusaders Class was in charge of the program Sunday evening, Jan. 15. The music department of the high school gave a musical program. Jan. 22, evening, a discussion of the Sunday school led by Robert Hostetler. At the same time the young people met in the parsonage for a meeting led by Nancy Yoder. The annual congregational business meeting was held Thursday evening, Jan. 5.—Mrs. Opal King, Corr.

—**Swiss Church, Alsen, N. D.:** As we have stepped over into another year we pause to thank our Heavenly Father for the blessings of the past. "Our Lord remaineth faithful." Winter came upon us rather unexpectedly and has stayed with us quite faithfully. In spite of the weather God gave us a very nice Christmas season, so that most people could attend the Christmas program. This summer while the parsonage was empty, the laymen got busy and put in a new basement under the parsonage, and the ladies painted the interior. In the fall they added a new back entrance, and sewer system, oil furnace, and dug a new well. At present a new bathroom is being installed. All this is much appreciated by our new pastor and family, the Leonard Harders, who came from Glendive, Mont. We rejoice at the good attendance at prayer meeting. We have begun the study of the Book of Romans in our Bible study. Some of the high lights of this community are the Harvest Festivals held in the different Mennonite churches each fall. Each church has its day with the other churches co-operating. May 1956 be a year of great blessing to all of us.—Corr.

—**Carlock Church, Carlock, Ill.:** The annual church business meeting was held after a basket dinner on Sunday, Jan. 8.

The new dining tables were presented to the church by Mr. and Mrs. Arthur Baum. Miss Erma Birky, missionary on furlough from the Congo in Africa, spoke at the morning service, Jan. 15. The Women's Christian Service met at the church in an all-day meeting, Jan. 19. Bandages were rolled and sewing was done for the Mennonite Hospital. After devotions by Mrs. Mary Maurer, there was an installation service for the new officers. The annual "Family Night" will be held Feb. 15, with a carry-in supper. A program is being planned. Plans are being made for the World Day of Prayer service. The grade school children will be dismissed so they may participate in the program. The Dorcas Band class is making plans to celebrate the fortieth anniversary with a meeting at the church in March. All former members will be invited to attend. —Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** Our annual church meeting was held on the afternoon of Nov. 20. Officers elected were: Edwin Harms, deacon; Maurice James, trustee; Walter Grundman, treasurer; and Emry Ruth, clerk. It was decided to expand our board of deacons to five members and on Dec. 18 two additional deacons were elected: Adam Mueller and Lloyd Spaulding. After the annual meeting, a late afternoon wedding united Darlene Galle and Claude Wynn in marriage. Dec. 15, Irene Albrecht and Raymond Peavey were married in our sanctuary. An absentee member of our fellowship, Mrs. Benny Mae (Buller) Currey was married last Sept. 28 to Paul Essman. They reside in Washington, D. C. On Dec. 3, Henry Voth, who has been a member of our fellowship since May, 1953, passed on. Recent births: to Mr. and Mrs. Edwin Dirks, a daughter, Janet Eileen, Dec. 8; to Mr. and Mrs. Stanley Shoemaker, a son, Kim Brian, Dec. 18; to Mr. and Mrs. Elmer Reimer, a daughter, Beth Ann, Dec. 19. Christmas was celebrated with various services and programs during the season; a musical service by the three choirs, Dec. 18; on Christmas Eve the children told the Christmas story with music and pantomime. On New Year's Eve the annual watch night party was held with recreation and entertainment for the various age groups culminating in a midnight service in the sanctuary. —Mrs. Emry Ruth, Corr.

—**Wayland Church, Wayland, Iowa:** Our church is in the midst of an expansion program. The Wells Organization was here in August, and our building committee will soon present a plan to the church. Communion services were held Oct. 2. A workshop for the young people of the four Iowa churches was held in October, Mr. and Mrs. Harold Moyer, Leola Schultz, Alden Bohn, and Bill Gering were the guest speakers. J. E. Hartzler conducted services Oct. 3-Nov. 4. Great interest was shown and the meetings were blessed. Baptismal services were held Nov. 6, five being baptized. E. S. Mullett, our former pastor, brought the message Nov. 20, while our pastor, Loris Habegger, was holding services in Fortuna, Mo. On Thanksgiving Day the community service was held in our church. The Christmas program and white gift service was given Dec. 18; with the white gift total in cash $542.04, and gifts valued at $47.00. Dec. 30 the Bluffton College Women's Gospel Team presented a program. Jan. 1, communion services were observed, and in the evening the film, "Martin Luther," was presented. Annual business meeting evening of Jan. 5; Harold Rixe was elected deacon, and Milton Roth, trustee. During January we are studying the church, using as our guide the book "The Believers' Church." Our pastor is teaching Bible in the local high school the second semester. The young women and high school girls organized as "The Young Mission Workers," and meet the first Thursday evening of every month. They are now making layettes for Africa. We extend sympathy to the Edd Kauffman family in the passing of Mr. Kauffman, and to the family of Walter Koebel, who died as a result of a car accident. Erma Birky, missionary to Africa, spoke in our church this fall.—Mrs. Jacob E. Graber, Corr.

—**Eden Church, Moundridge, Kan.:** The new Sunday school year was organized with Delbert Goering as senior superintendent, and Orlo Goering leading the junior department. Wednesday evening meetings were resumed in October as "Family Night." Children, young people, and adults meet in separate sessions. The adults have been studying "The Believers' Church" with Erland Waltner, Cornelius Krahn, and E. G. Kaufman as discussion leaders for the first three sessions. Pastor Dyck served at special meetings in West Abbotsford, B. C., during the first week in November. Ernst Harder served us in his absence. The Dyck family visited with the 1-W group in Denver on the return trip. J. N. Smucker conducted our annual week of meetings which were climaxed with the Harvest Festival on Nov. 27. The offering for missions and relief totaled $10,045.88. The annual peace institute was held Dec. 4 with Arnold Nickel of Henderson, Neb., as speaker. Walter Dyck, recently returned from South America, spoke Dec. 18. David Norcross of the Disciples in Christ, presented the cause of Heifer Project, Inc., on Oct. 9. Nelson Litwieler, missionary to Argentina, spoke the evening of Oct. 16. Other Sunday evening speakers were Dr. Harold Vogt of Prairie View Hospital, Willard Schrag with an illustrated message of the work at Paint Rock, N. C., and Rev. and Mrs. J. R. Duerksen, missionaries to India. During the Christmas season the Choral Society with Elvera Voth as director presented an inspiring program Dec. 18. The junior department of the Sunday school gave its program Christmas Eve. The C. E. was in charge of the Dec. 26 morning service; Roland Goering was the speaker.—Victor R. Goering, Corr.

—**Tabor Church, Newton, Kan.:** On Dec. 18 our choir gave a program of Christmas carols under the direction of Aaron Warkentin. Dec. 24, a Christmas program was presented in the church. Jan. 2, the annual business meeting took place, with J. C. Koehn as chairman. Jan. 8-10 we had special meetings in connection with Prayer Week. Our speakers were ministerial students from Bethel College; Horton Flaming, Pete Neufeld, and Jim Janzen. The young people's C. E. had their first meeting of the year on Jan. 15. Election of officers and short talks by returned service men constituted the program, and a social hour followed. The general C. E. met Jan. 22. Marlo Ediger showed slides about Palestine.—Mrs. Paul Schmidt, Corr.

—**Grace Church, Enid, Okla.:** On Nov. 29 we had our Sunday school election; Paul Buller was re-elected superintendent. On Dec. 6 we had our annual business meeting of the church. Our Christmas program was given on Christmas Eve, with a large attendance. Rev. and Mrs. Walter Dyck were with us on Dec. 14. Our pastor preached funeral sermons for David Buller on Jan. 1, for John Hoffman, Jan. 2, and for Lena Stinert on Jan. 6. Installation services were held during the morning service of Jan. 8. A farewell service was given Jan. 11 for Mary Ellen Boehr, who is on the way to Formosa. Mr. and Mrs. Don Froese are the proud parents of a son, Stephen Andre, born Jan. 14. The Ladies' Mission Society had their election of officers Jan. 12, with Mrs. Carl Froese as president and Mrs. Voltaire Mueller as secretary. Our church participated with neighboring churches with the canning project. The canner was set up at the North M. B. church Jan. 30-31.—Mrs. Raymond Buller, Corr.

—**First Church, Mountain Lake, Minn.:** Special Harvest Festival services were held Nov. 20-25, with special emphasis on missions. The pastor, Willard Wiebe, was the speaker. The evening of Thanksgiving Day Missionary Aron Janzen spoke on India mission. Nov. 24, in the afternoon, the women of the church sponsored a Thanksgiving program at the Eventide Home. Mrs. Wesley Jantz was the leader. Several small children were on the program to delight the aged by reciting verses and also singing choruses. The Sunday school Christmas program was held on Christmas Eve. This could be the last Christmas service enjoyed in our old church building. Next Christmas, God willing, we plan to worship in our new building. The New Year was begun with three special evening services: Our Church in Worship; Our Church in Stewardship; and Our Church in Fellowship, were topics brought and then openly discussed and examined. The Lord requires that we be found faithful in all of these. It was an inventory for all of us. Sessions of prayer service followed the discussion period.—K. Derksen, Corr.

—**Inman Church, Inman, Kan.:** On New Year's Eve the Youth Fellowship sponsored a watch night service with an impressive candlelight consecration service. Our minister, Ben

(Continued on next page)

Rahn, was speaker on the "Faith and Life" program the week of January 9-14. On the last morning the Junior Choir furnished the music. The children were very glad for this opportunity. Miss Leonore Friesen brought us an interesting report and pictures of the work in Japan on Jan. 15. Jan. 22 we had a panel on the "Believers' Church." The ministers, Erland Waltner, Peter J. Dyck, and Howard Nyce took part in the panel. A son, Gregory James, was born to Mr. and Mrs. Philip Godwin of Kansas City on Jan. 21. Mrs. Godwin is the former Phoebe Schierling.—Corr.

—**Bethel Church, Lancaster, Pa.:** Arthur Voth and Leonard Gaeddert were re-elected chairman and vice-chairman of our council. William Snyder is secretary. Reports revealed that during the year our mission offerings had been nearly eleven hundred dollars. Our building fund and general offerings were also up considerably. Five were baptized the first Sunday in Advent; Curtis Bedsworth spoke in our men's meeting on colored work in Philadelphia. We are having a series of discussions on "The Believers' Church" in our midweek services. A community prayer service was held in our church during the January week of prayer. Our choir director, Gordon Dyck, is preparing the choir to present a cantata on Good Friday. We expect to have a week of evangelistic services with J. J. Esau in April.—Corr.

—**First Church, Normal, Ill.:** A special mortgage-burning ceremony in the morning service at First Mennonite Church, Normal, Illinois, on Sunday, Jan. 8, marked the culmination of a successful debt liquidation effort during the closing weeks of 1955. By a similar effort a year ago about half of the obligation was erased and now payment of it was completed. In the service N. O. Hoover, chairman of the congregation, spoke briefly concerning the securing of credit during the building program and progress in its repayment. Frank Bertram, treasurer, then came forward and handed Mr. Hoover the canceled mortgage. They were joined by the three trustees who signed the document. Eldon Rupp, senior member of the present board of trustees, then applied the match, and the charred remains of the instrument fell from the chairman's hands onto a tray below. H. N. Harder, pastor, then offered a prayer of thanksgiving and the choir sang with spirit, "Break Forth into Joy."—Corr.

—**Hutterthal Church, Freeman, S. D.:** On Oct. 23, 1955, our annual Harvest Mission Festival was held with services throughout the day. The guest speakers were Abe Wiebe and Missionary Harold Graber. The week following, Oct. 24 to 28, Rev. Wiebe held meetings in our church. Andrew Shelly was with us on Dec. 18. Our annual business meeting was held on Dec. 27 and 28. The young people have installed a pipe organ for the church in the month of June. Special dedication services were held. The young people have worked on this project for a few years. Our sponsor and a girls trio took part in chapel services held at the State penitentiary at Sioux Falls. The young people also went Christmas caroling to the sick and aged. The congregation has given Abe. Wiebe a call to serve as our minister. He has accepted and will be with us in June. Rev. von Riesen has been serving us as our pastor for the past months. Rev. Esau held meetings in our church Jan. 8-15. 'Why Christian Education' was the topic discussed Jan. 22, by a panel consisting mostly of faculty members of Freeman College and Academy. —Arlyss Hofer, Corr.

—**Germantown Church, Philadelphia, Pa.:** On Monday evening of Jan. 16, the congregation of Germantown Church held their annual meeting which was preceded by a casserole, fellowship dinner. New officers were elected and plans made for the year ahead. We look forward to the year 1958, when we will celebrate the 275th anniversary of the founding of the first Mennonite congregation in America. The date, Oct. 6, 1683, when the first families from Crefield, settled in Germantown. We were most pleased to have Rev. and Mrs. T. Robert Brewer with us Dec. 18 for our Christmas services. The Brewers made the stopover as they were on their way home for the holidays. Rev. Brewer is now at St. Paul Bible College, St. Paul, Minn. The work on our Sunday school room is finished. New rest rooms were added and walls, woodwork, and floors brightened up.—Corr.

LIGHT AT LAME DEER

(Continued from page 110)

little church at Birney . . . serious talk after the service and around the table in the home of Missionary Schirmers . . . the gracious hospitality of Mr. and Mrs. Edwin Bopp who for 38 years have worked in the local store, and who continue to give freely of their time to the mission. Yes, I'm thinking of the meeting with all of our missionaries Monday morning. (Mrs. Laura Petter from Ashland will now succeed Brother Habegger as chairman.)

There is so much to think of as I travel homeward! But one question is uppermost: Does it pay? Does it pay to spend a lifetime like that . . . working, praying, weeping, teaching, pleading . . . does it pay?

My mind goes back to the cemetery at Busby. Once more I mingle with the people at the grave side. A glowing sun touches the hills in the west. Shadows of pine trees in the distance are creeping longer on the snow. Low log homes of the Cheyennes are just over the knoll. Further away is the little white church and house where Brother Habegger first began his labors in 1918. A hundred yards off from where I stand are three or four bleak looking sun-dance poles with their bits of colorful cloth yet clinging to them. The sun has set. A snow-blue light lingers. Somewhere a dog barks. I pull my coat tighter around my neck. It is getting colder.

Does it pay?

I close my eyes. I hear Someone speaking . . . "Whosoever will lose his life for my sake . . . shall save it . . . Except a corn of wheat fall . . . and die, it abideth alone: but if it die . . . much fruit!"

I am satisfied! IT PAYS TO SERVE JESUS!

Film Review

MARTIN LUTHER, 16 *mm. sound, black and white,* 1 *hour and* 45 *minutes. Can be obtained on offering basis from Board of Education and Publication,* 722 *Main Street, Newton, Kansas.*

This film was made under the sponsorship of the Lutheran Church and was filmed in Germany. Photography and acting are excellent. It is generally agreed that the story told is historically accurate. The film pictures the condition in the Roman Catholic Church which gave rise to the reformation. It also stresses the theological principles which caused Martin Luther to dissent from the church and break with the pope. The portrayal of Luther's life is accurate and is told in an interesting way. The film is longer than most educational films but it holds the attention of the audience well. It is likely that its message would generally not be understood below the high school level although young people younger than that would enjoy it.

THE Mennonite

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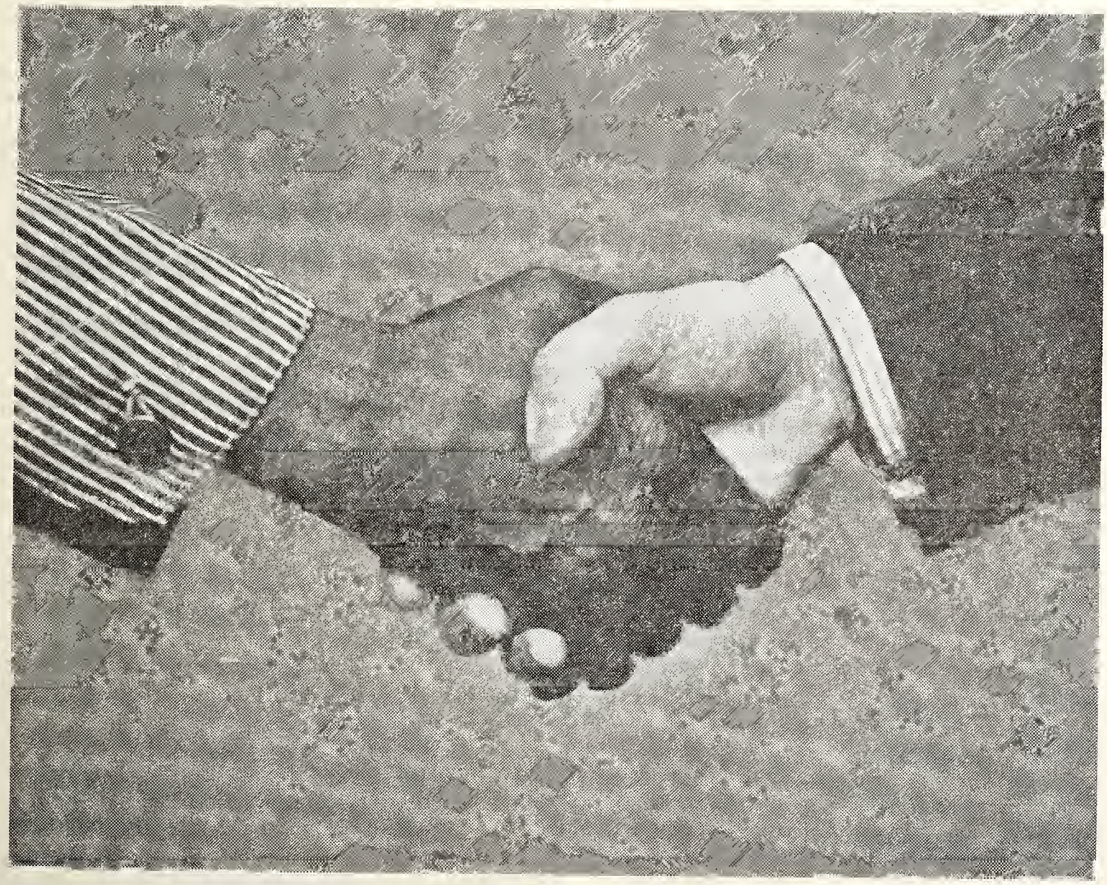
Other foundation can no man lay than that is laid which is Jesus Christ.



Brotherhood Week, February 19-26

The Yonan Codex
Bill Klassen

Report from Japan

The All-Japanese Mennonite Conference

Volume 71 Number 8 February 21, 1956

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O brother man, fold to thy heart thy brother;
For where love dwells, the grace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was "doing good;"
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

—John G. Whittier

THE MENNONITE

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Flashes of Thought

Walter Gering

It was funny, of course. But the laughter quickly ended. It was one of those warm, spring days when the whole world seemed to be flooded with sunshine. Everywhere there was evidence that nature was bursting forth in its new garb; the inner urge to get out into the open would not be denied. The city buses were crowded with carefree picnickers, laughing and joking as they rode out to the park. The long winter was over, the restraints of the past months were soon to be only memories.

Then it was that it happened. It was not his fault for surely he had no intentions of harming any one. As an experienced city driver, going over this same route day after day, he could be trusted to exercise care as he made his way through the busy traffic. Yet it happened; with a sudden jerk the moving vehicle came to a stop.

She had just risen to her feet on the upper deck, evidently getting ready to disembark. The unexpected halt was too much. In a moment she was sprawled out in the aisle. I suppose he should have been more discreet; but it did look funny. Before he realized what was happening he burst out into laughter.

Like a flash she was back upon her feet. In anger she cried out: "You would not laugh if it had happened to you." And with determined steps she made her way out through the exit to disappear in the crowd.

The laughter was cut short; an awkward silence settled over the passengers. Then once again the voices resumed their chatter and the incident was forgotten.

But after all these years, the words of biting sarcasm have lingered in memory. Did he ever think of them again? I do not know. But surely the truth of those words cannot be denied. If only we could put ourselves in the other man's shoes, how different life would be. "Bear ye one another's burdens" would then become a daily experience.

Of Things to Come

March 11—Christian Discipleship Conf., Bethel College Memorial Hall, afternoon and evening.
March 17—W. D. Study Conference on Mennonite Secondary Education, Memorial Hall, Bethel College.
March 30—Good Friday
April 1—Easter
April 27-29—Joint Inspirational Conference, Berne, Indiana
June 7-11—Northern District Conference
June 13-17—Pacific District Conference, Downey, California.
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.

MARTIN LUTHER FILM AVAILABLE

The Board of Education and Publication has purchased the motion picture film, "Martin Luther." It can be loaned from the Board office in Newton to any group in the United States. In commenting on the availability of this film, the Board office made this statement:

"Yes, we're in the act, too. Any congregation that has $150 to spare and thinks it will have reason to show the film several times yearly ought to buy it. Others can borrow it from one of the numerous groups that have a print. We'd say that you'd be wise to borrow it from us because we are building up a film library and have anticipated some of the details. For example, this film comes on two large reels, which means you need an extra large take-up reel. Other loaners will tell you to go out and borrow this reel (where, we can't imagine) because nine out of ten projectors don't have such a large reel. We send you that extra reel. Restrictions on the use of the film don't allow a rental charge; a contribution toward the cost of the film and development of a film library will be appreciated."

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

A LENTEN MEDITATION

I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto thee in a time when thou mayest be found . . . . Thou art my hiding place thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

—From Psalm 32

"OUR FATHER"

During the Lenten season we could deepen our spiritual life by giving careful study and thought to the great prayer which our Lord taught the disciples. It is one thing to repeat the Lord's Prayer, but quite another matter to really pray it "by heart."

Note carefully the first words of the first petition. It is a wholly unselfish prayer for we start by using the word "our" instead of "my." A selfish man cannot truthfully utter the first word. Then we address God as "Father," our Father, which makes us children of God and brothers of one another. The word "Father" was the term Jesus loved to use in addressing God. The Father is close and personal and real to us. As children of so great a God we belong to a great family. What worth and dignity this puts into life. Why feel discouraged or downhearted if God is our Father? He is merciful, loving, and forgiving. We set out thoughts and affections upon Him first of all, before we think of any of our own wants or needs. We are privileged to have Him as our Father.

But by thinking of Him as Father we must not forget His greatness, holiness, and majesty. To think of Him as Father brings Him very near. To add "who art in heaven" seems to put Him far above us again. We need that balance. It is helpful to think of Him as near, but we must also remember that He is infinitely greater than we; as far as the heavens are above the earth so much greater, and more, is this Almighty God whom we dare to call "Father."

His "Name" is to be revered. The name of a person was identified with the characteristics of the individual. To hallow His Name means to have a deep desire that His nature may everywhere be known and revered. This is a petition for holiness. It is mere mockery to pray this first petition unless we are sincerely endeavoring, by His help, to live worthy and holy lives. We keep His Name hallowed by allowing His nature to be revealed and expressed in our lives.

First, then, we need a proper concept of God as our Father, and a proper idea of His holy nature. This is our first and greatest need, and not our little personal wants.

WHO IS MY BROTHER?

This is Brotherhood Week; but who is my brother, and what are my obligations toward him? The idea that all men are alike precious to God, and that Christ gave His life to save all is basic to our Christianity. If, as we say, we love others as we love ourselves then we dare not consider ourselves superior to our neighbors, or feel above taking an active interest in the welfare of any individual, regardless of race or nation or status. To "love our neighbors as ourselves" is so easy to say; and so very difficult to live!

Just now the South is deeply stirred by the effects of the antisegregation ruling of the Supreme Court. All sorts of ways are sought to evade this plain ruling. One state thinks it has the answer by calling the schools private instead of public. At this writing a state university has asked a colored student—the only one—to stay away "for her protection." There are group meetings, propaganda leaflets, and mobs carrying strange banners. The most unfortunate thing about this whole business is that all this hatred is promoted in the name of religion and natural law. One banner prominently displayed at demonstration meetings read, "God, the original Segregationist." Some ministers take a very prominent part in this opposition.

In general the churches of the nation condemn such practices and pass resolutions calling for "a nonsegregated church in a nonsegregated society." And yet a recent writer in "The Christian Century" declares "there is more segregation in the church than in any other major institution in the United States." The church may pretend to love the colored people and send missionaries to them—in Africa, but here at home not many churches are willing to accept or receive Negro members on an equal footing with whites.

Brotherhood Week would be a good time to consider our attitudes toward our brothers; toward those others for whom Christ died as well as for us. How, in our immediate community, can we show ourselves true followers of Christ toward all classes and races? How can we demonstrate to the world what loving our neighbor really means? For the church should lead the way and give a living demonstration of how all people should be regarded and treated. We should actually put into practice the central truth of the parable of the Good Samaritan. It is not enough to merely call Him, 'Lord,' Lord,' and fail to show our Lord's love and concern for all people regardless of race and class. Are we proving ourselves brotherly to all with whom we come in contact?

The All-Japanese Mennonite Conference

The strains of "Holy, Holy, Holy, Lord God Almighty," came flowing through the open door and cracks around the windows of the little Miyazaki chapel. It was fast filling up. Latecomers quietly slipped off their shoes and with a slight bashful bow entered the sanctuary. Somehow there seemed to be a holy hush about the place. Much prayer had gone up for this important day.

The long-awaited January 3rd had come and the first all-Japanese General Conference Mennonite Conference had begun. Already the day before some of the guests had arrived. On that morning more Christians came from the rest of the five main stations and various out-stations.

After singing and prayer, the meeting was opened for testimonies. The Holy Spirit was definitely present as one after the other made their way to the front to share their experiences and joy of salvation. Some testimonies could be described in one word such as 'joyful,' 'sincere,' 'humble.' Some of them told of their home situations and how their parents opposed their Christian stand.

One told of how she had been a Christian for some fifteen years but had never realized that it was wrong to have a god shelf in her home, or that smoking and serving liquor was wrong, until she had come in contact with the church in Nichinan. God had helped her to be a testimony to her relatives at New Year, at which time there is much drinking.

As the missionaries, who were seated among their Japanese brothers and sisters, listened to the testimonies, their eyes were filled with tears, realizing anew what God had done. When the Rev. W. C. Voths arrived in Miyazaki four years ago only about two of the Japanese present that morning were Christians. Now, four years later a group of about 100 had gathered together from a dozen cities and villages.

How true the words of the Psalmist, "So the heathen shall fear the Name of the Lord. . . . For the Lord looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groanings of the prisoner; to loose those that are appointed to death. To declare the Name of the Lord in Zion and His praise in Jerusalem."

The missionaries, who had almost felt discouraged when they tried to calculate the fruit of their labors, now felt a surge of thankfulness and praise to God in their hearts for this group of Christians with their spiritual potentialities.

Could you have been with us that morning, you would never again doubt whether preaching the gospel in a foreign country is wasting money and time. Souls had been regenerated, people were happy, peace had possessed their hearts and new life in Jesus Christ was very evident.

After an hour and a half the leader announced it was time for lunch. Several ladies had been busy in the kitchen preparing the vegetables and other foods they eat with their rice. Instead of their lunches some guests had brought raw rice which had to be cooked. Of course they could not eat a meal without the favorite green tea which had to be boiled. As the fellowship continued around the tables, Christians from the different stations became better acquainted.

After some picture-taking in front of the church, the group was ready to gather for another challenging afternoon session. The Nichinan group, dressed in full costume, presented the Christmas story. It was quite apparent that much practice had gone into the preparation of the play. The participants actually lived their parts. The meaning of Christmas was renewed in our hearts, "And ye shall call His name Jesus for He shall save His people from their sins."

Christians from all the stations of the General Conference Mennonite mission in Japan gathered on January 3 for the first all-Japanese conference.

Informal fellowship of Japanese Christians during the noon hour of the first all-Japanese conference held January 3.

The kitchen staff prepared vegetables and rice and green tea for the noon meal at the conference. A group of about 100 Japanese Christians attended the conference.

During the short business meeting it was decided that this group should meet every year for a joint fellowship meeting of this nature. Sitting in an informal circle on the floor, each gave his name and station and some took this last opportunity to squeeze in a word of testimony.

After a song from each station, announcements, and prayer, the fellowship meeting came to a close and the guests had to hurry to catch the last bus or train to return home. As they returned, the blessings of the day went with each individual. One person was especially blessed in realizing others had bigger problems than he and still could be joyful. Another person had been so excited she was not able to sleep that night. The third person could not express his feelings in words.

With this conference a new era has opened in our mission in Japan. The Japanese Christians now realize they are no longer individual bodies but belong together and are able to do things together. The missionaries realize, that with it have come new responsibilities as well as new problems. Pray for us that in all circumstances we may know the guidance of the Holy Spirit in our leadership.

—Japan Publicity Committee

A Congo Request

At the close of this year we ask you to praise the Lord with us for two special blessings. First of all, that in our work here we were privileged to graduate our first class from Institut Biblique in October. We thank you for your prayers for ours and the students behalf. Most of them have already been placed in responsible positions, some teaching in the evangelists schools, one in an outstation church center, another a city church pastor, one is translating materials used in I. B. into his tribal language to be used there. Will you continue to pray for them—for strength, and wisdom, and humility as they serve the Lord Christ.

—Waldo Harder

Pacific District Conference

Ministers Meet

Ministers and committeemen of the Pacific District Conference from the states of California, Washington, Oregon, and Idaho met for their scheduled meetings January 17-19, at Barlow, Oregon. Nearly all committees met in their full number and worked hard and grappled with various problems with which they are confronted.

A banquet was held Wednesday, January 18, at which time 34 ministers and committeemen attended.

The guest speaker was Rev. Tobias, missionary and supervisor of the Conservative Baptists. He stressed the need of witnessing for Christ at home and abroad.

The ministers' conference on Thursday, January 19, was a most interesting, inspiring, and blessed day. The devotional periods led by the brethren D. C. Wedel, Daniel Regier, and Walter Dyck, were uplifting to the soul.

Following are the subjects discussed and the brethren who delivered the papers: Peter Ediger spoke on "What Was the Foundation of the Early Church." The love of God and Jesus Christ was and is the foundation of the early church. P. D. Unruh spoke on "Differences in Concept of Our Church and the Church on the Mission Field." To bring the gospel to the people in our own country but also to the foreign field. Frank S. Harder spoke on "Our Responsibility As Mennonites in the Christian Church." The responsibility is of such an extent that there hardly would be a limit.

John B. Graber spoke on, "What Should Be Our Standard and Practice in Admitting Members?" An experience of accepting Christ should be a standard and practice of admitting members.

H. D. Burkholder delivered a paper on "Recommendations for a Unified Code of Discipline." The matter of discipline is of great importance but is in many cases very difficult to conduct. Lyman Sprunger spoke on "Should the Pastor Have Supreme Authority in the Congregation?" The pastor's authority should be directed by the Holy Spirit. Rudolph Schmidt spoke on "The Hope of the Church." A number of Scripture verses were used as a basis of proof. Jesus Christ is the hope of His glory.

D. C. Wedel, guest speaker, based his message on Matt. 28:19 and 20. Emphasis was placed on teaching and witnessing. The problem of training children and young people is of vital importance.

—George A. Fast

The Yonan Codex

BILL KLASSEN*

Recent references in the public and Mennonite press to the so-called Yonan codex call for a few matters of clarification and correction. The large amount of publicity that this codex has received, while at the same time the mystery that shrouds its real nature and character would indicate that there is something mysterious here, to say the least.

The codex has been examined by competent paleographers and textual critics, among them Dr. Bruce M. Metzger, Professor of New Testament Language and Literature at Princeton Seminary. Last quarter, while taking a course in Textual Criticism from Dr. Metzger, he kept us informed and entertained by reading press notices of the extravagant claims being made for the codex. Mr. Yonan, in an attempt to enhance the value of the codex paid Dr. Metzger's way to Washington so that he could study the manuscript at first hand and thus be in a better position to evaluate it. Dr. Metzger reached the conclusion that the Yonan codex is a copy of the Peshitta Syriac, thus a *translation* from the Greek made by Rubbula, about the year 435 A.D. Since Syriac is a member of the Aramaic family of languages the claim is made that the codex is "written in Aramaic—the language spoken by Jesus." This is clearly a promotional gimmick that is really only a half truth meant to enhance the value of the codex.

Mr. Yonan has been careful from the outset to place the codex squarely in the public eye. Its present tour of the 48 states, sponsored by the American Aramaic Foundation and some Veterans group is a part of the publicity scheme. The former organization was founded for the express purpose of gathering money for the purchase of the codex and otherwise stimulating interest in the codex.

The fact is that there are about 250 copies of the Peshitta Syriac version of the New Testament in existence. The British Museum alone has about 100 copies. When you consider this, as well as the fact that the Russian government sold the only complete copy of the New Testament available in Greek to the British Government in 1933 for $500,000, then it becomes clear that whatever the truth about the Yonan codex, the price that Mr. Yonan is asking for it is outrageous. The value placed on a copy of the Peshitta version is generally anywhere from $5,000 to $10,000, whereas the price tag on the Yonan codex is $1,500,000.

The fact that scholars have never been able to photograph the manuscript is in itself suspicious. Even the Russian government allowed the late Kirsopp Lake to fully photograph Codex Sinaiticus so that its true value would be beyond question. The fact is that any manuscript of real value increases in value once its true nature is determined by detailed study through the photographic process, and the results of this study made available to the experts.

The purchase of this codex for our Library of Congress would be a good thing if the price were more in keeping with the value of the codex and if the codex could first be studied. As the matter stands now it is to be hoped that Mennonites will resist the effort that is being made to have them contribute to this somewhat spurious undertaking. The Society of Biblical Literature and Exegesis, at its annual December meeting took definite measures to curb the campaign, and no doubt leading Protestant papers will be carrying articles on this subject before too long.

PAX Unit to Tour Holy Land

With plans for the second PAX study tour of the Holy Land nearing completion 56 tour members are eagerly anticipating this opportunity to walk where Christ walked, and gain a better understanding of the Scriptures by seeing the land.

The tour will be Feb. 12 or 13 to Feb. 29 in Greece, the Bible lands, and Italy. Tour director Harold Mueller, PAX man from Bell, Calif., said 35 PAXers and 11 other 1-W men serving in Europe under the Brethren Service Commission will make the trip. Others include several PAX unit matrons and Mennonite Central Committee personnel, a Bethel College exchange student to Germany and one PAX parent.

The 85 men of PAX in Europe have honored Dwight Wiebe, European PAX director the past two years, with a gift paying his tour fare. PAXers are taking their vacations during the season when weather hampers construction, rather than during summer months. Each is paying his own way.

Heading devotional activities for the group will be PAX pastor J. P. Duerksen of Hesston, Kan., and Jacob K. Klassen of Winkler, Man., director of Berlin MCC. Bible studies for the tour have been outlined in concordance with various points to be visited.

Salonika, Greece, is to be the first stop after leaving Germany by train. Visits to PAX units of Greece will be followed by an air trip to Beirut, Lebanon. The group will spend 11 days in Bible lands of Syria, Jordan, and Israel. From Tel Aviv, Israel, they will fly to Rome, the final major stop before returning by train to Germany. Mueller said close contact is being kept with MCC in Jordan concerning the Arab-Israel condition. No difficulty is expected unless the situation becomes worse, he indicated.

—Arlo Kasper

***Graduate student, Princeton Theological Seminary.**

Bookmarks

Science and Salvation

SALVATION IN A SCIENTIFIC AGE by Leon M. Macon. 121 *pages. Zondervan,* $1.75.

The title of this book is an accurate description of its contents. It is not a book which deals *with* science but with salvation *in* a scientific age. Macon says, "In this series of sermons we seek to set forth the orderly manner in which we can find the truth of God as it is expressed in the Plan of Salvation." Science in salvation is seen in its orderly plan.

This book will probably be read more extensively by the general public than a book published almost a century ago entitled "The Philosophy of the Plan of Salvation." Dr. Macon has taken a doctrinal subject and put it in words which can be readily understood by the average person in our society. An example of his style can be seen in the following sentence: "Christ is the gift of salvation to lost men." (P. 49) Note that only one word has more than one syllable. The other volume referred to has an excellent style of English but the reader must stop at various places to study the content. It is not so with Dr. Macon's book. His statements are at once clear.

Any Christian should find this book helpful in understanding the plan of salvation. One should read it with the knowledge that Dr. Macon is the editor of the *Alabama Baptist.*

—Ben J. Nickel

Film Review

AMBASSADOR FOR CHRIST, 16 *mm., sound sepia tone,* 28 *minutes, United States, Religious Film Libraries,* 220 *W. Monroe, Chicago, Illinois. Canada, General Films Limited,* 810 *Confederation Life Bldg., Winnipeg, Manitoba, rental* $8.00.

This film is one of twelve in a series on the life of Paul, produced by Cathedral Films. Two of this series were reviewed in *The Mennonite* on April 19 and 26, 1955.

Ambassador for Christ begins with Paul in Tarsus following his conversion. Barnabas comes to Tarsus and asks Paul to return with him to Antioch to help him in the church there. As they labor there the followers of Christ are called Christians in derision. Through the prophet Agabus the people learn of the famine in Judea. The Christians in Antioch respond to this need and Paul and Barnabas are sent to Judea with food. In Jerusalem John Mark feels the call to spread the Good News and returns to Antioch with Paul and Barnabas. The church in Antioch sends Paul, Barnabas, and Mark as missionaries.

The film is effectively done. It has considerable material that is not found in the Bible. These additions help to make the story meaningful. The reviewing committee felt that whenever a film of this kind is used in a church that it would be well to have someone look at it before it is shown to the public. Then the person who introduces the film could point out the parts of the film which are not taken from the Bible. This film could be used for the junior age on up.

Conference Notes

P. K. Regier, secretary for ministerial placement, spent January 26-27 at Mennonite Biblical Seminary, Chicago, interviewing students interested in summer and longer-term pastorates. He also addressed the Church Polity class, discussing such matters as placement, ordination, and certification of ministers and Mennonite Church polity. About twenty U.S. churches are at present without pastors.

Howard G. Nyce, pastor of First Mennonite Church, Pretty Prairie, Kansas, was the speaker on "Faith and Life," during the week of February 6. Faith and Life is a fifteen minute radio program heard daily, except Sunday, over KJRG, Newton, Kansas.

W. F. Unruh, field secretary of the Western District Conference, ministered to the Indian Christians at Canton, Oklahoma, January 23-29. Among those attending the meetings were three Arapahoe chiefs, who have become Christians.

Board of Christian Service

Herb Wiebe, of the West Abbotsford, B. C., Mennonite Church, was appointed to serve in PAX in Germany. He will sail after March 19. The General Conference has now a total of 33 in PAX, three of whom are Canadians.

The Twentieth Century Sunday school class of the Bethel College Mennonite Church, North Newton, Kansas, lifted a special offering amounting to $31.03 for floor covering at the Community Center, Gulfport, Mississippi, which is the center to the colored people there.

Investment funds are now being solicited to increase the Mutual Aid Housing Fund from $10,000 to $15,000 by June. Interest rates are 2½ and 3 per cent for five and ten years, respectively. The Housing Fund grants loans to Conference workers, ministers, and college teachers desiring to build or purchase houses.

About 55 Western District businessmen, from several states, attended a meeting in the First Church at Moundridge, Kansas, Sunday, January 22, to discuss ways and means of promoting Christian principles in business relationships in the local church community. The meeting was a follow-up of a "Christian in Business" conference held at Hillsboro in spring of 1955. Complete reports on this conference are available at the board office for $1.00.

Board of Education and Publication

Abe M. Wiebe, who since 1950 has served as business manager of the Board of Education and Publication, has resigned to accept a call to the Hutterthal Mennonite Church, Freeman, South Dakota, where he will begin his service about June 1. Before coming to Newton where he directed the business activities of the Board's Publication Office and three bookstores, Wiebe was pastor of the Bethel Mennonite Church, Lancaster, Pennsylvania, and director

(Continued on page 135)

Report from Japan

The Evangelistic Campaign

We asked you to pray for the tent evangelistic campaign we were planning for August. The campaigns have been held, and for us it was one of the richest experiences we have had since coming to Japan. Nothing gives us greater joy than to see people hear and respond to the gospel and to be born again into God's kingdom of love and light. In Miyakonojo we have never had great crowds come to any classes or meetings. Often the number was discouragingly small, but we always tried to believe that God worked in that way also. So the tent campaign which was held in Takazaki from August 9-19 was a real thrill and blessing to us. Night after night for 10 days we saw people fill a 25' by 50' tent—many returning for several or all nights. A greater thrill yet came on the final night when 10 people clearly made decisions for Christ, some 50 indicated a real desire to believe and 80 more stated their desire to hear more about Christianity.

First, we give God the glory for the blessings and victories of this campaign. Secondly, we sincerely thank all of you who prayed for this cause. Thirdly, we thank God for the two Japanese evangelists who brought the messages and for the six boys who made up the team that did a good deal of the physical work and spent a lot of time in passing out tracts, leading the meetings, holding children's meetings and dealing with individuals after the evening service. These six boys are young men of our Mission now in training for Christian work. Please continue to pray for those who gave their hearts to Christ.

Two other experiences have highlighted our lives since then. In September all of our missionaries gathered on a mountain top for a week of annual conference. James says, "Draw nigh unto God and He will draw nigh unto you." We claimed this promise and came down to the valley of service with a new sense of dedication and vision for our last year of work before going home on furlough early next summer. Coming back with us were Anna Dyck and Martha Geisbrecht who finished formal language study in Kobe and moved to the field, coming here to Miyakonojo to join us in the work. After two months of working together we realize their added testimony is going to be a big help in our work here. An indication of this is the increase in attendance at our Sunday morning service. The average attendance was usually 8-10; now it has jumped to 25-30. Anna, our mission nurse, will be working primarily with those of the medical profession while Martha is interested in children's and student work. Under her supervision the Sunday school has been revised and is off to a good start again.

—Verney Unruh

Opportunities for Witnessing

Let me visit with you for a little while. I know you have not heard from me for quite some time. In Japan we say, "Domo sumimosen." (please forgive)

I'm sure you will be interested to know our whereabouts since we left Kobe. For a month now we have been living in our rented Japanese home here in Miyakonojo. Almost every day we receive inquisitive callers coming with questions ranging from Christianity to what we eat. (They found out that we like Japanese food too, so we get much of it from friendly neighbors.) Since a doctor lived in the place previously, patients have come also. Just yesterday we had a humorous experience: A man walked into the kitchen. Thinking it was the electrician Ann showed him where we wanted the outlet made. In the meantime he began to unbutton his shirt, getting himself ready for a physical examination taking for granted that he had entered a hospital, that the fridge was an X-ray machine. It afforded us a good laugh!

Since coming here it has been my joy with two consecrated Japanese young people to begin a Sunday school. We are happy for the good attendance and the enthusiasm the children show. All week they look forward to Sunday.

Together with a Japanese worker I have been placed in charge of radio correspondence, formerly Esther Patkau's responsibility. It has helped me to get an insight into the many complex problems the Japanese face, particularly the Christians. Each inquirer is sent a New Testament and enrolled in a Bible correspondence course sent out from Tokyo. Please pray for the outreach in radio.

Miyakonojo has two high schools with more than a thousand students in each. Both Verney Unruh and I have English Bible classes there. Pray that the Lord may get a hold of the students!

Yesterday was 'Matsuri,' a great festival day, in which people gathered at the shrine. A few Christian friends, Ann and I were able to distribute 1000 tracts in half an hour. Pray that the written Word might bring many to know Him.

—Martha Giesbrecht

The great word of the Anabaptists was not "faith" as it was with the reformers, but "following" (Nachfolge Christi). And baptism . . . was . . . the pledge of a complete commitment to obey Christ, and not primarily the symbol of a past experience. The Anabaptists had faith, indeed, but they used it to produce a life.

First and fundamental in the Anabaptist vision was the conception of the essence of Christianity as discipleship. It was a concept which meant the transformation of the entire way of life of the individual believer and of society so that it should be fashioned after the teachings and example of Christ.

—Harold S. Bender

"Progress Is Encouraging"

Your prayer support has meant a great deal to us in our work during the past year and we ask you to continue to remember us before our Lord in the year to come.

This has been a year of learning and becoming adjusted to a new culture and society. At the same time it has been a year in which we have grown closer to the Lord and learned to depend more on Him.

On Easter Sunday we were privileged to baptize two fine men here in Kobe. Since that time they have continued to grow and are taking an increasingly active part in our church here. We have also seen several more young men give themselves to Christ and continue to serve Him.

Another high point of this year came in September when we were able to visit most of our mission stations in Kyushu. It was very refreshing, after spending a year in language school, to fellowship with our fellow missionaries in their homes and to see how the Lord is blessing their work. At some of the stations we attended follow-up classes for those who had made decisions at tent meetings held a few weeks before. Some of them already showed real spiritual insight. Then at Kyomachi we were able to attend a tent campaign and see this method of evangelism at work. It was truly good to see about two hundred people listening intently to the message of Christ.

Following visiting the stations, we all went to Kirishima National Park in the mountains overlooking Kagoshima Bay on the southern tip of Japan. Here we had our annual mission business session. We really experienced the work of the Holy Spirit in uniting and in leading in many important and difficult decisions. One decision in which we were particularly interested was the matter of where we will be going when we leave language school next summer. It was decided that we should go to Miyazaki City to work with university and high school students. We really feel that God has called us to this and we are looking forward to it.

For the present we continue in language study here in Kobe. We are far from proficient but the progress is encouraging. We are now taking our regular turn in leading the school chapel service. This includes a short talk in Japanese.

—Robert Ramseyer

Science long ago proved that liquor does nobody any good, and those who drink "moderately," as they call it, are only kidding themselves, but they are playing with dynamite. I never drank nor smoked in my life, but I have been pallbearer many times to fellows who used to kid me for never drinkng, but who died many years before their time, and were twenty years or more younger than I.

—Carrol Van Court

Mennonities Help in Tuba City Clean up

Mennonites have contributed more than 349 man days in clean up work in flood-stricken Yuba City, Calif.

The Mennonite Disaster Service, organized on the West Coast when the flood struck, is now moving into farm areas with a smaller unit of workers for clean up projects cleared through the Farm Bureau. The period of clean up is expected to be much shorter than was anticipated earlier.

Men from 27 California congregations plus some Idaho Mennonites have participated in the task. Some women also were on hand to help.

Director of the Yuba City activity is Herman Klingenberg of First Mennonite Church at Reedley. H. R. Wiens of Reedley and Leonard Garber of Winton also have directed the work periodically. Co-ordinators in the Reedley MCC office have been Wesley Pauls and Rudy Lichti.

Closely integrated with Red Cross, the Mennonite Disaster Service is working as a separate unit. Reports show MDS has been well-received, with expressions of thanks from citizens of Yuba City as well as mention from newspapers and radio stations.

The possibility of a building unit has been discussed as has the possibility of a more permanent organization of MDS on the West Coast.

Two Kinds of Gifts

The darkness of your soul, the littleness which you have received, and the confusion in which you live may not be because God has not answered; it may be because you are unwilling to receive. God has two kinds of gifts for us: first, there are the ones He gives whether we ask for them or not—the sun which shines, the air we breathe, the fertility of the soil. Parents give their children such things as food, shelter, clothing and watchful care whether the child asks for them or not.

The other gifts He gives only if we ask for them. I want my son to have a college education, but I cannot give it to him unless he asks for it and wants it. If I make available for him the money he needs, he must cooperate by opening his mind through study in order to receive the education. Yes, the reason we do not receive the answers to our prayers may be in us—in our failure to cooperate!

From WHEN THE HEART IS HUNGRY
by Charles L. Allen
(Fleming H. Revell Company)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Maynard Shelly, 722 Main St., Newton, Kansas

To the two "M's" which spell Mississippi and Murder should be added a third to make—

Mississippi, Murder, and Mennonites

ERLAND WALTNER*

Let me explain.

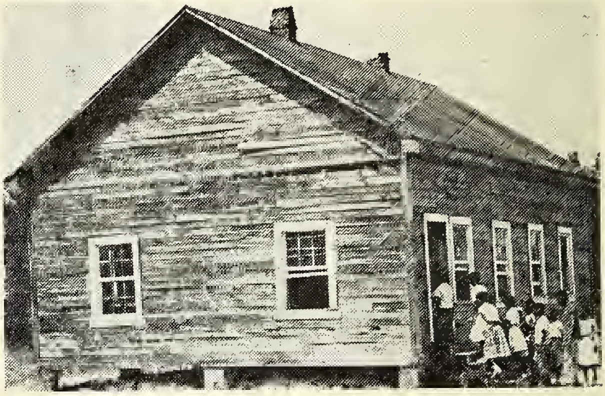
On my desk lies an explosive folder entitled, "M is For Mississippi and Murder." It is a fiery protest by the National Association for the Advancement of Colored People reciting the sordid story of numerous "incidents" which have occurred recently in Mississippi involving Negro killings, resulting from the increased racial tensions in that state. Such widely publicized murders as those of Emmett Till, Money, Mississippi; Rev. George W. Lee, Belzoni, Mississippi; and Lamar Smith, Brookhaven, Mississippi; together with the refusal of white courts to prosecute, are lifted up as instances of outrageous lawlessness and injustice.

Meanwhile our family has just returned from a Christmas vacation-service trip which took us to such Mississippi towns as Natchez, Jackson, and especially Gulfport. At Gulfport we had the opportunity to minister to inter-racial gatherings with the word of God. The visit leaves us with the lingering conviction that Mississippi also needs the "M" which stands for Mennonites.

There are Mennonites in Mississippi, including established congregations, independent mission workers, and the more familiar Mennonite Service Project at Gulfport. If there had been any doubt in our minds concerning the propriety of a continuation or expansion of the Mennonite witness in Mississippi, this would certainly have been dispelled by our visit. Can those who make much of the ministry of reconciliation in good conscience deliberately back away from a situation where this ministry is now precisely what is most needed?

A splendid group of volunteers under the fine leadership of Mr. and Mrs. Orlo Kaufman continue to carry on this service in Gulfport. Activities include the operation of a Christian Community Center, an extension released-time Bible teaching program in the public schools touching nearly a thousand children and young people, a ministry to the religious leadership in the community, and also material aid in exceptionally needy cases. (It seemed to us that scores of "cases" confronted in Gulfport would be considered "most needy" if they were found in any northern community.)

One of the aspects of the Gulfport mission service program which has been lagging due to financial strictures is the summer retreat program. The possibilities of such a program, when integrated with summer Bible school work and summer Voluntary Servce, seem tremendous. This discovery seemed to ring a bell in our minds. The YPU Council in its recent Newton sessions decided to adopt some phase of the Gulfport work as its MEF project for the future. Would the development and expansion of the summer Bible school and retreat program perhaps be one specific aspect of the Gulfport work which the YPU should seek to encourage? It might do so by designating at least a part of its financial support for this purpose. It could also encourage greater participation in summer Voluntary Service through organizational channels already set up. It could link this project consciously with our own local and regional retreat programs as a definite "front of outreach."



Mississippi today has real material and spiritual needs and is experiencing a time of real tension and testing over the racial issue and its struggle with poverty.

However the Lord may lead on that matter, these things seem clear:

Mississippi today does have real material and spiritual needs. Mississippi today is experiencing a time of real tension and testing over the racial issue and its struggle with poverty.

Murder has sometimes been the outcome of this racial tension. This is not only a poor way of solving problems. It is sin. Murder has also been defined as failure to help someone in an emergency.

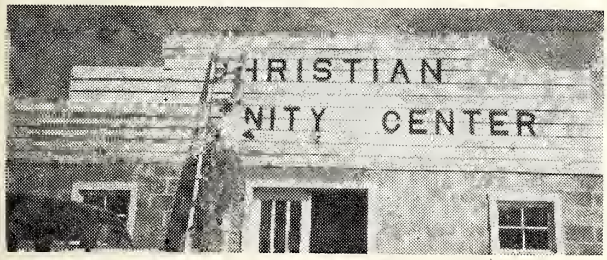
Mennonites have said that missions are better than murder, whether on a personal or on a national level. Mennonites may then have a responsibility in Mississippi which they cannot well escape. May the Lord lead us aright.

***Associate Professor of Bible, Bethel College**

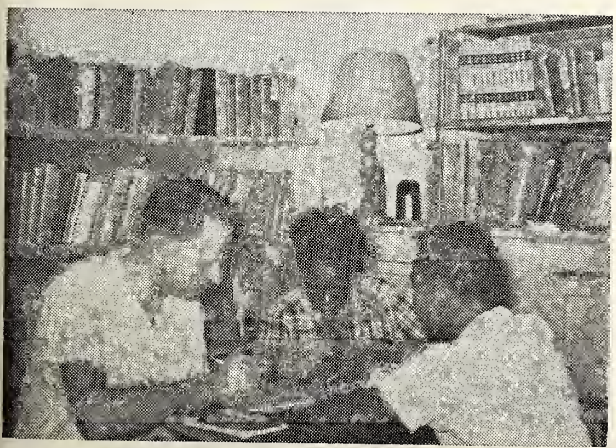
Resource on Gulfport

The Young People's Union has chosen to raise $1,200.00 for the support of the Mennonite Service Project at Gulfport, Mississippi. The support of this mission project takes the place of the Missionary Education Fund which has provided training for missionary students in past years, the most recent being Jakob Duerksen who is now teaching in Paraguay.

To give youth groups information on the project they are supporting, we present the following feature.

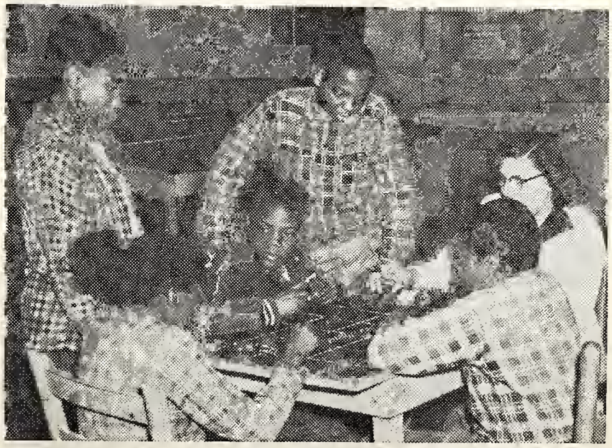


The Christian Community Center in a Negro neighborhood of 2,500 which is a part of Gulfport, Mississippi's leading seaport, was a night club until 1953. The conversion of this building to God's service did not seriously deplete the ranks of the taverns and liquor stores of which there are more than twenty in this small community, but it provides the only place for wholesome recreation available to the young people of the town. A recent gift of $5,000.00 by interested friends is making possible the purchase of this building, which has been rented until now. The Community Center is one phase of the activities of the Mennonite Service Project. Other activities are carried on at Camp Landon, the project headquarters north of Gulfport.



The center library offers opportunity for many young people to read and study. Here Harold Regier, a former worker, discusses things of common interest. Racial tensions are not always evident, but prejudice is expressed by the whites who call Negroes "niggers" and by the Negroes who call the whites who live nearby "po' whites" or "peckerwoods." Racial fears are rising rapidly during these days when desegregation is feared. In such a tense situation where violence is not unknown there is special reason for a ministry of reconciliation.

Inside the community center at what was formerly the night club bar Harvey Loewen, a member of the service unit that staffs the community center, dispenses chocolate milk to young boys. Among the families of this town are many who live in poverty, and whose employment offers them only small security. The Negro generally has the lowest paying job and is the last to be hired and the first to be fired. A railroad and telegraph strike in Mississippi forced the cancellation of last year's youth retreat because parents were without work and the young people had to find jobs to support their families. In giving their support to this program which is carried on in the midst of real human needs—physical, economic, social, educational, and great spiritual needs—the YPU will be giving a witness in a part of our country to which healing must be brought.



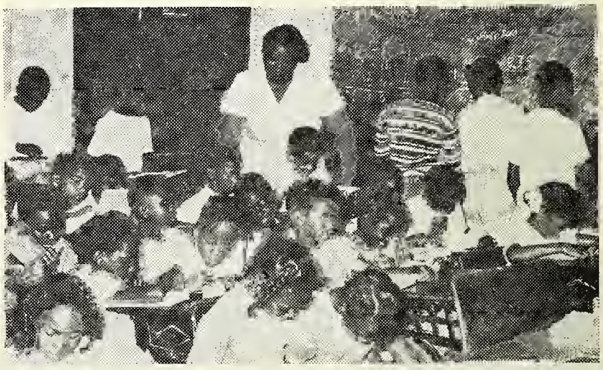
In another part of the center there is opportunity for indoor games. Ethel Krehbiel is playing dominoes with some interested youngsters. The Mennonite Service Project at Gulfport is supported co-operatively by the General Conference Mennonite Church and the Mennonite Central Committee.

(Continued on next page)

The center is also the scene of many religious services. The community center aims to strengthen the existing churches in North Gulfport rather than to establish a separate church at this time. Thursday evening Bible classes for young people are held at Camp Landon as a part of the regular schedule. Many groups use the facilities of the center for some of their services. The above scene was taken there during a series of special meetings held during the Christmas season. Facing the audience are Orlo Kaufman, director of center; Erland Waltner, guest speaker; and two community pastors.

Much can be done on the outdoor playground. But someone must help make use of these opportunities. Here Harold Regier starts some folks out on a relay, a part of the outdoor recreation program conducted on the center playground and at various grade schools. Members of the service unit and the director's family live north of the town at Camp Landon, the site of a former community sanitation program started under Civilian Public Service toward the end of World War II. Mennonite men became interested in developing a larger mission to the Negroes that would have greater spiritual meaning and so a year round service unit has been active at Gulfport ever since.

The summer program at Gulfport has two special features—summer Bible school and retreat. The service unit provides helpers to churches in North Gulfport and surrounding communities in carrying on their program as well as sponsoring a summer Bible school workshop for community teachers. Through this program nearly a thousand children are reached during the summer. Retreats give many children an opportunity to take part in a camp program of classes, crafts, and recreation in a Christian community atmosphere new to many of them.



Another thousand children are also reached through the Bible class program conducted by Gulfport workers weekly in the crowded segregated grade schools. While the above school has desks, many schools have only chairs. To write their lessons pupils kneel on the floor, placing their papers on the chair seat.

Such a program calls for the financial support of the YPU in 1956. But it calls also for the lives of young people who will give themselves to dedicated service for a summer or more.

Orlo Kaufman, director of the Christian community center and Camp Landon, the two bases of the project often called Gulfport, says,

"We express our appreciation for the support the YPU has pledged to this project. We shall endeavor to the best of our abilities to be effective witnesses to the love and transforming power of Christ. We would also remind you young people that we need replacements as terms of service expire and we need summer unit personnel to supplement the year around staff. We invite you to consider a term of service at Gulfport."

Our Schools

BETHEL COLLEGE

Currently on display on the second floor of the Bethel College Library is an exhibit by the Prairie Print Makers, a national print society.

Sponsored by the Bethel College art department, this exhibit consists of 51 prints in various media, such as etchings, drypoints, aquatints, lithographs, block prints, and serigraphs. Some of the finest printmakers of the country including artists from Wichita and other Kansas cities are represented.

There is no admission fee to view this exhibit circulated by the Kansas State Federation of Art. Library hours are from 7 a.m. to 5 p.m. and from 7 to 10 p.m., with the exception of Friday, when only daytime hours are observed; Saturday hours include the forenoon only.

Bruce Loganbill, well known in the Newton area for his dramatic interpretations in high school and college plays presented his senior drama recital in the Bethel College chapel, Feb. 14. He presented a play review of "The Crucible" by Arthur Miller.

Dr. Eldon Graber, registrar, and Dr. P. E. Schellenberg, admissions counselor, attended the annual meeting of the Council of Administration of the Kansas State Teachers Association in Salina Feb. 3. They were interested in a report in the work of the state department of education by the State Superintendent, Adel F. Throckmorton and a discussion of present and pending state and federal legislation affecting schools.

Reprints of the article by Edna L. Ruth, "A Museum that Went to College," which appeared in the February issue of "Nature Magazine" are available from the Public Relations office at Bethel College. This well-illustrated and fascinatingly written article gives national prominence to the Kauffman Museum on the Bethel College campus.

BLUFFTON COLLEGE

Reynold Siemens, 23 year old 'cellist, will be featured on the concert series program scheduled for Tuesday, February 28, on the Ramseyer Chapel stage.

A Mennonite Brethren himself, Mr. Siemens began his musical studies in Winnipeg, Canada, under Ben Horch. He became principal 'cellist for the Canadian Broadcasting Corporation concert orchestra at the age of 18. Now studying at the Curtis Institute of Music in Philadelphia, Pa., he is making an extended tour of the U. S. and Canada including a recital in Carnegie Hall.

Piano accompanist for Mr. Siemens will be Anton Kuerti of Philadelphia, also studying at the Curtis Institute. He has appeared with many United States orchestras, including the Boston "Pops."

The A Cappella choir concert originally scheduled for Sunday, February 19, at the First Mennonite Church of Bluffton, will be given on Sunday, February 26, Earl Lehman, director, announced recently.

First midyear retreat of the Student Christian Association cabinet was held at Mirror Lake, near Lima, Ohio, on February 5. Purpose of the retreat was to evaluate the work of the SCA during the past semester and to formulate plans for the second semester. Included in the retreat program were discussion periods, group worship, group singing, and a pizza supper.

Dr. Lloyd L. Ramseyer, president, was featured on station WOSU's program "Meet the President" on February 11. Purpose of this program is to introduce the schools and their presidents and to point up the critical problems in higher education in Ohio.

Bertram Smucker, '42 graduate now with the CARE mission in West Berlin, was the chapel speaker on February 2.

CANADIAN MENNONITE BIBLE COLLEGE

Choir School under the direction of Dr. Hohmann of Bethel College has been held from January 25-31. Visiting conductors as well as students interested in choir work attended the classes. Instruction was given in Sightsinging and Ear-training, conducting, and Harmonic Analysis. In the evenings Dr. Hohmann worked with a special choir, which was made up of some of our students as well as students from the Normal School and members of the church choirs.

On Sunday evening, January 29, this choir brought a program in the Bethel Mission Church. They sang five numbers, one of them being one of Dr. Hohmann's compositions, "Jesus Stretched Forth His Hand" based on Matt. 14. Dr. Hohmann also delivered a message on church music and what constitutes a good hymn.

Dr. Hohmann has been bringing the chapel messages during his stay here. He sought to lead us to see the wonders of the great Creator in life all about us and the great events of history which have shaped our thinking.

February 7-10 we had our Bible Week with Dr. Erland Waltner from Bethel College as the guest speaker. The theme was "Evangelism." Sessions were held in the morning and in the afternoon. Evening services were held at the Bethel Mission Church on Tuesday, February 7, at the Sargent Ave. Mennonite Church on Wednesday, February 8, and at the First Mennonite Church on Thursday, February 9.

FREEMAN JUNIOR COLLEGE

As part of the Church Vocations Conference one session was devoted to a survey of mission work opportunities in the various Mennonite Conferences to which the Freeman College constituency belongs.

Marion Kliewer, representing the Welfare and Missions Board from Mennonite Brethren Headquarters at Hillsboro, presented the opportunities for mission and welfare work in that conference. Otto Schrag representing the Mission Board of the Krimmer Mennonite Brethren reviewed opportunities in his conference and Rev. H. P. Fast did the same for the Evangelical Mennonite Brethren Conference. Because of extremely icy highways the General Conference representative was not able to be present.

Miss Leola Schultz, director of the General Con-

(Continued on next page)

ference Voluntary Service program was on the Freeman College campus February 13. She showed slides of Voluntary Service projects during the chapel period and was on the campus all day speaking with individual students who are interested in a period of service during the coming summer. In the evening she met all the young people in the community who are interested in VS or wanted more information about the various projects which will be sponsored this summer.

Miss Heiser and the Home Ec III class attended the Home Living Program presented as part of the Agricultural Show in Sioux Falls, February 3.

MENNONITE BIBLICAL SEMINARY

The Woodlawn Church School of Missions, in which many of the students participated, had its final meeting on Jan. 29. The theme for the series of meetings was "The Indian American." Mrs. Alan Seltzer, public relations man for the Indian Center in Chicago, spoke to the group about the problems of the Indians especially when they come to the city. After a full hour of discussion a light lunch was served.

At the election for student body president, which was held at the close of the Wednesday, Feb. 1, prayer meeting, Delton Franz, Buhler, Kan., was elected. Delton Franz will serve as president of the student body during the last quarter of this year and the first quarter of next year.

On Wednesday, Feb. 1, the monthly Faculty Forum was held at Bethany Seminary. They discussed "The Present Status of Theology and Ethics." William Beahm presented a paper on theology and Don. Smucker on Ethics. Jess Ziegler was the moderator.

Classes were set aside Wednesday, Feb. 1, to give more time for the discussion of the topic "The Simple Life." Leading the discussion were Harl Russell and Dan West both leading men in the Church of the Brethren. On Tuesday morning students had the privilege of hearing Dr. Maurice Troyer, Vice-President of the Japanese International Christian University. During the Thursday chapel period Leland Harder, pastor of the First Mennonite Church, Chicago, led the students in the discussion of a new concept of Home Missions.

Library of Mennonite Biblical Seminary

These lines are intended to acquaint the reader briefly with the library of Mennonite Biblical Seminary. Ministers and all other interested visitors are invited and encouraged to browse in and make use of the library while they are in Chicago.

The library subscribes to a fine and rather extensive collection of religious periodicals. Since most pastors do not find it within their means to subscribe to a large number of periodicals they are invited to catch up on current reading while visiting the Seminary. The library also receives many periodicals and other publications put out by the various branches of the Mennonite Church. Back files of these periodicals are stored in the Historical Library. Another item that may be of special interest to ministers is the church bulletins from the various churches.

(Continued on page 135)

MCC news & notes

NORTHERN INDIA SLOWLY REBUILDING

Rudy Friesen, MCC worker in Northern India, reports that the villagers are slowly rebuilding their mud and thatch homes which were destroyed in the floods. But bringing the flooded farmlands back to productivity will take more time. The drinking water is still contaminated. Most of the wells are brick lined, but open on top. During the floods these filled up with dirty water and whatever was in it. Friesen has helped to buy hand pumps and install tubewells. They completed the first well in late January and are now averaging one well a day.

ANTI-TRACHOMA CAMPAIGN STARTS IN JAVA

The MCC medical team in Java recently began an anti-trachoma campaign in the schools of Northcentral Java. Here as many as 60 per cent of the population suffer from trachoma, a highly infectious eye disease.

Trachoma causes scarring of the eyelids which in turn leads to irreparable damage to the eye itself and total blindness in many cases. If the disease is treated in its early stages, the patient may be spared from eventual blindness.

The MCC anti-trachoma campaign is administered in cooperation with local school authorities. The medical team visits each school, examines the children and institutes treatment in those found to be affected. Return visits periodically check on the progress of each child and additional treatment is given as necessary.

DUTCH FAMILY SEEK MENNONITE SPONSORS

The Gerard Jansen's, a Dutch family who were repatriated from Java in 1954, would like to come to the United States as refugees if a Mennonite sponsor can be found. Mr. Jansen has experience as a clerk in a tourist agency, but he is willing to accept another job. For further information on sponsoring this family, write to MCC, Akron, Pa.

SUMMER SERVICE FOLDER READY

Opportunities for Summer Service in the MCC program are listed in the new Summer Service folder, "Speak to us of work—." In work with migrants, with crippled, delinquent, or emotionally upset children, with the mentally ill or diseased, with discriminated groups Mennonite youth can share their energy and Christian heritage with those who need it most.

MCC PLANS SUMMER TOUR IN MEXICO

The Summer Service program of MCC is offering its second annual tour and work camp "south of the border." The work camp group will assist the MCC community service at Cuauhtemoc, Mexico, during July. In early August Willard Smith, professor of social science at Goshen College, Goshen, Ind., will lead a tour of Mexico.

The Mennonite Hymnary was recently reprinted by the Mennonite Publication Office for the ninth time since its first publication in 1940. Now being used in a majority of the congregations of the General Conference, the **Hymnary** has always been in demand. This printing brings the total number of copies published to 34,000.

OUR SCHOOLS

(Continued from page 134)

Many of the General Conference churches send regularly their weekly bulletins; these are also kept on file in the Historical Library.

To those interested in Mennonite history and research the Historical Library should be of interest. In addition to Mennonite periodical files this library at present contains somewhat over 1600 books pertaining to Mennonites. Many of these books are primary sources written in the German or Dutch languages.

The library purchasing policy is based on acquiring older basic works, essential reference materials, and pertinent current publications. At present the library's collections in the fields of missions, church history, psychology, Christian ethics, and Old Testament are somewhat stronger than those in other fields.

This past year many current publications in the various fields of seminary study have been acquired. We think you would find much tantalizing reading material on our shelves—reading for your own spiritual enrichment or for concrete help in your particular work.

The library has two sets of filmstrips—"Children and the Church" and "Successful Teaching." These are designed to help the teacher of religious education and have been found helpful in the Seminary religious instruction program. Churches may rent these filmstrips from the library and use them as teaching helps.

—Magdalen Friesen, Librarian

CONFERENCE NOTES

(Continued from page 127)

of Menno Travel Service. No successor has been named.

The Church Music Committee met in Newton on Wednesday, January 25, to outline plans for future Conference activities in music. Music for men's choruses, aids for the small choir, and assistance in worship were some of the items studied. Also reviewed was the manuscript of the **Youth Hymnary** which will be published next summer. Members attending this meeting were Orlando Schmidt, chairman, Mountain Lake, Minnesota; Lester Hostetler, Freeman, South Dakota; and Marvin Dirks, Chicago, Illinois.

Board of Missions

Mennonite teachers in Paraguay were able to conduct Summer Bible schools for the second time in the German settlements of the Alto Parana zone, 200 miles south of Asuncion, the Paraguayan capital. Total attendance at the schools was 54.

The Mexico ministry of Brother and Sister Friesen at Santa Clara consists of teaching school, conducting Sunday school and church services, home visits and personal contacts, as well as some medical care to members of the Sommerfeld Mennonite Community there.

Eighty-one persons were baptized and received into the church fellowship at the Kandala Station in the Belgian Congo during the past year, according to a report from Peter and Anne Falk.

Jottings

—**Hoffnungsau Church, Inman, Kan.:** Dec. 24, the junior Sunday school department gave our annual Christmas program. Christmas Day Pastor Gaeddert gave a Christmas message. Christmas second holiday we had child consecration at which time 16 children were consecrated to the Lord. There were two sets of twins; daughters of Mr. and Mrs. John Klassen, and sons of Mr. and Mrs. Nick Martens. Jan. 2, we had our annual meeting; worship service in the morning, fellowship noon meal, and business meeting in the afternoon. When Pastor Gaeddert gave his report he mentioned no death had occurred in our church in 1955, which is only the second time in more than 30 years. The first Thursday in January the Happy Hour Circle and Senior Sewing Society met to make plans for the new year and get work started on articles for the mission sale in the fall. The midweek Bible studies are held regularly on Thursday evenings. After which senior choir has rehearsal. The adult class is led by A. J. Dyck, and the Book of Luke is studied. —Kathryn Klassen, Corr.

—**Mennonite Community Church, Fresno, Calif.:** Our Christmas program was held on Christmas morning. Due to flooded streets it could not be held on Christmas Eve as planned. We have had much rain this year, although not serious flooding as in some parts of the state. The missionary Keidels were with us the first part of December. While here, Rev. Keidel had the misfortune of coming down with mumps. Our business meeting was held Dec. 30. New officers were installed Sunday morning, Jan. 8. Our church building is progressing nicely. We hope within a few weeks to have our regular meetings in the new building. The J. H. Edigers from Inman, Kan., are visiting in the Peter Ediger home. They are the parents of our pastor. Pastor Ediger attended the Ministers' Conference of the Pacific District in Oregon, Jan. 18, 19. Our young people enjoyed a day in the mountains, romping in the snow on Jan. 21. Their leader is John Loewen. D. C. Wedel spoke in our church Sunday morning, Jan. 29. The study of the Book of Mark is being undertaken at our Wednesday evening meetings. Pastor Ediger makes this study heartfelt and interesting. Communion was observed Jan. 22. Our mission society is holding two meetings a month during the first three months of the year in order to get more work done. Our president for the year is Hulda Huenergart.—Mrs. Otto Schmidt, Corr.

—**Pine Grove Church, Bowmansville, Pa.:** Howard T. Landes has recently accepted a unanimous call to become pastor of the Pine Grove Church. For the past year Rev. and Mrs. Landes have been serving in a missionary work at the Keswick Colony of Mercy, located at Keswick Grove, New Jersey. Mr. Landes formerly served as pastor of the Ebenezer Church near Bluffton, Ohio, for nine years. Prior to the Bluffton charge he served as pastor of the Germantown Mennonite Church at Philadelphia, Pa., for 18 years. Mr. and Mrs. Landes expect to take residence in the newly purchased parsonage of the Pine Grove Church the latter part of February.—Corr.

—**First Church, Bluffton, Ohio:** Our annual congregational meeting held on the evening of Jan. 12 was well attended. During the year seven of our members were taken from us by death and eight by letter. Seven were received by baptism and nine by letter. A very significant event of the past year was the decision to build an addition to our church and also do some much needed repair work and remodeling in the present building. A campaign for funds was held and the results so far have been very satisfactory. At the close of the annual meeting we were very much grieved to hear of the resignation of our pastor, A. J. Beachey, who has been with us for five and one-half years. Rev. Beachy is entering Harvard Divinity School, Feb. 1, for graduate study. We will miss his inspiring sermons and his ministrations to those in need. We wish him and his family God's blessings. Sunday, Jan. 22, was Rev. Beachy's farewell sermon after which a carry-in dinner was held at Founders' Hall on the campus of Bluffton College. A very large number attended the dinner and the program which followed. Rev. V. C. Opperman of the Evangelical and Reformed church spoke for the minis-

(Continued on next page)

terial association of his appreciation of Rev. Beachy's work in that group. Rev. G. T. Soldner spoke for the church council and presented them with a gift of $300. The choir led by Prof. Earl Lehman sang two of Rev. Beachy's favorite selections, "The Beatitudes" and "Open Thine Eyes." There was a congregational meeting after the church services Sunday morning, Jan. 29, to elect a pulpit committee, whose duty it shall be to select a new pastor. Monday evening, Jan. 16, relief workers and others interested from the four Mennonite churches met to hear Rev. Martin Duerksen tell about his work in Argentina.—Corr.

—**Hereford Church, Bally, Pa.:** Our Christmas season is past and we observed the traditional programs and white gift services. Our choir went caroling to aged, sick, and shut-in. Our congregational meeting was held and Richard Simmons is our newly elected trustee. Mr. and Mrs. Richard Simmons are the sponsors of a newly formed intermediate Christian Endeavor group in our church. Our choir recently was sponsored over a local station (radio) in a 15 minute broadcast. Daughters were born to Mr. and Mrs. Robert Kent and Mr. and Mrs. George Simmons recently. A program is under way to have our church auditorium redone during this coming year. Ted (Tetsuya Tanada) has come to work and live with the Russell Latshaw family for a few months. Ted is from Japan. The Men's Gospel Team from Bluffton College presented a program on Dec. 30. A visitation program is being carried on by our Sunday school to bring in those who have not been regular attendants and trying to get new members.—Corr.

—**Glendale Church, Lynden, Wash.:** D. C. Wedel, president of Bethel College, brought the morning message on Jan. 22. The Pacific Dist. Conf. midyear meeting of pastors and committees at Barlow, Oregon, was attended by D. G. Regier and Clarence Schmidt. Rev. Regier and the men's quartet were in charge of the February service at the Light House Rescue Mission in Billingham. M. D. Hilty is superintendent of the mission. The YPU sponsored a banquet at the church on New Year's Eve. The speaker for the occasion was Frank Epp of Abbotsford, B. C. (presently at Bethel College.) The banquet was very well attended and enjoyed by all.—Mrs. Clarence Schmidt, Corr.

—**Meadow Church, Colby, Kan.:** "He that humbleth himself shall be extalted," Luke 18:24. Mr. and Mrs. Orlando Friesen and children (a medical student in Kansas City) were with us recently. Rev. and Mrs. Joe Goossen and baby visited relatives and gave their testimony how the Lord called them to South America. Our pastor, J. W. Bergen, has been on the sick list. We had a recording of Bob Pierce's message, "Communism vs. Christianity." J. Russel Throckmorton from Hayes, gave the message, "The Blessed Fellowship," at the Deeper Life Conference mass meeting in the Colby Community Hall on Jan. 29.—Mrs. J. C. Willems, Corr.

—**Salem Church, Munich, N. D.:** January has been a rather cold month with several snowstorms. In spite of this we have been able to gather for Sunday school and worship four Sundays of the month. We praise God for this. Rev. George Hoffman has been speaking on some very important subjects this past month, namely (1) A New Year of Service for Christ, (2) Christian Stewardship, (3) Christian Unity, (4) The Model Church. Sunday evening, Jan. 29, we were privileged to see the "Martin Luther" film. This was sponsored by our Bible Academy here in town.—Mrs. Leonard Unruh, Corr.

—**Deep Run Church, Bedminster, Pa.:** Bible study is continuing every Wednesday evening in charge of our pastor, Claude Boyer. Mrs. Chester Mill is recovering nicely from a recent operation. Elizabeth Stocklin has moved from Lansdale to the McCullough Rest Home, Eureka, Pa. The Young Men's Bible class sponsored a banquet at the Plumsteadville Grange Hall recently with Rev. David Derstine as speaker. A Sunday school workers meeting was held Monday evening when a film was shown and discussed. A catechism class has been started. New members will be received Sunday, Feb. 12. Diane Lynn was born Jan. 20 to Mr. and Mrs. Harvey Kolb.—Corr.

Into the Beyond

MRS. ANNA KREHBIEL, member of First Church, Upland, California, died December 9, 1955, in Claremont, at the age of 79 years.

MRS. MARTHA STEINER, member of the First Church, Upland, California, died December 12, 1955, at the age of 86 years.

MRS. CORNELIA JANTZEN, (nee MARTINS), of Beatrice, Nebraska, and member of the First Church, was born in Russia, November 9, 1874, and died January 17, 1956.

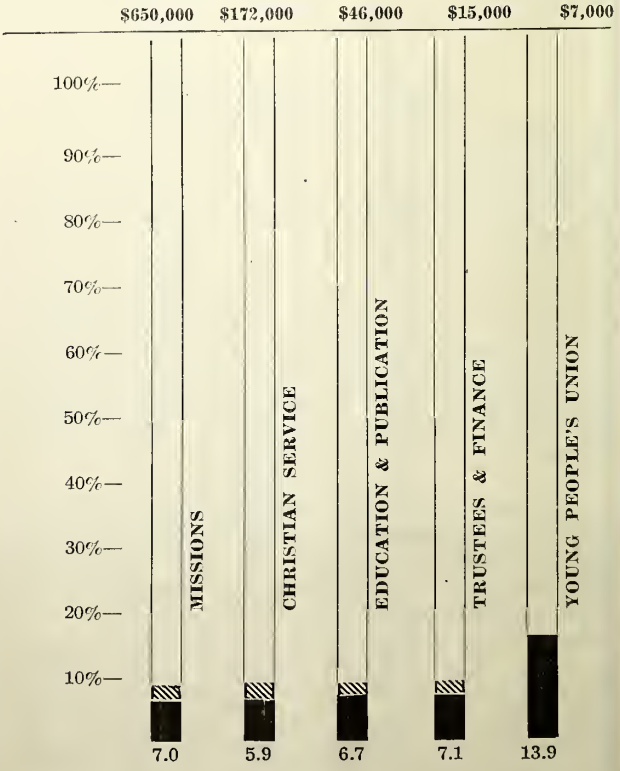
MRS. MARIE GAEDE, (nee EPP), a charter member of the First Church, Shafter, California, was born November 30, 1864, and died January 24, 1956. Her husband was the late Rev. Henry J. Gaede.

MAGDALENA JANZEN FROESE of Inola, Oklahoma, and member of the Eden Church of Inola, was born February 12, 1882, and died January 22, 1956.

AUGUST B. LOWENBERG, of Donnellson, Iowa, and member of the Zion Church, was born June 5, 1882, and died January 20, 1956.

Conference Stewardship Chart

January 31, 1956



(Percentages of budgets met as of Jan. 31, 1956)

▥ Short of Budget ■ Receipts to Jan. 31;

☐ Remaining 11 Months of Year (fiscal year ends Dec. 31)

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

"Signs of Spring" Photo by Woltner

The Finger of God

John Thiessen

Two Theories of Christian Education

R. C. Kauffman

Volume 71 Number 9 February 28, 1956

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Out of the Depths

Out of the depths I cry to Thee,
Lord, hear me, I implore Thee.
Bend down Thy gracious ear to me,
Let my prayer come before Thee.
If Thou remember each misdeed,
If each should have its rightful meed,
Who may abide Thy Presence?

And thus my hope is in the Lord
And not in mine own merit:
I rest upon His faithful Word
To them of contrite spirit.
That He is merciful and just,
Here is my comfort and my trust.
His help I wait with patience.

Martin Luther

THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W Hartzler, Maynard Shelly, David Schroeder.

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Conference Notes

Rev. W. F. Unruh, member of the Committee on Evangelism of the Conference, and Missionary Esther Patkau, will be the speakers at mission meetings in Canadian Bible schools and churches, from Manitoba to British Columbia, February 19 to March 25. In Altona, Manitoba. Missionary Marie Duerksen will also speak.

Board of Missions

Marie J. Regier, missionary in Formosa, reports having attended a funeral of a Taiwanese Christian, ". . . but what impressed itself upon me primarily was the devotional atmosphere at the church service and this Christian group marching six or seven abreast singing a song of victory. It reminded me of the stories one reads of the early Christians."

Henry P. Epp, pastor of the Waterloo, Ontario, United Mennonite Church has been appointed to serve as representative to South America for the Board of Missions and the Board of Christian Service. Rev. Epp will leave for South America in March or April.

The missionaries to the migrants at Eloy, Arizona, began a special Sunday evening program for young people recently. Migrant young people have shown considerable interest in this, although the attendance is still fluctuating. Missionaries at Eloy are Rev. and Mrs. Glen Habegger, Rebecca Nickel, and Elsie Heppner.

Henry H. Epp, pastor of the Mennonite Fellowship in Asuncion, Paraguay, for the past three years has been appointed to serve as instructor in the Spanish-German Seminary to open in Montevideo, Uruguay, in April, by joint action of the (Old) Mennonite and General Conference Mennonite churches. The other General Conference staff member is LaVerne Rutschman, former missionary in Colombia. Epp and Rutschman will teach in the German and Spanish languages, respectively.

New pastor in Asuncion will be Henry Dueck, County Line, B. C., instructor at Bethel Bible Institute, Abbotsford, B. C. Rev. Dueck has also taught Bible school at St. Catharines, Ontario, and served as pastor assistant in the First Mennonite Church, Newton, Kan. The Duecks will fly to Asuncion in April, it is expected.

The Women's Missionary Society of the First Mennonite Church, Berne, Indiana, observed its 69th anniversary in a special Sunday evening program, February 12. Wilhelmina Kuyf, administrative assistant in the mission board office, was scheduled to be the guest speaker.

Board of Education and Publication

God Speaks to Me is a new book of junior lessons for children's Sunday evening or weekday classes. Edited by Joanna S. Andres, with contributions from Amelia Mueller, Dorothy K. Krehbiel, Winifred S. Waltner, and Martha A. Miller, this 190-page book provides teachers with study and activity material for twenty lessons on the Bible, prayer, art, and hymns. Other program books previously published have been **Through the Year, We Would See Jesus, Adventures for Christ in Colombia,** and **Light Comes to the Congo.**

Persons who will write the curriculum for the General Conference's new series of graded lessons for children are now in the process of writing sample lessons as a part of their preparation for the actual production of this Sunday school series which will begin next fall. Following this trial period, writers and editors will gather for an orientation session which will be held on the Bethel College campus June 18-28.

Board of Christian Service

General Conference Summer Service Opportunities folder came off the press recently. The folder lists at least 16 opportunities in the American Indian Mission, City Missions, Foreign Missions, Mental Hospitals, Mountain Missions, Retreat Ground Units, and Homes and Institutions. As many as 113 volunteers are needed. For further information address the director of General Conference Voluntary Service, Leola Schultz, 4614 Woodlawn, Chicago 15, Illinois.

A Leadership Conference for Mennonite Men of the Western District will be held at Lehigh, February 18 and 19. Resource and discussion leaders will be Elmer Ediger, J. Winfield Fretz, Marvin Ewert, Menno Schrag, R. E. Mohler, and B. Bargen.

The Mennonite Association of Homes and Hospitals held its annual meeting in St. Louis, Missouri, February 8-10, in conjunction with a meeting at which eleven other Protestant Associations were represented. Of the 70 Mennonites attending, sixteen were from the General Conference. H. J. Andres, administrator of the Bethel Deaconess Hospital, was elected president of the association for the forthcoming year

Of Things to Come

March 11—Christian Discipleship Conf., Bethel College Memorial Hall, afternoon and evening.
March 17—W. D. Study Conference on Mennonite Secondary Education, Memorial Hall, Bethel College.
March 30—Good Friday
April 1—Easter
April 8—Mennonite Men's Chorus Festival, Memorial Hall, N. Newton
April 12—Western District Council of Committees, 9 a.m. First Church, Halstead, Kansas
April 27-29—Joint Inspirational Conference, Berne, Indiana
June 7-11—Northern District Conference
June 13-17—Pacific District Conference, Downey, California.
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Kan.

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

A LENTEN THOUGHT

If you openly admit by your own mouth that Jesus Christ is the Lord, and if you believe in your own heart that God raised Him from the dead, you will be saved. For it is believing in the heart that makes a man righteous before God, and it is stating his belief by his own mouth that confirms his salvation. And the Scripture says: "Whosoever believes in Him shall not be disappointed." And that "whosoever" means anyone, without distinction between Jew and Greek. For all have the same Lord, Whose boundless resources are available to all who turn to Him in faith. For: "Whosoever shall call upon the name of the Lord shall be saved." (Romans 10:9-13. Phillips translation)

HIS KINGDOM AND HIS WILL

In the Lord's Prayer we first direct our attention to Our Father, the King. It is but logical that we next voice our concern about His kingdom as we pray "Thy kingdom come," the shortest of the petitions. It is startling to note how many millions of times this petition has gone up since Jesus' day and yet how far from fulfillment it is today. Might it be we have prayed as a book title suggests, "Thy Kingdom come—but not now?"

To really pray that His kingdom—His rule and way of life—actually come is to place loyalty to that kingdom first and foremost. The kingdom idea is so vast, so inclusive, so profound, and yet so practical, and when we really pray for its coming we are saying more than we know.

The place to start with this petition is the sincere desire that the kingdom may actually come in our individual lives. We must hunger and thirst after the righteousness of the kingdom before we will be filled. It is at once a prayer and a program. When we really mean it when we pray "Thy kingdom come," then all other kings we have allowed a place in our lives must go toppling off the throne of the heart and the Father reign supreme. How this would revolutionize our lives!

But we are also concerned that His kingdom may come into our church and community; to groups of people who will "seek first the kingdom of God." This would be a community in which Jesus would feel at home and not be embarrassed by what is taking place.

But the prayer reaches out to the ends of the earth. We long for His kingdom to come everywhere around the world. This has been the great driving motive of religion. His kingdom comes as individuals and communities and nations turn to Him and allow Him to rule supreme.

But if His kingdom is to come then His will must be done. Our next petition is to that effect; we want only His will in our lives and in the world. Some would consider this as the high point of the prayer. If we really mean it as we pray, it may profoundly alter and shape our whole life. It is at once a petition of the resignation, of consecration, and of determination.

As a prayer of resignation it implies that we surrender all to Him. We give up our selfish wills; we empty ourselves that we may be filled by Him. It is a shifting of centers. All life now clusters about God and His kingdom and will. Like Saul at his conversion we stop "kicking against the pricks" and humbly ask, "Lord, what wilt Thou have me do?"

But it is more than resignation; it is also a prayer of consecration. We not only give up, but enter actively into His will and wish as we consecrate all we have and are to Him and His cause. We must make our wills one with His will and consecrate ourselves wholly to that purpose.

It is also a petition of action. It says, in effect, "Thy Will be done and count on me in the doing of it." It is saying, "Here am I, send me." It is standing up to be counted in His great cause and throwing our all into the doing of His will in the service of His kingdom.

To really pray the Lord's prayer means that His kingdom and will have first place in our lives, as we seek to have His will released through us.

TO ESCAPE OR TO EXCEL

Life is not a constant path of roses for anyone. Along with the beautiful and lovely there are the reverses and hardships that, sooner or later, come to all. There are unexpected disappointments, tragedies, and failures, as well as joy and triumph and achievement.

When the unpleasant circumstances meet us there is the tendency to try to escape them. Sometimes we do so by trying to ignore them, or to retreat from them. But they cannot be wholly escaped. We may try to flee them but at the turn of the road they meet us again in all their stark reality. There must be some better way to face them and triumph over them.

No, we cannot escape the difficult and unpleasant, but as Christians we may excel them. We may rise above them by using those very difficulties to bring forth in us greater spiritual depths and power. As an eagle may face a storm and so set its wings that the very storm forces it higher until out of reach of the storm, so we may set our souls and use the difficulties to excel rather than to escape. So "all things" may be made to work for our spiritual good when our God supplies our every need to meet every situation.

Refugees in East Indonesia

ROBERT MILLER

Indonesia celebrated the tenth anniversary of its independence in August of last year. For ten years Indonesia has been free from the Dutch, but she is not yet free from civil war and internal strife. During these ten years there have been uprisings in many parts of this island nation and at present there is civil war in at least three places. There is strife in Atjeh territory of North Sumatra, there are rebel groups in West Java near the capital Djakarta, but perhaps the greatest trouble is on the island of Celebes in East Indonesia.

Celebes is a four-pronged island lying east of Borneo. It is a mountainous island, rich in fish, copra, asphalt, spices, and coffee. Its northern part of Menado is the oldest center of Christianity in Indonesia. In this northern part of Celebes is the large Minahassa Christian Church with several hundred thousand members. In south Celebes, on a wide plateau above the sea, is located the large Teradja Church. These Teradja Christians find themselves in the center of the civil strife of Celebes.

Civil War

In 1946 East Indonesia was still under Dutch control. The Indonesian leader of the opposition against the Dutch was a man named Kahar Muzakkar. After the Dutch surrendered, Muzakkar expected to be appointed commander of the East Indonesian army. But Djakarta appointed another man for the job. Kahar Muzakkar, apparently overcome with anger and jealousy, took some of his troops and went off into the mountains. Since that time he has opposed the government and led a reign of terror throughout South Celebes.

This rebel group seems to have mixed motives. There are fanatic Moslems among them who oppose the government and the Christians and would set up a Moslem state. There are those, like the leader himself, who are jealous of being refused admittance into the army or some other government position. There are those who are simply out to plunder and rob for personal gain. But whatever the motives of these men their influence is tragic. These relatively few rebels have crippled the whole southern half of the island, done serious harm to the economy, driven thousands of people from their homes and land, and have kidnapped and killed at random.

The fighting and plundering has been centered in the area of the port town Palopo. There are several battalions of soldiers in Palopo and the surrounding area. They are able to give good protection to the towns so that it is safe to live in town. But the army is able to do very little about the insecurity outside the towns. This is made difficult by the fact that this is mountainous country. The role of the army is defensive and the bandits are free to wander about at will.

The Refugees

According to government statistics there are about 93,000 refugees in this Palopo area. The majority of these people are Christians. But it would be wrong to say that this is simply a Moslem rebellion against Christians. There has been direct Moslem persecution of Christian leaders but there are also Moslem refugees. The motives of the rebels are too mixed to say that it is simply Moslem against Christian. These refugees have been forced to leave their homes and land because their homes have been burned and often their crops destroyed. They do not return to their land because it is still unsafe. Some have tried to return and rebuild their homes only to have their houses burned a second time.

These refugees crowd into Palopo and the other towns of that area and live wherever they can find a place. In the center of Palopo, near the square on a low place of ground, there is a camp or village made up of about 400 refugees. Their houses are poorly built bamboo structures, damp and dark. There are fifteen to twenty people living in one house. There are usually only two or three beds so many people must sleep on the dirt floor. Some of the refugees eat rice, but there are many who cannot get rice and who eat a sort of broth made from corn. In this particular camp the sanitation problem is quite serious. The water supply is poor and there is bad drainage. As a result many people are sick with malnutrition, malaria, and dysentery. The doctor found several people who were seriously ill but he

Refugee mother and child about three year's old.

could not take them to the hospital as it was already overcrowded.

Some of these people were forced from their land as early as 1951, and almost all of them have been refugees for at least a year. A very few of them are able to find rather good jobs as teachers, but most of these refugees have no work at all or only very temporary jobs. They are dependent on outside help for a living. They receive some rice from the government but only at intervals and cannot depend on it regularly. The lack of good food in the towns is shown by the following incident. A few months ago the army brought 500 persons from their land in terrorist area to the safety of the town of Masamba. When they came to Masamba they were in good health and normal weight. Only two months later they were all very thin.

What the Refugees Need

The refugees in these camps need help. In the first place they need food. They need their staple foods of rice and peas, but they also need nourishing food such as meat and milk. Many are sick and need medicines such as vitamin pills, quinine, antibiotics, liver-preparations, penicillin, and bandages. At first it seemed that the government health department could supply enough medicines. But now it is clear that they are short on supplies and cannot supply the need. Some sickness is simply malnutrition from lack of good food, but there are many other diseases among the refugees such as malaria and dysentery. There is a need for clothing of all kinds as many of the refugees have only very poor clothing and clothing is necessary for warmth.

There is at least one camp and perhaps several others where living conditions are very poor partly because of bad location, low ground, lack of planning, or poor sanitation system. Perhaps the village could be moved to a more healthy area or steps be taken to improve living conditions. This would require a considerable outlay of funds.

There is another need of the Christian people there. They need spiritual encouragement and strengthening. There are instances where Christians have been forced to renounce their faith and follow Islam. When the threat was gone these people again followed the ways of Christian life and worship, but not without great heaviness of heart. One missionary told me these people had asked him if he thought God would forgive them for such a renunciation of faith or if He might forgive them a second or a third time. Their problem is not easy.

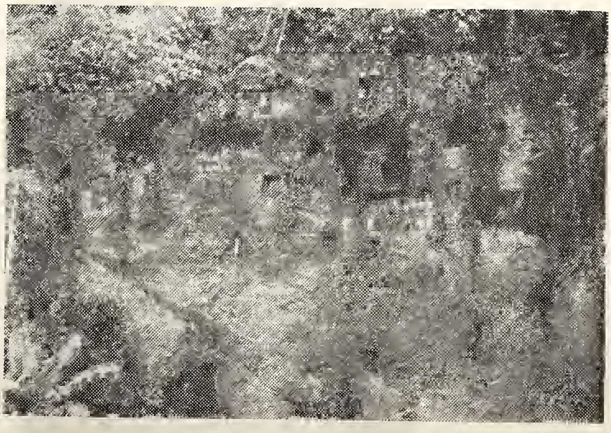
What Is Being Done?

In an effort to meet this need MCC is working with the Church World Service and the relief committee of the Indonesian Council of Churches. In Makassar, the capital of Celebes, there has been formed a local relief committee to handle the actual administration of the work in Celebes. Up in Palopo, the central town of the refugee area, are two men to supervise the distribution of food, clothing, and medicine. The one man is a Dutch missionary doctor with long experience in that area and the other is an Indonesian Christian, trained for government service and an able administrator. Thus the administration of the program seems in good hands.

In June MCC sent a first shipment of about 100 bales of clothing, yardage material, and bandages to Celebes. That shipment has already reached Makassar and Palopo. MCC has also sent 120 cases of canned beef and chicken. Church World Service has sent a carload of U.S. surplus skim milk powder for Celebes. The plan is to open about thirty milk kitchens throughout the refugee area. CWS is also giving money for the purchase of medicines of Palopo. MCC is arranging the purchase of this medicine and will ship it to Celebes.

Thus another program of relief has begun for a people in suffering and need. We hope that this effort and these gifts may help to alleviate the suffering and bring men to know something of the love of Christ. We do wonder what is the solution to the cause of the whole problem. A relatively few rebels roam the mountains and cause sorrow and suffering to thousands. The army cannot find them to fight them. And if they could fight them would that solve the problem? How is a rebel changed into a good citizen? What is the Christian answer? We pray that God in His wisdom and power will work out the answer to this sad situation.

Refugee camp in middle of town of Palopo, center of terrorist area.



Caves in the cliff where heathen people bury their dead, with statues of the dead in front of the tomb.

Two Theories of Christian Education

R. C. KAUFFMAN*

Judging by the popular and scientific references to the state of our American youth, no educational task is more urgent today than that of character education. Obviously we are aware of the problem. Why, then, isn't more done about it? Mainly, I believe, because we don't know how. Or, to be more exact, because we are caught midair between two theories of character education that are of an almost opposite nature. Our action is thus paralyzed at the start and what efforts we do make are tentative, feeble, and confused.

These two theories of character education I shall call the Dionysian and the Apollonian, borrowing terms from Nietzsche. On the basis of his studies of Greek tragedy, Nietzsche used these terms to denote two styles of life. The Dionysian way, he said, represents the freeing of unmeasured instinct, nature unbridled, drunkenness in its sublimest sense. Apollo, on the other hand, "governs the beauteous illusion of the inner world of fantasy." He represents measure, number, limitation, and the mastery of everything savage and untamed. It is a distinction that really goes back to the days of the Epicureans and the Stoics of ancient Greece.

The Dionysian theory of character education is in conformity with present-day psychology. It assumes that there is no such thing as "will" or "will power." What we mistakenly identify as such is simply our drives in action, particularly as these come into conflict with one another or with some other obstacle to their immediate satisfaction. If a mother rat crosses an electrified grill to get to her young, we do not speak of will power; we speak of a maternal drive. When a student stays at home to study on a Friday night instead of going to the show, he does so because, much as he may wish to see the show, he wishes to study—or not *not* to study—even more. If a Japanese soldier commits harikari he does a difficult thing, but less difficult than facing the rest of his life here and hereafter in a state of dishonor. A whole tradition of training has gone into the making of this "decision." In other words, whatever we do is ultimately reducible to drives—inherited and acquired—and their relative valences. Those alternatives which, in terms of nature and past experience, promise the greatest ultimate satisfaction of motives are the ones that will be pursued. To say that "will power" swung the balance is therefore only to say that satisfactions were pitted against each other in such a way as to make the "choice" a difficult one.

Pursuing this line of thought, character education consists in establishing the proper conditionings, rewarding those responses that we want to have established and punishing those that we want to have eliminated. It consists in making sure (1) that good behavior results in satisfying consequences and bad behavior in unsatisfying consequences, and (2) that the individual perceives the relationship between his behavior and its consequences. To the extent that this is accomplished, good character will automatically follow. Not that the individual will always be able to do just what he wants (life sometimes imposes alternatives, none of which are wholly desirable), but he will always be able to do what he wants *most* under the circumstances—and it will be good. In short, good character education consists in teaching the individual to please to do right, so that he can do as he pleases. For an act to be truly virtuous, it must be spontaneous. "The Lord loveth a *cheerful* giver."

To the Apollonian theory, on the other hand, the assumption of "will" or "will power" is basic. Character education from this point of view consists in nothing more or less than the persistent exercise of this special faculty. This is accomplished not so much by making good behavior pleasurable or satisfying as it is by making it obligatory. Indeed, it is only in the face of the difficult and naturally unattractive that the will has an opportunity to assert itself. The very fact that something is pleasurable or inherently satisfying is sufficient to deprive it of its character-building qualities. To be truly virtuous, an act must go "against the grain." It is the philosophy of Kant's Categorical Imperative: Nothing is good save the good will; nothing can be called virtuous except it be done out of a sense of duty. It is the philosophy of William James, who said: "Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic and heroic in little unnecessary points, do every day or two something for no other reason than that you would rather not do it, and so, when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test."

For those of this persuasion, any attempt to explain the morbid heroism of the Japanese soldier in terms of relative satisfactions would seem superficial indeed. Instead, they would point to the countless hardships, sacrifices, inconveniences—the many "little gratuitous exercises"—that had as a matter of fact gone into the development of this character feat. It is these things and not "pleasurable consequences," they would tell us, that constitute the stuff out of which character is made. And it is precisely these things, they would add, that are lacking in our modern push-button, plush lined age.

These, then, are the two theories of character education—and they are miles apart. Meanwhile psychology fiddles—with precise measurements of reaction time and the learning speed of rats—while Rome burns. —From the Dean's Weekly Letter

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*Dean, Bethel College

Bookmarks

Menno Simons

THE COMPLETE WRITINGS OF MENNO SIMONS, c. 1496-1561. *Translated from the Dutch by L. Verduin and edited by J. C. Wenger, with a biography by H. S. Bender; Herald Press,* 1955, 1092 *pp.* $8.75.

The English and the German editions of *The Complete Writings of Menno Simons* have not been available for some time. The last German edition appeared in 1926 and the English in 1871. The Mennonite Publishing House of Scottdale, Pa., has prepared and published a new edition of *The Complete Writings of Menno Simons* which has just come off the press. Much effort, and financial outlay were necessary to accomplish this gigantic task. L. Verduin translated the writing from the Dutch into the English revising the former translation where it proved to be inaccurate. John C. Wenger and Beulah Stauffer Hostetler were responsible for editorial work and styling. The writings have been arranged in a chronological manner and each is preceded by a brief and helpful introduction by J. C. Wenger. The biography of Menno by H. S. Bender and the index to the writings are also helpful aids. A number of writings formerly not published in English were added. The paper and the print are of good quality. The book is, in spite of its 1092 pages, a slender, usable volume.

Every person interested in the religious thinking and work of Menno, after whom the Mennonites are named, is now in a unique position to read what Menno wrote as a result of his conversion from Catholicism to a biblical faith. Some of the writings

(Continued on page 152)

Film Review

GOD OF CREATION, 16 *mm., sound, color,* 37 *minutes, Moody Bible Institute,* 820 *N. LaSalle St., Chicago* 10, *Illinois, rental* $12.50.

This is one of the nature films produced by Moody Bible Institute. It shows the greatness of God through the tremendous distances of the sun, stars, and planets; through some of the smallest living organisms, particularly the paramecia; and through some flowers. One of the most interesting parts of the film is a close-up of a caterpillar changing to a chrysalis and to a butterfly. The film ends with a brief evangelistic appeal revealing that the greatest miracle of all is God's love for us through Christ.

We have reviewed one of the Moody Science series previously in *The Mennonite,* "The Prior Claim." "God of Creation" is well done both in its presentation of science and also its interpretation of God who works through creation to reveal His love to us. This film could be used with a general church audience.

Flashes of Thought

Under the Knife

Walter Gering

Why do they make such a difference? Why not treat them all alike? That would make it much simpler for the man in the field and everyone else. Yet there is no denying the fact that a difference is made. Drive past any field in the early spring season and you will see the difference.

I was intensely interested in this pruning process. As we walked through the orchard and out into the vineyard I was fascinated by the running account given by my friend. He had a love for the trees and vines; that was clearly evident. And with warm enthusiasm he told of the manner in which the different trees and vines were pruned.

Here was a tree which had been pruned in the shape of a basket. The inner branches had been eliminated and the outer branches thinned out. This was to allow plenty of air and sunshine to do its work upon the fruit which would soon appear.

Nearby was a tall tree, towering high above all the rest. It was plainly evident that little pruning had been done. Its branches were full and thickly studded upon the center trunk. With the coming of the green leaves it would be a massive sight to behold. It certainly was a sharp contrast to the first.

On the side were those long rows of what appeared to be nothing more than shaggy tree stumps, cut off a few feet from the ground. In reality, they were the stalks of the grapevines cut back until it appeared that all but the stump had been cut off. Just one or two long slender shoots were spared such drastic operations. There seemed to be no equality in this process of using the knife. Why?

Then I learned the lesson. The nature of the pruning process is determined by the type of fruit expected. The nut tree, the peach tree, the grape vine—each is in a category by itself. The use of the knife is determined by the nature of the fruit; what is good for one kind would be fatal to the next.

How true to life! The Father is the husbandman; He prunes the branches according to the fruit desired. No two vines are alike; each receives its own individual treatment. He prunes according to His plan for the ingathering of fruit. As He prunes, cutting away the unnecessary timber, the fruit is assured.

True Christians use neither worldly sword nor engage in war, since among them taking human life has ceased entirely, for we are no longer under the Old Covenant. . . The gospel and those who accept it are not to be protected with the sword, neither should they thus protect themselves.

Conrad Grebel, 1524

The Finger of God

JOHN THIESSEN*

Most Christians believe in divine guidance. As a Christian Church we also believe in it. As a Conference we believe in it. We believe the hand of God was directing a few small congregations in 1860 to form a conference called "The General Conference of Mennonites" which, in obedience to Christ's command, had mission work for its central purpose. Our Heavenly Father honored that purpose and pointed fields of activity.

The first such field was evangelization in the local churches. This was called the traveling ministry or "reisepredigt arbeit." Some outstanding traveling ministers through the decades have been Rev. Daniel Hoch, Rev. Daniel Hege, Rev. J. B. Baer, Rev. Benjamin Ewert, Rev. J. J. Esau, and many others.

Physical conditions have often called attention to spiritual needs. In our Mennonite history there have almost always been refugees and new settlers. These refugees were usually in material need; and, because of constant shifting, they were often in spiritual need too. God's finger pointed not only to refugees who were our own Mennonite people, but also to people of other persuasions. When we think of the immigrations in the 1870's and again in the 20th century to Canada or South America, we see how our God pointed us to real tasks. "I was a stranger and ye took me in," Matthew 25:35.

Our Lord is interested in all of mankind, and He directed us to a people who had not heard of salvation in Christ Jesus, the American Indians. This was the first so-called "Heidenmission" in our General Conference history and was started among the Arapahoe Indians in 1880. When the Arapahoe people moved from Darlington to the Cantonment area in Oklahoma, our missionaries moved along. There they saw the finger of God pointing to the Cheyenne Indians in that neighborhood.

From this time on our Heavenly Father's finger has pointed us with amazing rapidity from one field to the next, encircling the globe. Our Cheyenne Indian people told our missionaries about their cousins in Montana. This news alerted us to see the finger of God pointing to that northern state.

Having thus become interested in American Indian people for Christ's sake, we were soon pointed to the Hopi Indians in Arizona. In all these American Indian fields, our Conference has been cheered by the fruits of the fields and by the fine Christian testimonies of many converts.

We are all so often busy about our own matters, that we get the feeling we are doing enough. But our Lord does not think we are doing enough. Toward the close of the 19th century our whole Conference was stirred by news of a grievous famine in India. Later we saw God's finger pointing across the oceans. At first we sent only material relief to India to feed the hungry. But soon we understood our Heavenly Father's deeper purpose in directing us to India. We were also to bring India the bread of life. We sent the first missionaries to India in 1900 and we have been there ever since.

Many of our people thought that was enough outreach for our numerically small Conference. God did not agree with that opinion. He pointed us to China's millions. In a field in southern Hopei province some two million people were without the light of Christ. Because the love of Christ constrained us, we followed the path the finger of God pointed out to us. We entered China, and several thousand souls responded to the love of God expressed in our crucified Savior.

The finger of God also pointed to cities in America. City mission work was started in such cities as Los Angeles, Portland, Hutchinson, Wichita, Chicago, Winnipeg, Vancouver, and other cities in which we now have vigorous congregations. Homes for working girls in our large cities were established to help these girls remain true to Christ and His Church.

Just as the finger pointed to our home land, that same finger of God pointed to our own brethren in Mexico. Among them real need arose. Of their own free will they had left their old moorings in Canada, and many felt themselves also spiritually uprooted. It is clearly God's directive to help them where we can.

The outreach was not yet ended. African millions called, "Come over and help us." So to the Belgian Congo we went, joining already active Mennonite groups of the Congo Inland Mission. This outreach has proved the most fruitful, spiritually speaking, of all our mission fields. Thousands in the Congo have already turned to Christ, and thousands more are genuine seekers.

At the same time, a very difficult field was pointed out to us. It was Colombia in South America, a Catholic country. Human reason would have feared to go into such a difficult land, where Christ is named but His power of salvation denied. Yet the voice from heaven said, "Fear not, I am with thee." The brave Christian souls in Colombia are an inspiration to our Christians around the globe.

As the finger of God pointed us to our own brothers, He pointed us to the Jews and then to the Negroes in the United States and finally to the migrants. All are sheep of various folds whom Jesus would bring into His fold.

Yet the unwearied finger of God pointed again across the ocean to Japan and Formosa. These are new ventures, entered in faith. Already we see the fruit of faithful witnessing. In these countries a goodly number have found salvation in Christ.

Is our Heavenly Father now through with entrusting further outreach to us? We do not know. One thing seems very sure, that His finger points to greater intensification of the work among the six million people in our combined mission field. The uplifted finger of God is still before us and says, "Behold the fields . . . therefore pray the Lord of the harvest to send laborers into his harvest field." May we all see that finger.

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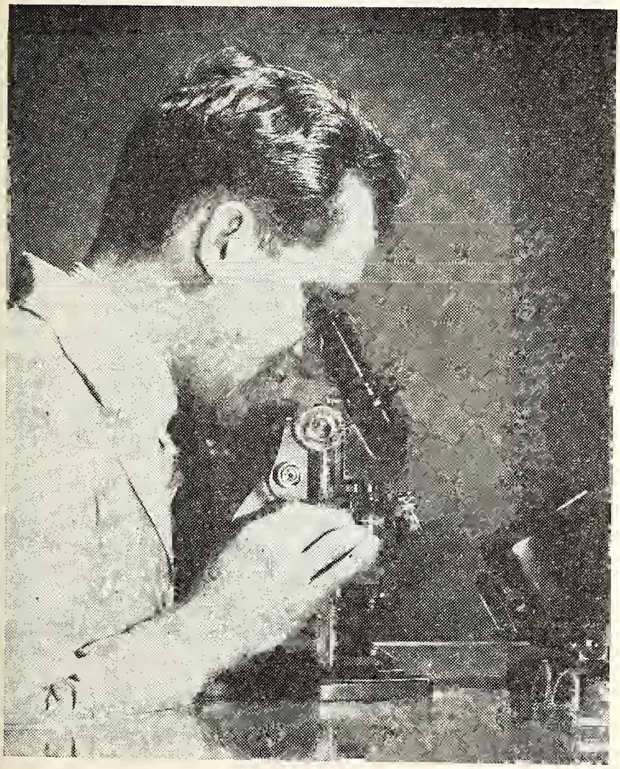
*Executive Secretary, Board of Missions

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas



Summer Service Opportunities

looking for something?

Looking for a golden summer? Looking for a way to serve during the vacation months? Looking for a way to test your choice for a life vocation?

Then check the directory of opportunities for summer service given below? You may find just what you're looking for, or you may find the job that's looking for you. One hundred people are needed for the mission outreach of the General Conference during the summer of 1956.

Folders and application blanks have been distributed to each congregation. If there aren't enough to go around, write to Leola Schultz, Director, General Conference Voluntary Service, 4614 Woodlawn Avenue, Chicago 15, Illinois. Write to the same place when making your application, too.

AMERICAN INDIAN MISSION

Volunteers teach summer Bible school, do home visitation, serve as cooks, painters, plumbers, farmers, camp leaders, and counselors. Living with missionaries and sharing all that mission life holds is one of the significant features of this work. Supported by Home Missions Section. **Arizona.** Beginning June 1 for 6 or more weeks; 6 or more people needed. **Montana.** Beginning May 28 for 6 or more weeks, 2 Bible school teachers needed; June 1 for 6-8 weeks, 4 Bible school teachers, general helpers to do repair work, interior housework, gardening, Sunday school, and young people's work, are needed. **Oklahoma.** Beginning June 11-29, 8 Bible school teachers and retreat leaders needed.

CITY MISSIONS

Chicago, Illinois. Unit works in the three General Conference churches—Woodlawn, Grace, and First Mennonite—serving as summer Bible school teachers, assisting in the camping, crafts, and recreational programs carried on by each church. Some home visitation is done. Two-day orientation is held for workers before unit work begins. Supported by Home Missions Section. Begins June 22 for 6 weeks; 12-15 people needed.

Topeka, Kansas. Volunteers will work at air base and with Negro churches of the city, teaching summer Bible school, conducting religious surveys, directing recreation. Sponsored by the Western District Youth Organization and Home Missions Committee. Begins June 1 for 4 weeks; 4 people needed.

Fresno, California. New suburban church community with good Mennonite mission potential. Need assistance on vacation Bible school, organized recreation, and community service. June 18 to July 6 or longer; 2 to 4 people (men, women, couples) needed.

Warden, Washington. This community in the Col-

(Continued on next page)

umbia Basin irrigation development is gradually becoming a Mennonite settlement. The Menno Church not far away and the Pacific District Evangelization Committee have already made initial plans for a church mission in the town of Warden. Volunteers are needed to survey, visit, and conduct a summer Bible school. June 10 to 30; 4 people (men, girls or couples) needed.

Sweet Home, Oregon. In the foothills amid many lumber camps is this work of our Mennonite mission church supported by the Pacific District. Workers are needed to expand the home and community contacts and to conduct a summer Bible school. June 10 to 30 (approximate); 2 workers needed.

FOREIGN MISSIONS

Colombia, South America. Unit will assist in work at our mission home for children of leprous parents. Construction work, farming, clearing land for gardening, teaching English, recreation, sewing, and assisting in spiritual ministry make up the work. A real insight into the nature of foreign missions. Travel by air from Miami to Bogota. Maintenance by Foreign Missions Section. June 1 to August 31; for 2 women, 2 men; minimum age 20 years. Expenses include round trip plane ticket from Miami to Bogota of about $240, plus travel to Miami, plus other personal expenses in Colombia.

MENTAL HOSPITAL

North Battleford, Saskatchewan. Volunteers will serve as attendants making beds, bathing patients, feeding, and otherwise caring for mentally ill. A real opportunity to witness to the way of love and to receive experience in this needy field. Begins May 1 for 16 weeks; about 15 people needed. Regular attendant's wages minus unit fee of $25 for the summer period.

MOUNTAIN MISSIONS

Paint Rock, North Carolina. Volunteers will assist with work on the mission station, do construction work and teach summer Bible school. Sponsored by the Board of Missions. June 13 to July 2; 5 men and women needed.

RETREAT GROUND UNIT

Volunteers will serve on camp staff as cooks, maintenance workers, recreational leaders, crafts instructors, water front supervisors, cabin counselors, and in other ways help provide facilities for retreat programs. Supported by the District Committees. **Camp Friedenswald.** The camp is located near Cassopolis and Union, Michigan. June 10 to August 31 (counselors: July 1 to August 1); 10 men and 10 women needed. **Camp Mennoscah.** The camp is located near Murdock, Kansas. July 2 to August 26; 4-6 men and women needed. Special feature: Unit begins with a week of Camping Class held at the camp with Ozzie Goering as instructor; college credit may be extended if desired.

DELINQUENTS

Manitoba Home for Girls. Volunteers work with the girls in the Manitoba Home for Girls located in Winnipeg, Manitoba, giving recreational assistance and helping with general maintenance of the Home; work together with trained social workers. Beginning about the middle of June for 6 weeks, 2 or more women; minimum age, 20 years.

MENNONITE YOUTH FARM

Rosthern, Saskatchewan. The Saskatchewan young people have established an invalid home, home for mentally ill, and two children's homes on a farm near Rosthern, Saskatchewan. Unit will help care for patients, assist in construction work, farming, cooking, gardening. Opportunities to participate in retreats held on the farm and to go to other areas in Saskatchewan to teach Bible school. Supported by Saskatchewan Mennonite Youth Organization. June 1 to August 31, 8-10 people needed.

HOME FOR AGED

Meadows Mennonite Home. In the Mennonite community of Meadows, Illinois, is this Christian haven for the senior members of our churches. Volunteer workers can show the appreciation and continued love we have for them. Work will involve activities, cooking, carpentry and general farm assistance. Dates are flexible, preferably at least eight weeks beginning early June; 4 people (men, women, or couples) needed.

General Information

Volunteers are to be 18 years old or more except for Colombia and the Manitoba Home for Girls where they must be at least 20. Young married couples and others are encouraged to volunteer. If you cannot remain on the project for the entire term, volunteer for the length of time you can serve.

Workers receive a weekly allowance of $5 except in the mental hospital unit where a salary is paid and in Colombia where travel scholarships of $50-$100 are available. Maintenance is provided on the field of service by the sponsoring agency. Local churches are urged to help the volunteer with traveling expenses.

For further information write to: Leola Schultz, Director, General Conference Voluntary Service, 4614 Woodlawn Avenue, Chicago 15, Illinois.

Standards of Service. Volunteers should be:

Sincere Christians desiring to devote a period of time to special service for Christ under the VS program;

Willing to serve in any project, doing any task, even the most menial, with cheerfulness remembering they are serving "in the name of Christ";

Interested in growing spiritually and helping others to become Christians and to grow in the way of love as taught by Christ Jesus;

In good standing with their local church and worthy representatives of them;

Willing to respect the convictions of others and able to avoid practices and attitudes that would offend others; and

Emotionally and physically able to do a full day's work.

FIRST CLASS MAIL

More Big Problems

I enjoyed the article in the January issue and also the one in February ("The Big Problem" and "A Date With a Future"). Many of my questions have been answered, and they seemed so hard to ask anyone about. I'm sure glad these things are being published.

A few problems that I haven't found the answer to are listed below. It may be possible to print them up into a story, but if not (which I don't care if they are or not) could you answer them for me? (1) What is really the best age to go out on dates? (2) What should a girl or boy do if when in high school, the rest go to a Junior or Senior Prom? (3) Would it be wrong to go to a Prom? (4) Is it proper to go to a party when you know there might or will be dances?

Many people (older than our parents) look down on dating and bringing your friend to church with you. I imagine you would feel rather odd.
Lansdale, Pennsylvania June Schwager

These are some real problems. We would like to hear from some of our other readers on these questions. What is your counsel? Address your correspondence to Youth Editor, 722 Main Street, Newton, Kansas. Editor.

Prayer and Purpose

In regard to "The Big Problem" as we find it in *The Mennonite* of January 17 the advice given "Always pray before you go on a date" is certainly to be recommended. Also the "Friendship Prayer" as we find it in the next issue has a sincere wish.

To live a life as we wish to have lived when we are old, we must have Christ as our Savior and guide through life. I think the problem or trouble is that too often Christ is left out on the dates. Too often dates are started at a too young age without planning, sometimes ending in shame and sin. Dates should never be started just for fun to date a while, then break up without a good reason, to date with another partner, sometimes even breaking up another couple. Go in prayer asking God to show you to whom to go before you go.

I also would want to recommend to have dates in the home, as we too have had them there, and can look back having had a blessed time visiting together. There is no reason to be out way into the night for a date not knowing how to spend the time, not giving the body the night rest so as to be rested in the morning. I too think those dark roadside parking places are no place to go to and I certainly would not want to recommend those roller skating rinks and such places to go to. They can lead to unclean thoughts and into a sinful life. We are living in a modern age with many temptations around therefore we are to watch and pray, having uplifting thoughts to exchange.

Let us take the Word of God as our guide where to go, what to do, and what to say, as we find it in Ephesians 4:29, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."
Buhler, Kansas A.K.

Calendar Appreciation

I want you to know that I deeply appreciate the *Prayer Calendar.*
Clinton, Oklahoma Deane Hines

TRAINING FOR PSYCHIATRIC AIDES

Wade Jones will train psychiatric aides beginning March 5.

The Mennonite Mental Health Service will now offer pre-service training to new staff members entering service at either Brook Lane Farm, Prairie View Hospital, or Kings View Homes. Wade Jones, R.N., will direct these quarterly orientation courses. They will be held at Reedley, Calif., in conjunction with Kings View Homes.

The first school is scheduled for March 5. Fifteen workers are needed at that time; four nurses, six aides (men and women), three cooks, one dietitian, one farmer, and two patient activity workers.

This centralized pre-service training will set the stage for further on-the-job training at each hospital. It is designed for aides and supplementary personnel entering service at the three hospitals. Incoming nurses and other staff members may also enroll.

Wade Jones has completed one year of conducting in-service training courses at each of the three hospitals. Prior to entering MCC service he instructed aides at Veterans Administration Hospital, Las Animas, Colo.

Young people interested in working with the mentally ill may write to Mental Health Services, Akron, Pa., for further information about admission to this training school.

Our Schools

BETHEL COLLEGE

Faculty members who have recently returned to the campus from trips to the north and west are Dr. W. H. Hohmann who conducted a church music institute at Canadian Mennonite Bible College, Winnipeg; Dr. Erland Waltner who spoke at the First Mennonite Church, Saskatoon, Rosthern Junior College, Canadian Mennonite Bible College and officiated at the ordination of Ralph Weber as elder of the Beatrice Mennonite Church; and Pres. D. C. Wedel who visited churches in the Pacific District area in the interest of Bethel College.

Dr. E. G. Kaufman recently made the dedicatory address at the Cloverleaf consolidated school west of Moundridge. He has completed an 8-hour Christian education course conducted under the auspices of the Newton Ministerial Alliance on "The Bible and Its Use." Mrs. Kaufman has returned to her home from Bethel Deaconess Hospital where she was recently confined for a number of weeks due to a broken hip received in a fall.

Doreen Harms and Dr. E. E. Miller from the MCC office at Akron and Leola Schultz, representing General Conference Voluntary Service projects, spent Wednesday and Thursday, Feb. 15 and 16 on the campus informing students of Voluntary Service opportunities and enrolling applicants for various fields of service.

BLUFFTON COLLEGE

Bluffton College was host to the basketball team of Tabor College, Hillsboro, Kansas, Saturday, February 11. Highlight of the visit was a game between the two teams in Founders' Hall on Saturday evening with a reception following.

Eight Bluffton debaters participated in a debate tournament at Purdue University, Lafayette, Indiana, on February 11. Twenty-six colleges with thirty-one units were represented. Debating the current question: "Resolved that nonagricultural industries in the United States should guarantee their employees an annual wage" Bluffton's four teams made a good showing with 7 wins out of 16 debates.

Two affirmative teams were Charles Glancy and Edmund Leech, and Sam Diller and Reldon Schirch. Comprising the two negative teams were Dick Cripe, and Ken Berkey, and Barbara Hobart and Marion Keeney.

Dr. Robert Kreider, dean, will present a series of four lectures on "The Anabaptists Speak to Our Day" at the Eighth Street Mennonite Church of Goshen, Indiana, February 19, 26, March 4, and 11. These addresses comprise the 1955 Menno Simons Lectures prepared for Bethel College, North Newton, Kansas.

The A Cappella Choir, with Earl Lehman directing, has made tentative plans for a six-state trip in June to tour Indiana, Illinois, Minnesota, South Dakota, Nebraska, and Kansas.

CANADIAN MENNONITE BIBLE COLLEGE

Rev. Groening, minister of the Bethel Mission Mennonite Church, visited in chapel on February 3. He gave a very inspiring message based on 2 Cor. 12:6-9. "God's strength made perfect in weakness."

At a recent Saturday evening prayer meeting, held in the chapel of our former college building, great blessings were received. Rev. H. Wall spoke on "True Greatness." On February 5 the male octet was asked to sing once more in the evening service at the Sargent Mennonite Church, besides singing various numbers several of them, Bill Wiebe and Victor Fast, gave their personal testimonies. Rev. Adrian gave the message on "A New Song."

Student chapel was held Monday, February 6. Wera Janzen, our student from Brazil, spoke on "John, the Apostle of Love."

The male octet has been kept busy. They were asked to record several programs which are being used by the Manitoba Youth Organization on their programs over Station CKY at 7:00 a.m. every Sunday. Rev. Henry Poettcker was the speaker. The first of these programs was on February 5.

We are looking forward to a week of rich spiritual blessings as we commence our Bible Week, with Dr. Erland Waltner as main speaker.

FREEMAN JUNIOR COLLEGE

Three chapel speakers shared their thoughts and insights with us this past week. February 7 President Ronald von Riesen gave his monthly chapel message. He discussed the power of gentleness basing his remarks on the subject "Thy gentleness hath made me great." On February 8 Rev. Russell Mast, pastor of the Salem-Zion Church near Freeman, used 1 Thessalonians 4:11 "Study to be quiet" as his text. He stressed man's need for periods of uninterrupted calm meditation. Such periods of silence will improve man's relation to himself and make him a more productive person. They will improve his relation to God. God wants to communicate with us but unless we are having times of quiet listening we can not hear Him. Such periods of quiet meditation and thinking will also make a difference in man's relation to man, he concluded. Rev. Edward Duerksen from Butterfield, Minnesota, was the final speaker of the week. He centered his talk on Philippians 1:21, "For to me to live is Christ."

On February 21 the Christian Youth Volunteers sponsored "Oiltown, U.S.A." a Billy Graham film at Pioneer Hall. This natural colored picture was filmed during Graham's crusade in Houston, Texas. On February 24 the college presents a talented young Canadian cellist, Reynold Siemens and an equally talented Austrian pianist Anton Kuerti in another Community Series Concert.

Paul Becker, instructor in Industrial Arts, was awarded sweepstake honors in the handicraft division at the Freeman Community Achievement Days. This agricultural program draws entries from a large area including three counties and competition is keen. A walnut drop leaf dining room table was his winning entry for which he was awarded the sweepstake trophy at a banquet which climaxed the three-day event.

(Continued on page 149)

MCC news & notes

KINGSLEY'S SAIL TO INDONESIA

Relief worker Leonard D. Kingsley of Monroe, Ind., will sail Feb. 25 for Indonesia where he will direct agricultural and community development on Timor Island.

He is a member of First Mennonite Church at Berne. He will be accompanied by his wife, the former Velma Emmert, and family.

Timor Island is part of a group known as Lesser Sundra Island. Bro. Kingsley's work will center in livestock development. Raising livestock is the source of livelihood for Timor people, but the herds are inbred and produce far below their potential; they also are underfed.

In this project MCC is co-operating with the National Council of Churches in Indonesia to help the people develop their economic life. This ultimately will affect the Church of Timor, which suddenly became self-supporting at the time of Indonesia's independence.

MCC now is recruiting young men for a PAX unit to assist the Kingsley's.

Brother Kingsley was instructor of vocational agriculture in three Indiana high schools 14 years and also spent some time developing dairy techniques for Kraft Foods Co.

MCC TO CONTINUE IN JORDAN

Brother Orie Miller, executive secretary of MCC, returned Feb. 11 from his visit to units in the Middle East and Europe.

In the Middle East the work centers around the refugees who have been displaced for eight years. Although MCC, along with other American agencies, suffered in the December and early January riots, "We cannot leave these people now," Brother Miller and the unit agree.

The present plan is to move the headquarters from Jericho to Jerusalem. From there the work will continue the medical assistance in the Arab Christian Hospital at Nablus and the boys' orphanage at Hebron; one couple will work among the 34,000 refugees at Irbid; the material aid work at Jericho can be resumed as the tensions ease.

MCC DOCTOR WORKS WITH VIETNAM REFUGEES

The Willard Krabills, MCC doctor in Vietnam, are now working with the "Operation Brotherhood" medical unit at Qui Nhon, an area close to the dividing line between Northern Communist Vietnam and South Vietnam.

This unit of Formosan and Filipino doctors and nurses gives medical aid to the Vietnamese refugees at one of the last places evacuated by the Viet Minh (the communist army in Vietnam).

Besides helping the refugees directly, working with "Operation Brotherhood" will allow the Krabills to gain experience and plan the medical program MCC hopes to begin among the Vietnamese.

Since the Krabills arrived in Vietnam last October, they have been exploring needs and openings for the MCC medical team. There is need, for the ratio of dictors here is about one to 35,000 people. Since these few doctors are concentrated in the cities, the tribes people in the mountain areas are almost without medical care.

PRESIDENT SIGNS NEW DRAFT ORDER

Under an Executive Order signed by the President on February 16 the order of call for men who are subject to the draft has been altered so as to make single men and married men who do not have children and who are between the ages of 19 and 25, inclusive, subject to call before fathers and those who have passed their 26th birthday. In effect, this means that fathers and those over the age of 26 will not likely be called since the number of single men and married men who are not fathers between the ages of 19 and 26 is greater than the number required to keep up the strength of the armed forces at the present rate of call. Under the new regulations the order of call will be as follows:

1. Draft delinquents who have reached age 19, in the order of their dates of birth, the oldest being called first.
2. Volunteers under 26 in the order in which they have volunteered for induction.
3. Non-volunteers who are 19 and under 26 who have children, the oldest being called first.
5. Non-volunteers who have reached age 26, in the order of their birthdays, the youngest being called first.
6. Non-volunteers who have reached 18½ and are under 19, in the order of their birthdays, the oldest being called first.

These new regulations make no change in the classification of fathers and registrants who have passed the age of 26 but are still liable because of having had a deferred classification at some time. However, they are placed so low in the order of call that they will not likely ever be called except in a time of national emergency. Registrants in class 1-O will be subject to call for 1-W service in the same order as those callable for military service.

OUR SCHOOLS

(Continued from page 148)

MENNONITE BIBLICAL SEMINARY

Students gathered Monday evening, Feb. 6, for their regular Monday monthly discussion meeting. Rev. Leland Harder, pastor of the First Mennonite Church, Chicago, spoke to the group on Home Missions. Several new approaches to Home Mission work were discussed. Dr. Pannabecker and Rev. Shelly were also present at the meeting.

The members of the Pastor's Wife class met in the home of Dr. and Mrs. S. F. Pannabecker on Tuesday evening, Feb. 7. The Bethany and Mennonite members of the class met separately in order to receive instruction on the Ladies' Associations of their respective churches. Miss Eldora Rempel spoke on the Congo Inland Mission Women's Auxiliary. Mrs. P. A. Wenger spoke on the projects of the Women's Missionary Association and Mrs. Pannabecker spoke on the work of the Women's Missionary Association.

It is very gratifying to see the attendance at the Wednesday prayer meetings. Some 40 were present this week when Mrs. J. J. Ens led the meeting. "The Meaning of Prayer" was the theme of the meeting.

During the first few weeks of February, Dr. Joe Duerksen stayed at the Mission House while attending a post-graduate course at the Cook County Hospital.

Misses Frieda Claassen and Eldora Rempel went to visit Mrs. Driver over the Feb. 12th weekend. Mr. Driver is away on a visit to the Congo Mission Field. They live at Wauseon, Ohio.

Jottings

—**First Church, Halstead, Kan.:** Our church had five women attend the All-Mennonite meeting in Eden Church in September. While pastor and Mrs. Goering were on vacation, Dr. Joseph J. Duerksen brought the message on Sept. 18. World-wide Communion Sunday was observed. Reports on "The Believers' Church" were given by J. W. Fretz, E. G. Kaufman, and C. Krahn. Some of our members attended the W. D. Sunday School Convention, Oct. 9. Youth of our church attended the W. D. Youth Convention, Oct. 16, in Deer Creek, Okla. Union pot-luck fellowship dinner in First Methodist Church, union mission study followed with classes for every age, five consecutive Sundays, Oct. 16 to No. 23. Pastor and Mrs. Goering, Mr. and Mrs. Marcus Penner, and Mr. and Mrs. Harvey Vogt attended the W. D. Conf. in Beatrice, Neb. All were much pleased to have Rev. Goering elected president of the Conference. Midweek prayer meeting and Bible study is held every Wednesday evening. Children meet at the same time, with classes in basement. The men of the church gave the church a new coat of paint this fall. The mission societies held their annual business meetings prior to annual church meeting on November 14. Union Thanksgiving service was held in the Methodist Church with Rev. Merkel, Presbyterian minister, bringing the message. Harvest Mission Festival was held Nov. 27, with Rev. and Mrs. J. R. Duerksen, missionaries from India, bringing the messages.—Anna V. Lehmann, Corr.

—**Alexanderwohl Church, Goessel, Kan.:** Joseph Goossen, a member of our church, was ordained as missionary elder at Montezuma, Kan., on Dec. 11 by P. A. Wedel. Rev. and Mrs. Goossen plan on going into the mission work under the "Evangelical Union of South America Mission Board." Richard Schmidt, Jr., who has been in PAX service in South America for two years, has returned home. Funeral services for G. B. Kliewer of the Mission Home in Hillsboro, Kan., were held Dec. 13. And also for Mrs. John D. Regier of Moundridge, Kan., were held Dec. 14. The Christmas cantata was presented Dec. 18, "The Childhood of Christ." On Dec. 24 the junior and senior Christmas program was given. Our annual meeting was held Jan. 2. Misses Wanda and Hulda Banman were worshiping with us on Christmas. Wanda is home on furlough from New Tribes Mission Station, an interdenominational mission at San Borja, Bolivia, South America. Hulda will leave for the Congo Inland Mission in spring. Jan. 8, the Hesston College Male Quartet gave a program at the young people's C. E. with Albert Gaeddert as guest speaker. Our prayer week services were held from Jan. 9 to 18.—Corr.

—**Friedensfeld Church, Turpin, Okla.:** The evening of Jan. 27 the Mother Singers of Liberal, Kan., gave a program at the Turpin High School. Our church dismissed to hear this sixty-voice choir. Jan. 22, Mrs. Agnes Becker, Mr. and Mrs. Raymond Becker and Jerry, John T. Dirks, Pastor and Mrs. Levi Koehn and Sharon were entertained with Bible Dominoes at the home of Mr. and Mrs. Chester Windsor. The new committee for our special numbers on Sunday mornings is Mrs. Aldo Becker, Mrs. Levi Koehn, and Mrs. Arnold Regier. Jan. 28, John T. Dirks and Mr. and Mrs. Chester Windsor drove to Newton, Kan., to visit Dave Voth who is very low in the Bethel Deaconess Hospital. While there they were very happy to meet Rev. H. B. Schmidt of Newton, and also a cousin of Mrs. Windsor, the former Mildred Voth, of Grandview, Missouri. Jan. 29 we had a short installation for the officers of the new year. The engagement of Miss Donnetta Voth of Montezuma, Kan., and Vernon Plett of Turpin has been announced. Both are juniors at Bethel College.—Mrs. Chester Windsor, Corr.

—**Bethel Church, Waka, Texas:** Mr. and Mrs. J. B. Friesen attended the Western District Conference at Beatrice, Neb.; Mr. Friesen gave a short report the evening of Oct. 2. Waldo Buschman was received as a member of our church Oct. 23. We had a week of revival meetings Nov. 20-27, with J. J. Regier as speaker. The messages were a blessing to us. We had a fellowship dinner Sunday, Nov. 27. Barbara Ann was born Dec. 8 to Mr. and Mrs. Allison Unruh. The Eli Unruh family and the Max Tedford family from Colorado visited with their parents, Dave Unruhs, during the Thanksgiving holidays. Our Christmas program was given Christmas morning during the Sunday school hour. The juniors trimmed a tree with mittens. Some packages of clothing were put under the tree by the adult classes. All were donated to relief. Doris and Lucene Harder and Helen Unruh spent the Christmas vacation at home. We were happy to have them. The business meeting was held Jan. 4. Mrs. Jake Boese passed away on Jan. 18, after 17 weeks of illness in the Perryton Hospital. Funeral service, Jan. 22. John Harder and Curt Boese brought words of comfort. A male quartet and ladies' trio from the Adams Mennonite Brethren Church served with songs.—Mrs. J. B. Friesen, Corr.

—**Brudertal Church, Hillsboro, Kan.:** On Dec. 28 and 29 our church had its annual business meetings. Our minister, A. E. Funk, read his letter of resignation as pastor to take effect in June. His resignation was accepted regretfully by the congregation on Jan. 15. His faithful service to our congregation for the past 25 years has been greatly appreciated. His service as pastor will be greatly missed for he was chosen by our congregation to serve it when he began his study of the ministry. On Sunday and Wednesday evenings in January and February our congregation had a series of four studies on the book "The Believers' Church" in connection with prayer service. The study was in the form of a panel of three with a different group taking part at each meeting. Our minister was chairman at each meeting. The Bethel College Chorale under the direction of David Suderman sang at our church on Jan. 15. This was sponsored by the young people—Mrs. John Andreas, Corr.

—**Bethel Church, Inman, Kan.:** Martin Duerksen from South America brought a short German message in December. The Sunday school Christmas program was given Christmas Eve. Ministers and their families visiting at home during Christmas were the Elmer Ensz's from Fayetteville, Arkansas, and Menno Ediger's from Hanston, Kan. A son, Ralph Lynn, was born to Mr. and Mrs. Albert Pauls on Dec. 30. A son, Curtis Lee, was born to Mr. and Mrs. Curt L. Regehr on Jan. 30. A son, Warren Matthew, was born to Mr. and Mrs. Marvin Ewert of Newton, Feb. 1. Jan. 8, we had the joy of welcoming Muriel Thiessen into our congregation. She transferred her membership here from the Bethel College Church at Newton. Eight young people are taking part in the catechism class. The wedding of Ernie Wiens from here and Barbara Ann Baslow of the First Baptist Church, Bristol, Vermont, took place in Vermont, Jan. 20. A reception was given in their honor here on Feb. 5. Rev. and Mrs. Harold Graber, missionaries from Africa, brought the morning message on Jan. 22. Brother John Thiessen left Chicago by plane on Jan. 15, to start on an extended trip to visit mission fields in Africa, India, Formosa, Japan, and other places in the Far East. Our prayers go with him for a safe journey.—Mrs. A. F. Enns, Corr.

—**First Church of Christian, Moundridge Kan.:** The church again helped can for relief; beef, pork, and lard were canned —1,234 cans. The Men's Fellowship had as guest speaker, Dr. Fred Brenneman, who showed his slides of the Samoan Islands. Richard Graber was installed as deacon Feb. 5, for a 6 year term. The Ministerial Alliance sponsored the "Martin Luther" film recently. A number of this community went to the Goering Hall dedication at Bethel College. Our pastor is having a series of sermons on the Beatitudes. The Sisters Mission Society was postponed a week because of the weather. The Mission Study Workers will meet and continue their study of the American Indians. Jonas Voran was able to come home from the hospital and is continuing to improve. World Day of Prayer will be held morning and afternoon in our church. This community is very thankful for the snow as moisture for the thirsty fields. Schools were dismissed because of blizzard conditions for a day and a half.—Corr.

—**Immanuel Church, Delft, Minn.:** A watch night service was held at our youth center with some forty young people attending. Our pastor, Walter McDowell, took part in a panel discussion at the Sunday school convention on New Year's Day. Our Mission Society which meets monthly, spent most of the afternoon making bandages. Our C. E. program was in charge of the men; a film "Dedicated Men" was shown, and Dr. P. J. Pankratz, who will be leaving under the MCC for Formosa, gave his testimony. Due to attendance increase in our midweek Bible study and prayer meetings, a young people's class was added, with Herb Fast, who returned from overseas army duty, as their teacher. Jan. 23 a special business meeting was held to discuss enlarging plans of the church building. For the morning worship service our pastor is giving a series of messages from the Book of Ephesians, and the evening services he speaks on some phase of the parables. Jan. 29 the young people were in charge of the evening service, which was also a farewell for Florence Unruh, who left next day for Kansas City, where she will do Child Evangelism work and secretarial work for the Gospel Missionary Union.—Mrs. Alvin Baerg, Corr.

—**First Church, Shafter, Calif.:** Mr. and Mrs. Pete Gorshing celebrated their forty-fifth wedding anniversary Jan. 22. May the Lord continue to bless and keep them. Jan. 22, the young people from all the local churches of the community took part in a singspiration at the South Shafter Chapel after all the evening services. The group sang their favorite songs and choruses, after which time they had "popcorn testimonies." Song leader and soloist was Harold Villigas and Howard Rolston as pianist. The speaker for the evening was Louie Rhoden. His topic was "What is Tri-C?" The remainder of the program was spent in Bible study and prayer. In closing the group had sandwiches and cocoa. Congratulations go to Mr. and Mrs. Don Knowles on the arrival of their son David Edward, born Jan. 8. He joins a sister Robbie. Our church is having Dan Schellenberg as supply pastor until the Lord directs a full time minister to our congregation. Some of the coming events of the church are D. C. Wedel, president of Bethel College; Rev. Coen of the Sudan Interior Mission; and William Gering, Youth Worker, who will conduct a C. E. Workshop.—N. Schmidt, Corr.

—**Gospel Church, Mountain Lake, Minn.:** "The Changeless Christ" was the pastor's first message of the new year. Prayer Week services were held the first week of the new year. During the worship service, Jan. 8, church officers and committee members were installed. "Menacing Shadows" a film on Roman Catholicism was shown Monday evening, Jan. 9. Plans for the coming year were made at the January meeting of the King's Co-Workers Mission Society. Two work days were held by the society during the month at which time quilts were made. Sunday, Jan. 15, was the first Sunday "The Gospel Hour," a radio program was heard over station KSUM, Fairmont, from 1:30 to 2 p.m. This is a new weekly program by the Men's Chorus of our church. Ruth Nickel attended a Missionary Convention in Oklahoma during the month. She has received her visa to enter Ecuador recently. Mr. and Mrs. Claus P. Quiring left Jan. 13 for Jackson, Mississippi, where they are visiting with their children, Rev. Herbert Peters for about six weeks. On Sunday afternoon, Jan. 22, the Ladies' Chorus gave a program at the Eventide Home. The ladies' trio, Marjorie Klaassen, and Pastor and Mrs. Schultz went to Shokopee on Sunday afternoon, Jan. 29, for a service at the Women's Reformatory.—Mrs. Waldo Stoesz, Corr.

—**Silver Street Church, Goshen, Ind.:** In observance of Race Relations Sunday on Feb. 12, Richard Jones, of Wichita, Kansas, was the guest speaker at the morning and evening services. Mr. Jones is a student at Mennonite Biblical Seminary and a former pastor of the African Methodist Episcopal Church in Newton, Kansas. The Youth Fellowship has chosen the play, "He Is Risen Indeed," to present sometime during the Easter season. For 1956 the group is under the leadership of Dottie Koerner, president; Phil Yoder, vice-president; and Peggy Suter, secretary-treasurer; with Pastor Graber as advisor. Mr. and Mrs. Elmer Regier were called to Mountain Lake, Minn., by the death of his father on Feb. 1. The Regiers, who are missionary candidates under the Congo Inland Mission, have been worshiping with our congregation while they are living and teaching in our community. At the December meeting of the Women's Missionary Society the mite boxes for the year were opened, disclosing contributions of over $140.00. A book review, "We Tried to Stay," by Dorothy McCammon, was presented by Mrs. Dale Yoder at the February meeting. Officers for this year are: Mrs. Paul Unzicker, president; Mrs. Dale Yoder, vice-president; Mrs. Nelson Suter, secretary; and Mrs. Inez Unzicker, treasurer. A daughter, Pamela Sue, was born to Mr. and Mrs. Paul Stouder on January 22. The film, "All That I Have," was shown in our church on Sunday evening, Feb. 26, under the sponsorship of the Home Builders Sunday school class. The offering of the evening was added to the funds already contributed by class members for their project—the purchase of a dish and utensil sterilizer for Camp Friedenswald.—Corr.

—**First Church, Paso Robles, Calif.:** The C. E. social committee in charge of the monthly family nights, arranged for a bountiful Thanksgiving dinner in the spacious rotunda on the 4th floor of the old Administration Building in Atascadero. A free will offering was taken for a worthy cause. It was very well attended. On Dec. 4, Chris. Hirschler, a charter member of our church, passed away after a long illness, with funeral services the 7th. His friendly ways are greatly missed. The Choir presented the sacred Christmas Cantata "The World's Redeemer" in our church, also at the State Hospital at Atascadero, and the P. R. School for Boys. The Sunday school Christmas program was Dec. 25, after which the young people went caroling. Pastor Galle had a New Year's eve service and the young people a watch night social. The Men's Fellowship group meets once a month. Rev. Toews of Willow Creek was their guest speaker in January. A class of high school students meet once a week in our church during the noon hour for Bible study, and the Ministerial Association is in charge of instructions. The "Martin Luther" film was shown in our church Jan. 29 and highly appreciated by all who were able to attend. Mrs. Gus. Wiebe, Mrs. Louis Claassen, and Mrs. Walter Lichti are on the convalescent list. Let us remember all our ailing members in our prayers. D. C. Dedel, president of Bethel College, brought the evening message Feb. 2 and gave many interesting and informative side lights on Bethel College. Our Ladies' Missionary Society and the Girls' Sewing Club are making quilts for relief. Pastor Galle will again conduct services in the Caldwell Nursing Home Feb. 12, assisted by members of the choir.—Corr.

—**Salem Church, Dalton, Ohio:** George Brenneman was ordained as a deacon in our church following the worship service on Sunday morning Jan. 29. The relief offering for chicken canning which was collected during Sunday school on the morning of Jan. 15, amounted to $172.12. Relief project for the junior department for January was collecting shoes for relief. The film "Martin Luther" was shown at the church Sunday eve. Feb. 12. On Monday eve. Feb. 13, the Mother's Study Group and the Brotherhood held a joint meeting in the church basement. Husbands and wives of both organizations were invited and a most enjoyable occasion, included the showing of the religious film entitled, "The Rim of the Wheel" followed by a group discussion and a social hour. The Wayne County C. E. Banquet was also held on the evening of Feb. 12 at the Smithville Brethren Church with a number of our young folks in attendance. Women's Missionary Society met in the church annex Wednesday, Feb. 1, for a day of sewing and Christian fellowship. A program was held in the afternoon with our mission stations in Japan being the topic for discussion. Some of the younger members of the society had embroidered quilt blocks and these were made into a beautiful quilt which was completed and sold for missions.—Mrs. Earl Hofstetter, Corr.

—**Grace Bible Institute, Omaha, Neb.:** Leon Detweiler, former pastor of Napier Church near Bedford, Pennsylvania, joined the Public Relations staff of the Grace Bible Institute on February 1 to direct the Grace Family Budget Plan Campaign. A rally with the theme "Forward in Faith" was held on February 15 and also served as a starter-up meeting for the six-month campaign. A goal of $5,000 per month consisting of faith promises to stabilize the income of our school is the primary objective of the plan. The second semester registration brought an all time high enrollment to the evening school, with a total of 133. The enrollment in classes is as follows: 12—Christian Education of Youth; 14—Pastor's Counseling; 29—Pastor's Wives; 78—Bible Exposition.—Corr.

—**West Swamp Church, Quakertown, Pa.:** Jan. 23 some of our members attended the supper meeting of pastors, peace and service representatives, by the Peace and Service committee, at Zion Church in Souderton. We appreciated having Mr. and Mrs. John Purves with us Feb. 5, from the Brook Lane Farm. Mrs. Purves spoke on Mental Health and presented the need for expansion. The evening of Feb. 7, the Women's Miss. Society held their regular meeting at the church. The Library

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JOTTINGS

(Continued from page 151)

Committee had charge of the program. Mr. and Mrs. Wilmer Rush, Ray Hacker, and Richard A. Rosenberger were among those assisting in making a survey in the Huntingdon Valley area, North Philadelphia, on Sunday, Feb. 12. Pastor Rosenberger, who is president of the Eastern District, conducted installation services for David Habegger at First Church, Allentown, Feb. 12. Ellis Graber of Souderton, vice-president of the Conference, and William H. Mohr, deacon of the church assisted.—Corr.

—**Bethel Church, Hydro, Okla.:** On Jan. 8, Leonard Ewert, Kismet, Kan., spoke to us on "Christian Witnessing in a Needy World." Feb. 5, Paul Isaak spoke on "The Maturity of a Christian." We have had several inches of snow in this vicinity, and we are thankful to our heavenly Father for the moisture. Wheat has greened up considerably. Pastor and Mrs. Kaufman presented the church with two filing cabinets. A new Hamilton piano was installed just before Christmas.—Wilfred Ewy, Corr.

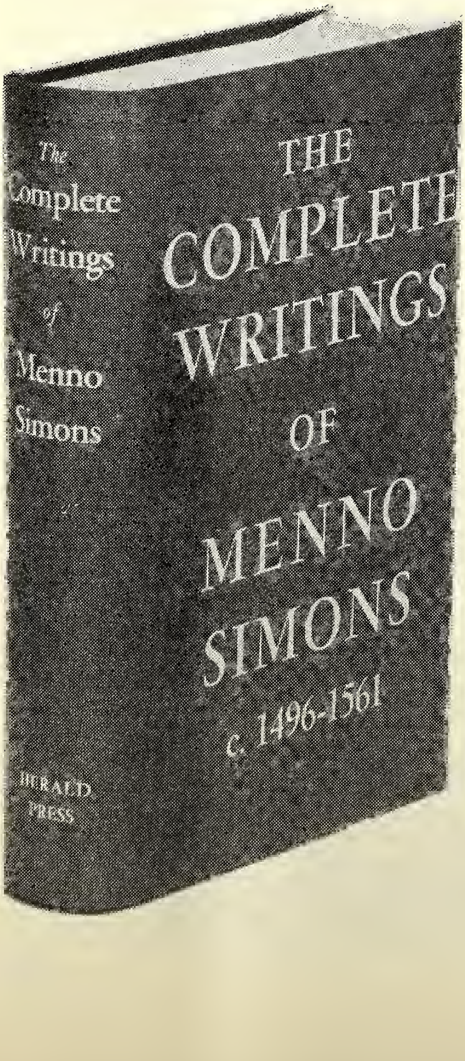
—**First Church, Hillsboro, Kan.:** The first week of the new year prayer services were held together with the local E.U.B. Church. The junior department and young people's Sunday school class, assisted by the senior choir, gave the Christmas program "Little Town of Bethlehem," by Helen Hiebert Mueller on Christmas Eve. The Youth Fellowship went caroling the evening of Dec. 25. Five members have been added to our church by letter in the new year. At the Christian Endeavor program we are continuing the study on the "Believers' Church." The Men's Brotherhood had Elmer Ediger as their guest speaker at the January meeting, and Harold Vogt spoke to the Young Adult Fellowship on Jan. 8. The Loyal Workers, our young girls' mission circle, took 55 pairs of mittens and gloves from their mitten tree, which had been growing in the church basement during December. It was a relief project.—Mrs. Walter Lindteigen, Corr.

BOOKMARKS

(Continued from page 143)

are devotional or theological and some controversial. Not everybody will read everything but everybody will find something. In all of it we feel the pulse beat of the life and times of Menno. He is dealing with questions pertaining to conversion, consecrated Christian living, relationship of church and state, relationship of Mennonites to Catholics, Protestants, and other groups. To the *Martyrs' Mirror* has now been added another significant classic. No doubt libraries, ministers, and homes will not overlook the opportunity which they now have to avail themselves of these valuable writings at a moderate price.

Cornelius Krahn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THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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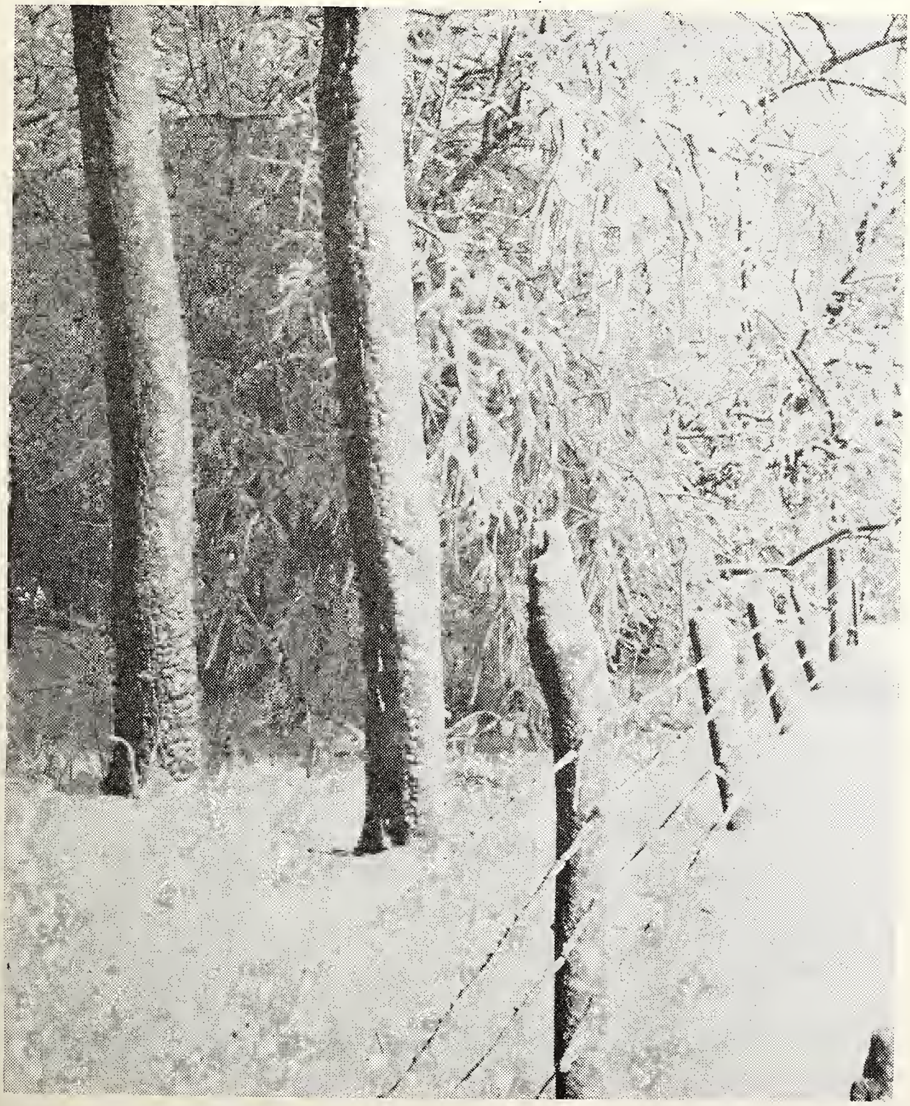

March snows; winter's farewell

Photo by Waltner

Double Dealing

Aaron J. Epp

A Creative Winnipeg Conference

Paul R. Shelly

Volume 71 Number 10 March 6, 1956

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Jesus, I never can forget
The pangs Thou hast sustained;
I'll Thee, long as my pulse doth beat,
Adore with thanks unfeigned.
Yea, Thou shalt be my soul's delight
In danger's path, and sorrow's night,
My guide and consolation.
In life and death I will be Thine,
And on Thy faithfulness recline
With humble resignation.

—Mennonite Hymnary

THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Conference Notes

H. N. Harder, vice-chairman of the General Conference, gave the messages on "Faith and Life," weekday radio program of the Conference, during the week of **February 20.**

The Radio Committee of the Conference met in Newton on February 14 to discuss the future of the radio ministry. Attending the meeting were E. J. Miller, chairman, Erland Waltner, Peter J. Dyck, A. J. Richert, present Director of Radio, Waldo Kaufman, Director of Radio after March 15, and P. K. Regier, executive secretary of the Conference.

The Committee on Church Unity also met in the conference room at Central Offices, Newton, on February 15 and 16. Attending the meeting were G. T. Soldner, chairman, Paul N. Roth, secretary, Arnold Epp, and Lotus E. Troyer.

BOARD OF EDUCATION AND PUBLICATION

The Historical Committee has added a third book to the Mennonite Historical Series with the recent publication of **Exiled by the Czar** written by Gustav E. Reimer and G. R. Gaeddert. This book gives a vivid account of the life of Cornelius Janzen who figured in the Mennonite migration of 1874. This book may be purchased for $2.75

Other numbers in the Mennonite Historical Series are: **From the Steppes to the Prairies** and **Plockhoy from Zurik-Zee.**

Willard Claassen, executive secretary, attended the meetings of the Canadian Board of Education and Publication in Winnipeg on February 17 and 18. He reported to this Canadian Conference group on the progress of graded Sunday school materials and discussed the possibility of a German edition of this curriculum.

The Board of Control of Mennonite Press met on Thursday, February 9, to review work and policies for the coming year. The Press is owned jointly by the Board of Education and Publication and Bethel College. Present at the meeting were Sam Goering and Menno Schrag, representing the College, and E. J. Miller and Willard Claassen, to represent the Board. Also present were Dan J. Epp, Press manager, and W. F. Unruh.

BOARD OF CHRISTIAN SERVICE

Dr. and Mrs. John R. Schmidt, who are supervising the MCC leper work near Asuncion, Paraguay, report that the number of leprosy cases has been steadily increasing. Approximately 100 are being treated at present. A full time trained missionary from Friesland Colony will soon take over the gospel ministry. The General Conference supports leprosy missions at three other places in the world: Champa, India; Kamayala, Belgian Congo; and Cachipay, Colombia.

Of Things to Come

Western District DVBS Workshops
Sat., March 10—Enid, Okla.
Sat., April 7—Beatrice, Neb.
Fri., April 13—Kismet, Kan.
Sat., April 14—Ransom, Kan.
March 11—Christian Discipleship Conf., Bethel College Memorial Hall, afternoon and evening.
March 17—W. D. Study Conference on Mennonite Secondary Education, Memorial Hall, Bethel College.
March 30—Good Friday
April 1—Easter
April 8—Mennonite Men's Chorus Festival, Memorial Hall, N. Newton
April 12—Western District Council of Committees, 9 a.m. First Church, Halstead, Kansas
April 27-29—Joint Inspirational Conference, Berne, Indiana
June 7-11—Northern District Conference
June 13-17—Pacific District Conference, Downey, California.
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Kan.

Adult Program Materials on "The Christian in His Occupation and Economic Life" are now available from the Board office. The three programs: Right and Wrong in our Business Dealings, Christian Discipleship in One's Occupation, and Slides: Mennonites in Business have been prepared particularly for men's groups but are readily usable for Sunday evening or midweek church programs.

Elmer Ediger, **executive secretary**, participated in a National Teaching Mission of the Wadsworth, Ohio, churches, including the Wadsworth Mennonite Church February 23 to March 1. March 1 and 2 he was scheduled to attend Civil Defense and Mennonite Disaster Service meetings in Chicago.

BOARD OF MISSIONS

The twenty-fifth anniversary of the Mennonite Girls' Home in Saskatoon, Sask., was observed at a special meeting on Sunday afternoon, January 29. Rev. and Mrs. J. J. Thiessen have been directors of the home, since it was founded in 1931.

Mrs. Rudolphe Petter, who with her late husband has been a pioneer missionary to the American Indians, observed her 83rd birthday on December 21. Although Mrs. Petter is still active in a large number of mission activities, her main work is writing the life story of her husband. The late Dr. Petter reduced the Cheyenne language to writing, produced a Cheyenne grammar, and translated portions of the Bible and a number of hymns into the Cheyenne language.

(Continued on page 159)

Editorial

Maynard Shelly, Guest Writer

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

IT IS READ

What is black and white and "red" all over?

To this old schoolboy riddle we would like to answer, *The Mennonite* is black and white and *read* all over."

But is it read?

Yes, in these latter days, we find that *The Mennonite* is being read more by more people. Several things indicate this. Some articles and features are making a lasting effect on people. Wherever we go, we hear discussion about them. This means that people are reading. Then also, the supply of news from congregations is increasing. This shows that people are reading about other churches and want their church represented, too.

Has it been improving?

Improvement of our church paper has been constant. We call attention to film reviews and book reviews which have been added recently. These, along with articles of general and practical interest, make our pages of more value to more people. With the addition of a special section of Conference news, our paper will be of even more service to the congregations and the Conference.

How does *The Mennonite* serve the congregations?

Our church's journal serves the congregations by providing Christian literature for the families of our congregations. Some General Conference households receive no other Christian magazine. And even though many families may receive a number of religious periodicals, it is *The Mennonite* which all of our homes have in common. Therefore, the things they read in our church paper, they read together, and *The Mennonite* becomes a common experience and common knowledge to all which can be the mortar that holds the bricks of our enlarged Christian fellowship together more securely.

How does *The Mennonite* serve the Conference?

It is a window for the congregations that gives them a view of the work that the Conference is doing in missions, relief, stewardship, and education. One of the purposes of our General Conference organ has been to keep our people informed on the larger ministry of the church and to encourage all to take part in this program. In terms of space this has actually been done. A recent study made of our coverage showed that half of the pages of our paper are being given to reporting or promoting some phase of our Conference program. The other half is given to articles of general interest, not directly related to Conference projects. We believe this is about the proper balance between Conference items and material of common concern.

What can be done to make our church paper more effective?

The field of general journalism has always been a competitive one, and the field of religious journalism is coming to be no exception. Our publication is read along with other religious periodicals with larger circulations, larger budgets, and larger staffs. The task of improving any periodical is a continual one.

One phase of this job in which everyone can participate is in the increase of our circulation. The bulk of *The Mennonite's* circulation comes through the Every Home Plan which permits a congregation to receive a copy of our church paper for each of its families. While the majority of our congregations are members of this plan, a few are not participating. These should be enrolled. A number of congregations in the plan have only a fraction of their families on our subscription list. We encourage all congregations to place all of their homes in the plan and also to keep their lists up to date. New families joining the church, couples starting new homes, and those away from home such as students, should be placed on the Every Home Plan list promptly. If the pastor or the person in the congregation responsible for the plan notifies the Mennonite Publication Office, Newton, Kansas, frequently of changes and additions the Every Home Plan will be serving its purpose effectively.

What is the Every Home Plan?

The Every Home Plan is a method by which the two groups most concerned in the circulation of our church paper participate in its support. These two groups are the congregations and the General Conference.

Since the church paper is the vital link between the people and the program which its Boards are instructed to carry out, *The Mennonite* is an important item in that program. Therefore, the General Conference Boards use the church paper as a means of promoting their ministry, and contribute to its support.

Because the congregations benefit from receiving *The Mennonite,* they also want to contribute to its support. One dollar per subscription is suggested as the yearly contribution.

What is the potential of *The Mennonite?*

The task of a Christian paper is to promote the growth of Christians and to build strong congregations. This, of course, is not a task which a church publication does by itself. But *The Mennonite* is a tool that prepares the General Conference Mennonite Church to proclaim the gospel to the world. At the same time our church paper is itself a witness to the saving power of our Lord Jesus Christ.

Prepare for

A Creative Winnipeg Conference

BY PAUL R. SHELLY*

WHENEVER God has performed great tasks in history there has been a blending of the part God played together with the response and the plan of man.

This principle is demonstrated in the Old Testament. God delivered the Children of Israel from Egypt. Man could not work out his deliverance alone. God was ready to act in behalf of the Children of Israel.

It is very interesting, however, to note that God did not act without the response and the plan of men. God used Moses and Aaron to carry out this deliverance. Moses and Aaron didn't respond perfectly at all times and yet God led the children of Israel out of Egypt into the Promised Land when Moses and Aaron with the Children of Israel cooperated with the Divine plan.

Paul tells us in Galatians 4:4 "When the fulness of time was come, God sent forth his Son..." We are familiar with God's work of reconciliation accomplished through Jesus Christ.

Yet as we read the pages of the Gospels we see clearly again that God fulfilled His purpose as men responded to Him. He chose twelve men, taught them, lived with them, and then after He left them they carried out the Great Commission.

God is acting in our world today. We have seen evidences of God's work in individual lives, in our local churches, and in our Conference. We have seen evidences of God's work too in circles beyond our Conference. We have seen Him work through men like Billy Graham.

If we are not closely related to the manifestations of God's power we sometimes get the idea that God is doing the task alone failing to see that God's power is unleashed as men respond to Him.

Thus, this principle is clear. God always has a plan and purpose for His people but He does not fulfill that plan and purpose until men respond to Him and carry out His plan.

GOD would fulfill His purpose at the General Conference at Young United Church, Winnipeg, Manitoba, August 15-22, 1956.

We believe God has a purpose for the General Conference Mennonite Church. This does not discount His purpose for other denominations. It does mean, however, that God has a Divine plan for our existence as a denomination. We should become more specific than this and say that we believe that God has a purpose which He has entrusted to us through the Boards of Missions, Christian Service, Education and Publication, and Trustees and Finance.

It is in relation to God's plan for our Conference that the second objectives for *The Mennonite* for 1956 comes into the picture: "Prepare for a Creative Winnipeg Conference." The principle we have stated above still applies to us today. God is not able to fulfill His purpose in and through our Conference unless we respond and plan to carry out His directives.

OUR Conference uses a combination of the congregational and presbyterian types of church government. Actually we have used the congregational type of church government primarily. Each local church has been pretty much a law unto itself. True, we elect representatives to district conferences and to general conferences. Yet, in the past we have not taken the resolutions of these conferences seriously in our local churches.

The program committee for the General Conference this year, together with the boards, have decided on a different procedure for our Conference at Winnipeg. After the presentation of the work of each of the boards there will be a period of about an hour in which each delegate and visitor will have the opportunity to discuss in smaller groups various items concerning the work of these boards.

The question which all of this leads to is: How would God have us prepare for the Conference at Winnipeg that He can fulfill His purpose in each individual person, each local church, and our Conference as a whole? We are sure God wants to act! What can we do? Let me suggest three things:

First, between now and the time of the Conference each local church should prepare for it in a definite way. Each church could have a series of midweek services, Sunday evening services, or meetings at special times, devoted to the work of the four boards of the Conference. The purpose of these meetings would be to discuss what the local church would like to see accomplished in each of the boards. Your church could raise questions that your delegates could take along to the discussion sessions at the Conference. The program committee will have questions to suggest in relation to each board but there will also be an opportunity for questions from the members in various groups.

Second, during the Conference participate in the discussion sections as well as in the larger discussion meetings of the whole Conference. Make this not only a Conference in which you listen to reports, but a Conference in which you participate and attempt to learn what God wants you and your church to do in relation to the work of the various boards.

Third, when you go back home make the decisions of the Conference your decisions and the decisions of your local church. I am convinced that we will be better able to respond to God's purpose if we use the presbyterian type of church government in this manner together with our congregational system.

My prayer for the Conference at Winnipeg is that God will help us to use this new method of work to fulfill His destiny for us. God has a plan for us! May we as individuals, churches, and Conference be channels through which He can fulfill this destiny.

***Professor of Bible, Bluffton College, Bluffton, Ohio**

Double Dealing

Why a Christian ought always to play fair

BY AARON J. EPP*

The Book of James deals with this matter of being double—doing two things at one time or being two things at the same time. In his epistle he refers to people being double-minded, double-eyed, double-tongued, double-hearted. All of which are subjects as fresh as the day.

A double minded man is unstable in all his ways," James 1:8, or perhaps better read with verse 7, "Let not that man think that he shall receive anything of the Lord, double minded man that he is, unstable in all his ways."

When the mind is single and steady, it survives trials and temptations. But if we are of doubtful mind, we shall never finally maintain our steadfastness but shall draw back when dangers threaten us and faint when trials come upon us. Our faith and spirits must not rise and fall with second causes. Such a faith is disturbing to others and displeasing to God. Christianity does not thrive on transient emotions but it must be a fixed persuasion that God is and cares.

The apostle has reference here to *one's confidence in God.*

A double minded man does not rely upon God. There is in every man a proneness to depend upon self and in the ordinary things of life feels sufficient unto himself. Hence, even when obstacles arise and he feels compelled to call upon God, he still leans to his own understanding and is unable to commit his way entirely to the Lord.

A double minded man would like to be a member of the church and still go his own way. He would like to say "I have faith in God" and yet not trust Him for his daily needs. He would say "I love the Lord" and yet not worship Him in church or even read His Word.

God is a jealous God and requires that we should trust in Him alone, and have no confidence whatever, in an arm of flesh.

The double minded man is unstable in all his ways. His mind will be occupied with things that have not the importance, he will dwell on them, to the neglect of other things which are essential to his salvation. If our minds are allowed to dwell only on our distress, or to turn restlessly back and forth from His changeless love to our pitiful selves, then the state of the soul is like a wave of the sea, tossed to and fro. Let the soul be rooted and built up in Christ and established in the faith and such a one will stand fast in the faith.

Let not that man think that he shall receive anything of the Lord double minded man that he is. The problem lies in the fact that man does not easily see his own duplicity. "The heart is deceitful above all things" and readily persuades us that our doubtful confidence in God, and our partial obedience to him, are all that is required of us.

James gives us the answer in chapter 4:8, "Draw nigh to God, and he will draw nigh unto you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded."

MY brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory," James 2:1.

Who is there that can say that he has not been partial, or made an unfair distinction between persons? James referred to a scene which he had perhaps recently witnessed in the place of worship. The incident, whether real or imaginary, was one in which honor was shown to a rich man and disrespect to a man who was poor. It is here mentioned to illustrate the fault, namely "respect of persons"—seeing double. It is an unfair treatment of people by considerations of wealth, class, power, or social distinctions.

Persons are to be respected as a person responsible to God and man. And right is right and wrong is wrong regardless of outward distinctions. The worth of man is in something independent of externalism. Man's moral worth is in his conformity to Christ.

The fault is condemned as unreasonable. It is really absurd. Many poor men are actually rich, and many rich men are deserving only of contempt. How foolish then to judge a man by outward circumstances or to condemn him because he belongs to a certain class! The fault is not only unreasonable it is unlawful, sinful. It is sin because it shows ourselves to be contrary to God.

The answer is, "My brethren, let us treat one another as equals in the household of God and hold not the faith of our Lord Jesus Christ, with respect to persons." Our faith is in Jesus Christ and we should follow His example.

THEREWITH bless we God, even the Father, and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

Is it possible to profess godliness and yet use passionate and spiteful words? Do not Christians who belong to the same congregation sometimes backbite one another? Do not believers of different

(Continued on next page)

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*Pastor, First Church, Reedley, California communions, out of mere sectarian rivalry, denounce one another's churches? How can we truly bless God and curse man? It has been stated that communists have elevated 'double talk' to a fine art. Can we do it, also? How inconsistent for the same mouth to bless the Father and to curse the children whom He has created in His own image.

This is as unnatural as we can make it. You don't find it in the physical world. A spring of water cannot transgress the law of its nature. A fruit tree can only bear fruit according to its kind. How unnatural, then, that in the moral world the same fountain of speech should emit just now a rill of clear, sweet praise, and soon afterwards a torrent of bitter slander. These contrarieties, impossible in nature, can exist in us, and yet in truth they cannot—for ours is one nature. Can salt water yield fresh water? Neither can a cursing nature bless, or a hating nature love. Our very praise is contaminated and our worship becomes blasphemy.

When this happens in the true believer, it is only indicative that the fountain of the old nature within his heart has not yet been closed up. He needs to have the accursed tree on which Jesus died, cast into the bitter stream within him to sweeten it, and to make it a river of living water. This inconsistency of speech not only "ought not to be," but does not need to be.

YE adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God," James 4:4.

This sounds like a severe language. But look, is God not the husband of the church, and if people violate their engagements to him, they are justly entitled to the name by which they are addressed.

I John 2:15, 16 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Which do we strive to please when their commands are irreconcilable with each other? If we cannot give preference to God, we are beyond all doubts, the friends of the world. As our friendship to God increases, so must also our deadness to the world. The more closely we become aligned to God through Jesus Christ the more readily we will become an enemy of the world.

These double dealings disturb us because they are so close to us. We must free ourselves from every duplicity that in the singleness of mind, eye, tongue, and heart we may serve the Lord and Him only.

Unless there is a moral and spiritual regeneration in America, we shall all some day disappear in the dust of an atomic explosion. It is the business of the Church to bring about this regeneration.

Dwight D. Eisenhower

Preparation or the General Conference

Winnipeg, August 15-22

The sessions of the General Conference of North America is a great undertaking and require much thought and preparation. We're expecting many delegates and guests from all parts of the United States and Canada, and it is our intention to give them a warm reception; to look after their needs; and to advise them when necessary.

All preparations are made in the name of the Canadian Conference and are directed by a Central Committee set up for that purpose at the Conference in Didsbury, Alta., in July, 1955. This committee consists of Elder J. H. Enns, Elder Jacob Toews, Elder David Schultz, Rev. Gerhard Lohrenz, Rev. George Groening, and Rev. David Fast.

The actual work has been entrusted to nine subcommittees. Members of these committees were appointed by the churches participating in the preparations: the First Mennonite Church, the Sargent Ave. M. Church, the Bethel M. Church, the Kildonan Group of the First M. Church, all of Winnipeg, and the Bergtaler M. Church of Altona.

The subcommittees are: the Publication Committee is in charge of all publicity through the use of pamphlets, pictures, and newspapers. The Welcoming Committee will welcome the guests at the railway and bus depots, look after registration and provide accommodations for all. The first Order Committee will provide all necessities for the actual sessions in the church. The second Order Committee will look after parking and other needs of the guests outside the church. The Kitchen Committee is in charge of all meals. Music and songs will be provided under the direction of another committee. A Kindergarten Committee is planning entertainment for the children of delegates and guests. A Tour Committee is planning several tours in Winnipeg and Manitoba. A Service Committee will provide an Information Booth as well as postal, phone, telegram, laundry, and medical service.

The committees have held two joint meetings at which the over-all problems were considered and some suggestions made. The Central Committee reported that Young United Church has been rented for the Conference and that the city auditorium has been reserved for Sunday, August 19. The subcommittees will make periodic reports to and clear all major items through the Central Committee.

—Publication Committee

Wars after the next war will be fought with rocks and clubs. There won't be any civilization, any science, any government, nor education. Nothing will be left but wandering tribes of primitive savages. I don't want to frighten anybody, but no use kidding ourselves into chaos.

Albert Einstein

Bookmarks

Missionary Travelog

FROM NATION TO NATION by Martha L. Moennich. 135 *pages. Zondervan,* $2.00.

Martha L. Moennich is a world traveler, seeking out people who serve Christ. It is said that she has visited a hundred countries. In all these lands she has observed what God can do with people who listen to His bidding. She is a very religious person, for even in the brief preface one senses that her book will be very religious, in fact pious.

The leading theme of this book is missions, though there are areas which could be classed as geography and even history. There is also a good bit of anthropological value in this book and as such it can be classed as a supplement to Sugene Nida's "Customs and Cultures" (Harpers).

Good orientation as to the denominations and mission societies at work in each country is given, thus making the book somewhat of a mission directory. She names the tribes of the country and in that way the reader gathers a good bit of inside information of the peoples of the land. A special point of interest for the Mennonite reader is what the author says about the Belgian Congo and about India. The Congo was one of Africa's most backward areas, but with the coming of the missionaries a great change has taken place. With about a half million Christians in Congo, and a liberal and helpful government, the future of the Congo is indeed a bright spot in history.

The reviewer would be tempted, if space would permit, to call attention to many noteworthy facts alluded to; such as that in the Coptic religion in Ethiopia the Bible is an open book for every person. The common man is not forbidden to read the Bible as in Roman Catholic lands. Then also the almost phenomenal growth of the Christian church in Ethiopia during the time when missionaries were not tolerated in the land during the Italian rule. With the growth of that church numerically self-government and self-support and self-propagation has been most noteworthy. This is something for every missionary in every land to take note of; because for those three "selfs" every alert missionary strives in his work with any nation's peoples.

One reads the book with great appreciation and satisfaction; yet at times one feels that after all the author has a little too keen an eye for the debased and so-called savage characteristics of people, and not enough love for people as they are. Nida's book referred to above portrays much more respect for human beings as those about whom Jesus says: "For God so loved the world that he gave. . . ."

However, the book is highly worth reading for every Christian, and especially for such who desire further insight and information in missions.

—John Thiessen

CONFERENCE NOTES

(Continued from page 154)

Race Relations Message: Rev. T. B. Brown, pastor of the Mt. Bethel Baptist Church in Gulfport, Mississippi, gave a race relations message in the Woodlawn Mennonite Church, Chicago, on Sunday, February 12. "I am ashamed to say," stated Rev. Brown, as he addressed the colored congregation which regularly worships at Woodlawn, "that one of the last institutions to be integrated in the south will be the church."

The Indigenous Church is being established in the Kamayala area of the Congo Inland Mission field. There are more than 2,000 baptized Christians and scores of believers awaiting baptism in the field of 34,000 population. The Kamayala station was added to the C.I.M. in 1953 from an independent group which had begun work there in 1930.

Mr. and Mrs. J. R. Duerksen, missionaries to India on furlough, visited the churches in Oklahoma and were scheduled to begin three weeks of services among the Hopi Indians in Arizona on February 22.

Lubin W. Jantzen, missionary to India, was able to complete his work for the M. A. degree in Education while on furlough. He also took special work in agriculture, rural sociology, and home economics as related to rural missionaries. This is in line with the increased demands on the part of the Indian Government and Indian churches for more training for missionaries. Another missionary to India, Helen Kornelson, is working on her M. A. degree in Education while on furlough.

Homer Hart, who began his work as an interpreter for the missionaries in Oklahoma 39 years ago, was recently honored on the occasion of his 60th birthday by the Indian Mennonite Church at Hammon. During the 39 years Rev. Hart has missed only a few Sundays and faithfully proclaimed the Word of God in both the Cheyenne and English languages.

Erickson Is Discipleship Conference Speaker

Rev. Roy E. Erickson of Chicago will be the speaker at the Christian Discipleship Conference at the Bethel College Memorial Hall on March 11.

Rev. Erickson comes to us from the Bethany Mission Covenant Church at Chicago, Illinois. He has held previous pastorates at Rockford, Illinois; Topeka, Kansas; and Minneapolis, Minnesota. He also was associated with the Billy Graham team in Europe for one year.

The theme of the conference will be "Witness to Win." Rev. Erickson will discuss the topic, "Registering Our Witness" in the afternoon at 3 o'clock, and "Redeeming the World" in the evening at 7:30.

The Christian Discipleship Conference is sponsored by the Student Christian Fellowship of Bethel College and the Western District Young People's C. E. Fellowship.

No ray of sunlight is ever lost, but the green which it wakes into existence needs time to sprout, and it is not always granted to the sower to live to see the harvest. All work that is worth anything is done in faith.

Albert Schweitzer

Migrant Work at Eloy, Arizona

ELSIE HEPPNER

Riding out of Eloy to the south, we pass migrant camps, cotton fields, and cotton gins in answer to the question in our minds, as to why Eloy is known as the "World's Cotton City." Yes, the "World's Cotton City" on the one hand, and "The city where they shoot the sheriff" on the other. But is it not possible that Christ centered lives could transform the place? With God nothing is impossible!

The cotton pickers, neatly gathering the white balls of fluff, speak to our hearts of the great need to contact, love, and win individual lost souls to Christ who gave himself for our redemption. That smouldering load of cotton by the roadside is only too vivid a picture of the work of an "hireling" whose own the "cotton" is not. John 10:12.

About nine miles from Eloy we reach Friendly Corners and the end of black-top road. Turning west we go half a mile till we reach a sign "Friendly Corner Chapel" to our right go half a mile. Behind the Chapel we notice a row of three trailers—reminders of your representatives in the desert of Arizona.

After a look at the Chapel and trailer houses you might like to accompany the couple, who with burdened hearts go to call at home in the evenings. Without request, excuses for absence at the services are readily given. Oh yes, their intentions are very good, and a promise to come is not hard to make; but oh, the effort to act is lacking altogether. As elsewhere the tool of procrastination does not grow rusty. Sunday night, our hearts rejoice to see the young people out in increasing numbers. Many pews, however, are empty when time for the evening service arrives. One realizes that the adults are a living testimony of hardened hearts, calloused with indifference; and a conscience that tries to avoid the all important issue of salvation. It may be discouraging, but we know that the Word given in personal contact will not return void. Yes, from some of those very contacts, fruit is appearing.

Now for a day with the single workers as they go to classes in the camps. We leave at eight o'clock, weather permitting. A few miles of rough, dusty country road bring us to our first camp where a grandmother, mothers, babies, children, and grandchildren come to sing, learn a Bible verse, and listen to the Bible story. Whether colored or white, Indian or Spanish, all seem to enjoy it. But we must be on our way to another class. Here little Mona assures us she has been waiting for us all morning. Before closing this class in prayer, the teacher asks, "What can we thank God for?"

No answer.
"I pray every night" Sondra ventures to say.
"I pray every night too,"—that's Junior.
"That is nice, but what do you pray for?"
Silence.
"Do you thank Jesus?"
"Yes"—it comes as a chorus from the class.
"For what do you thank Him?"
"For food."
"Yes."
"For Jesus."
"Yes, Jesus loves us."

"I was sick and I prayed Jesus should make me well, and He did!"

Sondra has a testimony of answered prayer. Have you?

Reaching our last forenoon class we see children madly rushing around, getting little brother and sister ready. Before our car comes to a stop the children greet us with "Let us come before His presence with thanksgiving." Psalm 95:2. That was their memory verse. Eagerly they help to carry the pasteboards and spread them out, for our class is held in the open air. "Jesus Loves Me" and "Jesus Loves the Little Children" are favorites here, especially do they love to sing, "—Indian, Spanish, Dutch, and Jew, and the little Negro too; Jesus died for all the children of the world." After a hurried noon lunch we are off again. The class at one camp had to be discontinued because 90 per cent of the children moved; so we stop to take the ones that remain to another class. The girl comes, but the brother will not. Getting to our camp we find some of the children in the cotton patch and the others not at all ready. However, after a bit, our group has gathered, even if some, because of a long run, are all out of breath. Now, for that unpredictable class! Let us hope for the best, for at times they are most unruly. We are glad to find though, that today their

(Continued on page 168)

L. to R.,
Glen Habegger,
Rebecca Nickel,
Elsie Heppner,
Mrs. Glen Habegger.

Two Farewells

From the Aron Jantzens

Our furlough has been full of treasured experiences. Already in April we were able to join most of the Jantzen brothers and sisters in a family reunion, as they came from various states, continents, and fields of service. Our time with Father Jantzen has been all too short, and we wanted to make the most of the week between Christmas and New Year's Day. It was a pleasure to meet many of our friends at the Pacific District Conference, and there to report of the work as it relates to the field of India. Visits to the churches in California could be arranged over weekends as opportunity presents itself. The two months of a warm India "summer" visiting many of the churches in the midwest, was climaxed with the week spent at Camp Friedenswald in fellowship with the members of the Board of Missions, and with fellow workers from various mission fields. Aron got home for Christmas from an eight week's tour, having visited churches as far east as Pennsylvania in an effort to raise funds for the greatly needed additional wards for children and surgical patients at the Bethesda Leprosy Hospital, to be built as a memorial to the late Dr. P. A. Penner.

When we think of the work that awaits us, we feel that to return to India before a full year has passed is staying away too long. Not only are our co-workers overloaded with many duties, but additional responsibilities related to mission and church properties will require immediate attention. The work at Bethesda Leprosy Hospital and Homes has grown to tremendous proportions. During our absence, Dr. H. R. Bauman, in addition to his heavy duties at the Christian Hospital in Champa and in the office as treasurer of the mission has been the superintendent of the Leprosarium. Dr. Arthur Thiessen has just spent a number of weeks in South India with the famous leprologist and orthopedic surgeon, Dr. Paul Brand, learning the special surgical technique of restoring function to paralyzed hands and feet of leprosy sufferers. Besides treating infectious leprosy with the miracle sulfone drugs, Dr. Thiessen's return to Champa will greatly enlarge the ministry to those suffering from the many complications and paralysis of leprosy, and will present the immediate need of the additional wards. Last but not least, there is the ever busy Sister Augusta Schmidt, spending her energies in directing nursing care and working hand-in-hand with Drs. Thiessen and Bauman, training and supervising the work of 24 patient or practical nurses, looking after the weaving sheds in which cloth for 500 patients is produced, seeing after the diet of the children, hospitalized, helpless, crippled, and "burnt-out" cases, or even hearing the many problems that pertain to the discipline of 100 children in their boarding homes or in the school. Certainly there is never a dull moment at "Bethesda," and we praise the Lord for the strength He has given our co-workers during these months.

As we return to India, we ask your continued prayers for the entire missionary family there, for us as your representatives, and for those to whom we minister.

From the Lubin Jantzens

Dear friends in our churches at home:

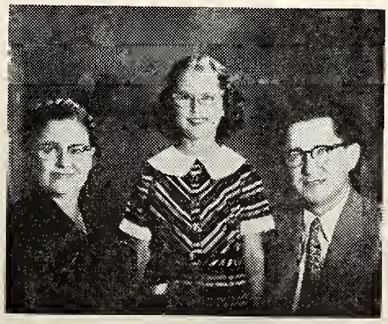
The Lord has graciously opened the door for our return to India. Our busy but blessed furlough is at an end. Our studies, visits, and packing to return are now complete. God willing, we shall leave Los Angeles on February 16, and fly via New York and Europe, back to India, arriving at Bombay on February 23, and at Jagdeesphur mission station on February 24.

As we go, we realize as never before that the tasks and foes we face are far beyond us. We feel keenly the need for a greater undergirding of prayer than ever before. Our missionaries on the field have already informed us that the tasks which will quickly become ours, involve not only the growing Janzen

(Continued on page 168)

Left: the Lubin Jantzen family

Below: the Aron Jantzen family



Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor. Maynard Shelly, 722 Main St., Newton, Kansas.

Revolution and Reconciliation

JOHN HEESE*

"Revolution and Reconciliation" was the theme of the Ecumenical Student Conference on the Christian World Mission held in Athens, Ohio, December 27, 1955, to January 1, 1956. This was the seventeenth quadrennial meeting of the World Student Volunteer Movement.

Approximately 3,500 young people, 500 more than anticipated, converged on the Ohio University campus to participate in this international Christian conference. Students, as well as speakers and officials were natives of 84 foreign countries, Canada, and the United States. Canada was well represented with about 200 delegates.

Greetings and congratulations from President Eisenhower, Governor Lausche of Ohio, Charles Swenson, secretary of the International Missionary Council, and others, were read at one of the sessions.

God's Judgment Is Catching Up

The hymns used at the mass meeting were printed in English, French, and German and some of the songs were in additional languages.

"Revolution and Reconciliation" was emphasized throughout the entire week. The first lecture, given by Richard Shaull, leader of the Student Christian movement of Brazil brought out forcibly the state of the world at present. Expressions of this are noted in Argentina, Paraguay, Kenya's Mau Mau movement, Africa, French North Africa, Israel, and South Asia, to mention only a few places. It is up to the Christian church to give this upheaval direction and purpose. To reconcile the world to God should be the aim of all our missions.

"Revolution is often God exercising judgment," Mr. Shaull said. As in the time of Jeremiah, in which his nation had to undergo revolution and devastation, so it now seems that God's judgment is catching up with us. Especially evident in the Bible study groups was a genuine international and ecumenical atmosphere. There were many differences on religious as well as cultural grounds, but it was interesting to note that many of the disagreements arose because of misunderstanding, lack of information, or misinformation about one another.

Spontaneous Prayer Meeting

Among the conference speakers were such important men as Dr. John McKay, of Princeton Theological Seminary, Dr. Kenneth Scott Latourette, president of the Japan International University, Philip Maury, secretary of the French SCM, and M. A. Thomas, conference secretary and leader of the Mar Thoma church of South India.

Lectures and discussions of problems of particular geographic areas of the world were the basis of the area forums. The Canadian area forum attracted about 60 delegates. Interesting here was the fact that 90 per cent of Canadian Eskimos are active members of the Presbyterian church.

The last day of the conference, Japanese and Korean delegates on their own initiative, gathered for a prayer meeting to intercede for better relations between their nations. The Japanese and Koreans have been mortal enemies through ages past and this hate is still quite evident.

Students from the east particularly hit western denominationalism as a stumbling block to the Christian world mission. Instances were cited of where, instead of preaching to non-Christians often one denomination tries to convert those of another to its own faith.

These and the many other problems can and must be overcome by diligent, consecrated work, study and faith to make Christianity relevant and vital in this time of social, political, and economic revolution.

The Church Becomes the Church

That the pacifist position is the only position a conscientious Christian can take was pointed out at one of the fireside meetings. A capacity crowd was present to hear John Swomely, executive secretary of the Fellowship of Reconciliation, direct some vital questions on this important subject.

Dr. McKay in his lecture, gave an excellent description of the church by answering three questions. "What is the church?" "Where is the church?" and "Why is the church?" The church is a community over whom Jesus is Lord, made up of people who belong to Christ and to one another. It was born as a fellowship, not as a structure. The church is

(Continued on next page)

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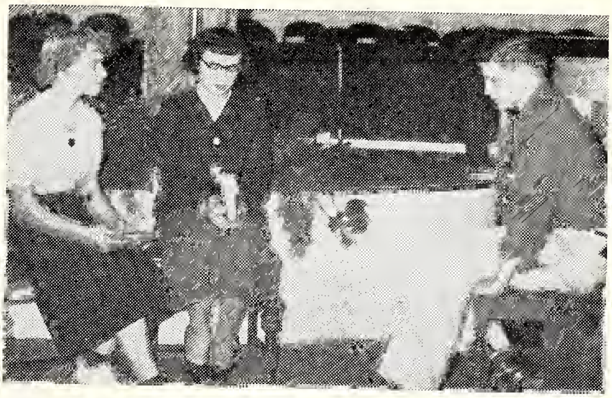
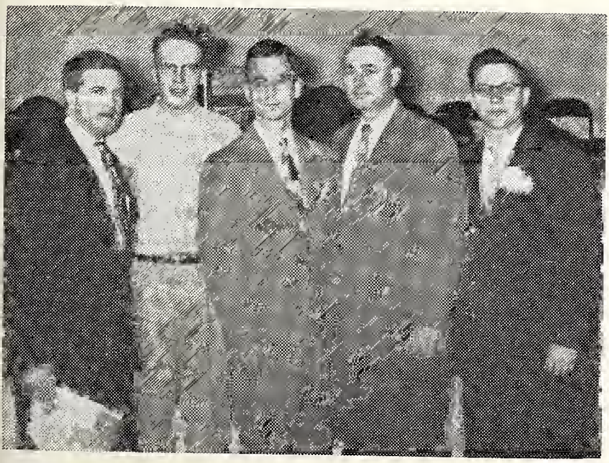
*Student, Bethel College

OREGON WORKSHOP

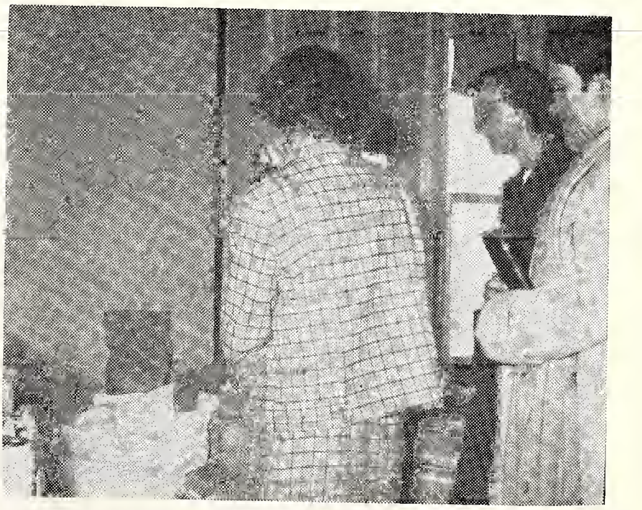
Standing up straight are the folks of the Oregon Young People's Fellowship who took part in the workshop which they held in the Emmanuel Church at Pratum, near Salem, Oregon, during the Christmas holidays.



One of the features of the workshop was its service project which was visitation to a home for the aged. In preparing for the project Mary Ellen Zook and Eleanor Anderson of Portland demonstrated how a friendly and helpful visit could be made by interviewing Paul E. Roth, of Canby. They cheered him up.



Driving the leaders out into the open where they can be recognized we see from left to right, Maynard Shelly, Newton, Kansas, Service; Don Rabe, Woodburn, Oregon, Chairman; Jack Pierson, Portland, Oregon, music; Harry Albrecht, Portland, Oregon, Fellowship; and Frank H. Epp, Altona, Manitoba, Faith and Life.



And here the visitors are in action making a call. Dorothy Zimmerman, secretary-treasurer of the Oregon fellowship is seen in the center of the trio of visitors. Other projects of the workshop include a fellowship evening, an inspirational program, and a banquet. —Frank Epp Photos

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REVOLUTION and RECONCILIATION (Continued)

where two or three are gathered together in the name of Christ, and can be anywhere He is found, "The church becomes the church when it fulfills its mission." It never exists for its own sake, or to be an end in itself. The church is made up of individuals and the thought that seemed to run through the lecture was that "We must never forget that Christianity is something intensely personal."

The intimate personal contacts between members of the various races, and the friendships begun are among those things which will be long remembered. It is only through mutual understanding and trust that the mission of the church can be fulfilled.

—Reprinted from *Der Jugendbote,* youth section of *Der Bote.*

PENCIL POINTS

CALL ME BROTHER, BROTHER

You can blame a lot of things on Adam, but I have just discovered one thing that you can't pin on him or even fasten to him with a suction cup.

It is well known that the father of our genus bears the blame for leading the race into sin. Not so well known is the fact that he is also responsible for the names of all flying, creeping, and crawling creatures. So when you have trouble spelling "rhinoceros" or "hippopotamus" you know whom to blame.

All this may be Adam's fault, but I am sure that he never started the label "reverend" (usually written "Rev." and more often pronounced "reverant")

(Continued on next page)

FIRST CLASS MAIL

Need for Adult Sponsor

Sir: We read with interest the two articles on dating. We have been wondering if all young people carry on like our young people here. Our young people have no adult sponsor as I know many churches do. The minister and his wife usually go, but lots of times they have no adults at their functions. A number of times of late they have had parties just for couples. Those who don't have a boy or girl friend are left out. The young people around here have no responsibility, most parents let them go when they want to and they do the chores alone.

I enjoyed "Tumbling Airplane Seats." We as Mennonites don't do enough educating on the liquor problem. Why? Is it because we have too many drinking people? We have an active WCTU in our town but only two or three women attend from our church.

—Concerned Mother

CALL ME BROTHER, BROTHER (Continued)

which is stuck to almost every minister of a Christian congregation, including Mennonite.

The damage this epithet is doing to the church was called to my attention when I paid a visit to my friend the pastor of the Last Mennonite Church. He took the occasion to cry on my shoulder.

"It's bad enough to be called 'revvie' and 'revner'," he lamented, "but now one of my trustees calls me 'revenuer'."

Knowing that he was from the deep South—South Dakota, that is, suh—I could see that this was the worst insult.

How people love to corrupt and mispronounce the reverend appellation of "reverend." It shows that the use of this title is doing to the brotherhood church just what the devil intended, if he was the one who instituted the custom. It is dividing the church, separating the so-called "reverends" from the what-might-be-called "unreverends."

Here, brothers, is a division we dare not endure. There is only one species of people in the church of Christ and that is sinners saved by grace. As soon as we forget our true state we are forgetting the gospel. No sinner becomes a whit more divine, reverend, or holy because he has been chosen for the work of a minister of a congregation, even though that job is an important one with a holy calling.

Well, that's the theological side. But young people and others want to do what's right. And ministers want their holy calling honored even though they seek no honor for themselves. So it is "reverend this" and "reverend that" and no one makes a whimper.

But after being called "reverend" for 1,456½ times, you will forgive me for crawling out of my dark lair and raising my hoary head to say, "Maybe it's time for a change."

Our church began as a brotherhood church, and we believe it continues as one, even though imperfectly. My suggestion is that we revive and encourage the seemingly old-fashioned custom of calling all members of the body of Christ including ministers "brother" (unless they're sisters). It may shock a few of our elders and surprise the rest, but after they revive, tell them, "I just want to make the point that the brotherhood church begins when you say brother, brother."

—Maynard Shelly

Meet the Presidents

Don Rabe, Oregon Young People's Fellowship

President of the Oregon Young People's Fellowship is Don Rabe (rhymes with "hobby") of Woodburn, Oregon. A member of the Calvary Church of Barlow, Don is in the second year of his three year term with the Oregon Fellowship. He is married and the father of two daughters, Linda and Kathy. Don's weekday job is a heavy one; he works in a brickyard.

While the congregations of the Pacific District to which the Oregon churches belong are widely scattered, the six Oregon congregations are more closely clustered. For that reason the youth groups have organized a separate fellowship to direct their activities which include a summer retreat, a mid-winter conference, and fellowship activities such as rallies and roller skating parties. For their mid-winter conference this year the fellowship sponsored a workshop which developed the fellowship pattern for youth organizations. Leaders of the workshop were Harry Albrecht, Portland; Frank H. Epp, Altona, Manitoba; and Maynard Shelly, Newton, Kansas.

Assisting Don in the leadership of the fellowship is Jack Pierson, Portland, vice president, and Dorothy Zimmerman, Salem, secretary-treasurer. Jack is a student at Cascade College in Portland and interested in music. Dorothy is active in the work of the Emmanuel Church, Pratum, and in religious organizations in her community besides being a secretary for a trucking company.

Other members of the executive committee include two high school students, Rose Roth from Grace Church, Albany, and Patricia Emmert from Sweet Home. Carolyn Hoffman, a stenographer, from the Grace Church, Dallas, is the third member.

In addition to promoting the several activities mentioned above the fellowship tries to keep the local group in touch with the Young People's Union and also promotes exchange programs.

Our Schools

BETHEL COLLEGE

The Reverend Theodore O. Wedel, canon of Washington Cathedral and Warden of the College of Preachers, has been announced as the lecturer of the annual Bethel College Bible Week under the Hartzler Lectureship Foundation, March 18-23.

Dr. Wedel will give a morning series of addresses on the subject, "The Church Today Rediscovers Herself" and an evening series on "The Majestic Drama of the Bible."

The schedule of morning lectures to be given in the college chapel at 9:45 lists the following subjects: "Her Bible," "Her Creed," "Herself As Agent of Salvation," "Her Sacraments—Baptism and the Lord's Supper," and "Her Mission."

The evening lectures will be given in Memorial Hall at 8 and will include: "The Mighty Act of Creation," "Mt. Sinai and the Law," "The Incarnation and the Cross," "The Resurrection and Pentecost," and "The Church—the Fellowship of the Holy Spirit."

Dr. Wedel is the son of C. H. Wedel, the first president of Bethel College. After attending Bethel he received degrees at Oberlin, Harvard, and Yale. He then taught at Yale, Texas University, and Carleton College in Minnesota.

Since 1939 he has been connected with the Washington Cathedral, being elected Warden of the College of Preachers in 1942. Since 1952 Dr. Wedel has been president of the House of Deputies of the General Convention of the Protestant Episcopal Church.

A contributor to the *Interpreters Bible,* Dr. Wedel is also the author of a number of books—notably *The Coming Great Church* and *The Christianity of Main Street.*

Besides speaking under the J. E. Hartzler Lectureship Foundation as Bible Week speaker, Dr. Wedel will address the ministers of the Western District of the General Conference on Tuesday afternoon, March 20, on "The Preacher As Theologian," and on Wednesday afternoon on "How to Communicate the Gospel."

BLUFFTON COLLEGE

Bluffton's annual Christian Life Week is scheduled to be held March 13 to 16 with Rev. Virgil Gerig, pastor of the Oak Grove Mennonite Church, Smithville, Ohio, as the featured speaker. Services will be held in the college chapel both during the regular chapel period and in the evening. Rev. Gerig's list of topics is as follows:

Morning: "What Is Religion For?", "Can We Follow Jesus?", "What If I Don't?", "On Being a Drop in the Bucket." Evening: "Higher Mathematics of the Kingdom—Addition and Subtraction", Discussion Group; "Higher Mathematics of the Kingdom—Multiplication and Division", "The Real Presence" (Communion).

Dr. Lloyd L. Ramseyer, president, is scheduled to speak at the pre-Easter services at the Salem Mennonite Church, Dalton, Ohio, on March 28 and 29.

The annual Bluffton student-faculty reception is scheduled to be held in Founders Hall on Tuesday, March 6, with the faculty in charge of the arrangements and program.

CANADIAN MENNONITE BIBLE COLLEGE

We had Dr. Erland Waltner in our midst as guest speaker for Bible Week. The theme was Evangelism. During the eight sessions from February 7-10, Dr. Waltner spoke on the Early Apostolic Church as pictured in the first twelve chapters of the Book of Acts. He drew from it many lessons that can be applied to our church of today. During the discussions which followed each lecture we sought to solve some of the problems that we are now facing in the light of the passages we had studied.

Besides this study of the Early Church, various other papers were presented on the topics of Evangelism. Rev. Poettcker spoke on "What Is Evangelism"; Rev. G. Lohrenz, "Our Evangelistic Endeavors in the Past"; Rev. J. Adrian, "The Personal Work of Jesus"; Rev. I. I. Friesen, "The Evangelistic Sermon"; Rev. D. Janzen, "The Relation of Christian Education to Evangelism"; Mr. George Wiebe, "Music and Evangelism"; Rev. G. Groening, "Hindrances and Aids in Evangelism." Special music for these meetings was provided by various groups from the student body.

Plans have been made that the choir will present Mendelssohn's Oratorio, "St. Paul," on March 11 in the First Mennonite Church, Winnipeg, and on March 18 in Altona and Winkler.

FREEMAN JUNIOR COLLEGE

For its February social meeting the faculty members spent an evening in a discussion introduced by a panel discussing the subject: "What can the faculty do to enable itself, the students, school publications, and other school activities to embody and reflect better the Christian spirit and purpose of the school?" Four panel members divided the different areas of approach: Gerhard Buhler—classroom and publications; Willard Unruh—chapel and religious life; Dr. J. D. Unruh—dramatics, forensics, and athletics; and Erna Friesen Graber—social life, dorm-

(Continued on next page)

itories, dining hall, and parties. Dr. Harold Gross served as moderator. At the conclusion of the discussion Miss Heiser, Miss Kaufman, and Miss Waldner served light refreshments.

The academy basketball team and Coach Wollman left for Hillsboro, Kansas, February 16 where the team participated in the Mennonite Academy Basketball Tournament.

Professor Faul and several members of the band attended a band clinic sponsored by the University of South Dakota at Vermillion February 15. Professor Jost attended the high school music contest held on the university campus the day before.

Ten students participated in the pageant "These Others" given at a Union Meeting at the Salem-Zion Church commemorating World Day of Prayer. Miss Kaufman directed the pageant and Mrs. William Tschetter served as narrator.

MENNONITE BIBLICAL SEMINARY

Race Relations day was marked at the Woodlawn Mennonite Church by having a special speaker present the morning message. Rev. T. B. Brown, pastor of Mt. Bethel Church, Gulfport, Miss., gave the message on Sunday morning and visited various homes on Saturday together with Floyd Bartel. In spite of snow and ill weather many came out for the morning service.

World Day of Prayer was observed at the Grace Mennonite Church, February 17. Many of the Seminary women and the women from the other Mennonite Churches in the city participated in the program.

Elections to the Seminary Fellowship were held February 15 when Leo Driedger was elected president, Richard Jones chairman of the Education and Welfare Committee, and Arthur Dyck chairman of the Social and Recreational Committee.

On Friday February 17 Professor J. J. Enz gave the chapel address at Bethany. He spoke on our ministry to the emotions taking the Psalms as an illustration of such a ministry.

Professor Don. E. Smucker participated in the Twin City Evangelism School, Macalester Presbyterian Church, St. Paul, Minn. He stayed with Prof. and Mrs. E. J. Camp both of whom are graduates from Goshen College. Mr. Camp teaches at Macalester College. Professor Smucker has also been asked to speak at the meeting of the Mission Covenant Ministers of Greater Chicago at North Park College.

The Central District ministers met at the Seminary on Thursday, February 16.

ROSTHERN JUNIOR COLLEGE

Recently we have had the privilege of having three speakers in our morning chapel. Dr. Erland Waltner, Bible instructor at Bethel College, dropped in to visit our school for a morning. Dr. Waltner, also a member of the Board of Education and Publication, came to Canada to give a series of Bible lectures at the Winnipeg Canadian Bible College. Rev. J. J. Nickel and Rev. Hans Dyck were also welcome visitors. Both were in Rosthern at the time giving daily Bible study lectures at the Rosthern United Mennonite Church.

At college, too, recreation and relaxation is not an uncommon thing. One Saturday night approximately forty students took part in a sleigh ride. After two hours the group returned to have a hot lunch before bedtime.

On Friday, February 10, the Second Annual Grade Eleven Literary was held in the Town Hall. The first item was a number by the girls sextette who were dressed in white as snowflakes and as they sang multi-colored lights were spotlighted on them. Two plays, "The Man Who Thought of Everything," and "Where the Cross Was Made," were put on. There was a rendition by the Grade Eleven Boys' Quartet. The literary closed with two chorus numbers by the entire Grade Eleven class under the direction of Mr. Norman Bergen.

On February 11 our annual Valentine Party was held. Werner Dyck, M.C. for the evening, led the party with group games and contests until it was brought to a climax with the chosing of the Valentine King and Queen. A lunch of heart cookies, ice cream, and coffee followed and then a short singsong, led by Gerhard Klaassen, brought the evening to a close.

MCC *news & notes*

MCC IN KOREA SHARES CLOTHING WITH 14,000

In January MCC workers distributed clothing and bedding to over 14,000 Korean refugees in three guns (counties) near Taegu. PAX men Howard Burkholder, Harry Harms, Woodrow Ramseyer, Valentine Yutzy, and their Korean helpers devoted three weeks to the actual distribution.

During this time the workers also gave clothing and bedding to 380 people whose homes had been burned in Taegu fires.

The refugee houses are poor protection against the bitter Korean winter, so warm clothing and bedding are appreciated —especially as they carry the warmth of love and concern of U. S. and Canadian Mennonites "in the name of Christ."

KANSANS DONATE 48,000 CANS OF MEAT

Mennonites in Kansas canned about 48,000 cans of meat and lard for overseas relief during this winter. The totals are: 24,337 cans of beef, 13,896 cans of pork, 10,683 cans of lard, 710 cans of chicken and 246 cans of cooking fat. Figuring current prices this meat is valued at $40,984.

All this meat will help to supplement the low-protein diets of needy peoples in the overseas countries where MCC workers serve.

Communities in Illinois, South Dakota, Iowa, Minnesota, Nebraska, Missouri, and Oklahoma have also canned meat for MCC this winter, but the totals are not yet in.

Peter Harder, Eldergrove, B.C., and Wilmer Wedel, Burns, Kan., operated the MCC portable canner during this season. In each community where the canner was set up all Mennonite congregations co-operated in this all-Mennonite program of sharing our abundance.

TWO NURSES SAIL FOR VIETNAM

Margaret Janzen, R.N., of St. Catharines, Ont., sailed Feb. 25

for Europe. There a Dutch Mennonite nurse, Juliette Sebus, R. N., of Utrecht, will join her on the rest of the trip to Vietnam. These two nurses will join the Dr. Willard Krabills of Louisville, Ohio, who have been in Vietnam since last October. They will form a medical team working with the refugees and tribes people of Vietnam.

Following World War II Margaret Janzen served with MCC in Italy and Germany for two and one-half years. She is the daughter of John and Katharine Janzen of St. Catharines.

GOVERNMENT SURPLUS ORDERED FOR SECOND QUARTER

For the quarter April-June, 1956, MCC has ordered 360,000 lbs. of wheat, 924,000 lbs. of rice and 136,000 lbs. of powdered milk from U. S. government surplus commodities. This food will be shipped to countries in Europe, the Middle East, and Far East where MCC workers share it with those who are hungry and in need.

With the present possibilities for sending government surplus goods, $1 contributed to MCC will send $20-$25 surplus grains or milk products to the needy people of the world.

Jottings

—**Apostolic Church, Trenton, Ohio:** The church observed the Christmas season; the choir presenting their festival of song on Wednesday evening, Dec. 21. The Sunday school and junior choir held their entertainment Christmas morning. Members of the Mennonite League decorated the church. Congregational meeting was held Jan. 9. A covered dish dinner was enjoyed at noon. All reports showed a successful year. Mrs. Amstutz reported 375 pounds of clothing had been given to relief. Mennonite Christian Service made and gave 19 baby quilts, and 3 large quilts. The Bluffton College Glee Club presented the message in Scripture and song Sunday, Jan. 29. Niel Stretcher, a member of the church, was one of the team. Feb. 2 the Mennonite Christian Service group met at the home of Mrs. Hazel Kennel and Mrs. Alvina Ross assisting hostess. The Men's Brotherhood and the Mennonite League held their meetings in the social room of the church. The church council met at the home of Pastor and Mrs. Amstutz. The choir sponsored a Koffee Klatch on Feb. 22.

—Edna M. Kinsinger, Corr.

—**Eigenheim Church, Rosthern, Sask., Canada:** On Dec. 2 the young people's group showed the film "Pilgrim's Progress" and "Fanny Crosby." The annual Sunday school Christmas program was brought in church on Dec. 24, in the evening. The annual meeting of the Sunday school and congregational business were held Dec. 28. Elected for superintendent, Pete Janzen; Sunday school secretary-treasurer, Henry Richemann; church secretary, Albert Jantzen; church treasurer, Henry Epp; trustee, Abe Adrian; usher, Bill Jantzen. No new members had been added to the church in the past year but two had transferred their membership to other churches. J. Nickel and Hans Dyck served with Bible lectures in church, January 29-31. The Rosthern Christian Endeavor brought a program in our church January 22. This exchange of programs of neighboring churches is to help to unite the churches more into one body of believers.—Corr.

—**First Church, Allentown, Pa.:** Installation services were held Sunday p.m., Feb. 12, for Pastor David Habegger. He was installed by conference president A. S. Rosenberger, Wm. H. Mohe led devotions. President Rosenberger brought the charge to the congregation, and conference vice-president Ellis Graber brought the charge to the pastor. We welcome Pastor and Mrs. Habegger and their three children, Rachel, Nathan, and Christian, into our midst and trust that the years that follow will prove a blessing to all as we work together for the Lord. We extend sympathy to him in the loss of his father, missionary Alfred Habegger. The congregation held a reception for the Habeggers in the church Wednesday evening, Jan. 11. Sunday evening, Feb. 5 our church had charge of the vesper service at the Home for the Aged. At a recent Missionary Society meeting we were favored with a talk and slides by Hulda Meyers, who told of her experiences in South America last summer. Our W. M. S. has a work day each Tuesday when we quilt, make bandages, or other mission project work. Study and prayer meetings on Wednesday evenings have been well attended. We are studying the "Sermon on the Mount," with discussion, and follow with prayer. Clayton Rosenberger is living with his daughter, Mrs. Harvella Mease at Manheim, Pa.

—Mrs. Francis Geisinger, Corr.

—**Friedensberg Church, Avon, S. D.:** Rev. and Mrs. J. J. Esau were our guests recently and Brother Esau brought us four messages, one of them in the German language. Our pastor Emil Krahn, is bringing a series of challenging messages on I Peter at the Sunday morning services. Mr. and Mrs. H. C. Ewert were pleasantly surprised on their 50th wedding anniversary Feb. 15, when a host of friends and relatives gathered in their home. Our former pastor and wife, the Edward Duerksens, were present for the occasion. Mr. and Mrs. Ewert are esteemed and beloved by the church, always having been active in church work. World Day of Prayer was observed in the church, with the Mission Society as host. Financial reports for the year 1955 have been completed and show that our small congregation has contributed $7,885.58 for missions and other benevolent causes the past year.—Corr.

—**Johannestal Church, Hillsboro, Kan.:** At the White Gift service on Christmas Eve, the juniors trimmed a tree with 83 pair of anklets for relief. We were happy to have former pastor Delton Franz and wife with us for our service Dec. 26. He is a student at the Mennonite Seminary in Chicago. The young people had a New Year's banquet and watch night service with Boyd Bonebrake from Kingman as speaker. An attractive sign with its message of welcome has been placed on our church yard near the road. This project was sponsored by the YPU. In January the Women's Mission Society had as their guest speaker, Mrs. J. R. Duerksen, missionary to India. Jan. 15, Leonore Friesen, missionary on furlough from Japan, spoke to us during the worship service hour. Our church observed Prayer Week services during the week of Jan. 22. For our C. E. program, Jan. 22, Rev. and Mrs. J. J. Voth showed slides and told of their relief experiences in Germany. For the fifth Sunday pulpit exchange in January Peter Goering, of the Lehigh Church, brought the message on "The Christian's Answer to Complaints." The World Day of Prayer services were held in our church Friday p.m., Feb. 17, with the surrounding churches taking part. The program centered around the theme, "The Spirit of Power."—Corr.

—**First Church, Aberdeen, Idaho:** Brother Walter Dyck's first official act as our new pastor was the solemnizing of the marriage of Margaret Isaak and Clinton Krehbiel, of McPherson, Kan. We observed Holy Communion Jan. 1, with our new pastor officiating. The installation for Brother Dyck was held Sunday, Jan. 8. Brother Harley King of Filer, Idaho, had charge of the service. A fellowship meal was enjoyed by all, followed by a short program. After the program the members were invited to meet the pastor and wife in their new home. Our pastor attended the Pacific District Council of Committees at Barlow, Oregon, and also the minister's conference. Frank E. Wedel, Herbert Hege, and Mrs. P. W. Bartel have been released from the hospital. Occasionally our pastor takes us to South America and acquaints us with the work done among the Mennonites who have settled there. He will conduct a class in teacher training presenting "Successful Teaching" in color strip.—Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** The Men's Fellowship met Jan. 23. Laurel Dirks spoke on Ham short-wave communication. The Senior Christian Endeavor met Feb. 12. A group of students from Bethel College, who are members of the Peace and World Order Commission of the Student Christian Fellowship presented the program. The discussion was on the Christian approach to peace in a troubled atomic age. The Youth Fellowship entertained the students at a supper. The Mission Workers met Feb. 15, with the program "The Christian Home in Today's World." The World Day of Prayer was held Feb. 17, at the Christian Church in Pawnee Rock, with our church participating. The theme was: "One Flock—One Shepherd." Pastor and Mrs. Victor Sawatzky entertained the council members and families recently.—Mrs. LaVerne Unruh, Corr.

—**Fairfield Church, Fairfield, Pa.:** Our Youth Fellowship group has been most active lately. They sponsored the film of "Martin Luther" in January from which they cleared $19.34 and sent to the Missionary Education Fund. In February they were host to the community Fellowship and Mr. Merle Entz, in 1-W service at Baptist Children's Home, Bethesda, Maryland, showed pictures and told of his work there at their regular meeting. They are planning a fellowship supper and election of officers in March. The women have been working on patches for comforts. They have completed two comforts. Rev. Alvin Beachy was our guest preacher on Jan. 29 and Rev. William Keeney, on Feb. 19. The community Lenten services started February 15. Twelve of our members are working with the community chorus, under the direction of Arthur Roth, for a community Easter service. There are several others taking part in the pageant which Mary Roth is directing. Seven persons are enrolled in Adult Catechism class. Mrs. Verna Yoder and Mr. and Mrs. I. Z. Musselman are spending the winter in Florida. Ruth and Howard Musselman are spending the month of February in Texas. Peggy and Lloyd Benner spent Sunday, Feb. 12, helping with the community survey for the new Mennonite church at Huntingdon Valley.—Mrs. Lloyd Benner, Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** On Jan. 1 communion service was held in our church. The following children were also consecrated: Joni Kay, daughter of Mr. and Mrs. Maurice James; Anita Fay, daughter of Mr. and Mrs. Walter Schmidt; Scott Randall, son of Mr. and Mrs. Eugene Matthies; and Edwin Harvey, son of Pastor and Mrs. Stoneback. On Jan. 8 Miss Leonore Friesen spoke to the primary and junior department during the Sunday school. In the evening she showed pictures and talked about her experiences as a missionary in Japan. She was dressed in native costume. On Jan. 10, Miss Wilhelmina Kuyf spoke to the Friendship Circle on, "How Women Contribute to the Total Work of the Church." On Jan. 15 a Fellowship Supper with a menu centered around MPF (multi purpose food) was held. This was followed by Rev. Peter Dyck showing his film, "When the Light Breaks Through." He told in dramatic form how the refugees (like Henry in "Henry's Red Sea") were moved from war torn Europe to South America. Abraham Habash of Jordan talked about Palestine on Feb. 5. A film about Palestine was also shown. This program was sponsored by the Men's Brotherhood. Mr. and Mrs. Leroy Hiebert are the proud parents of a baby boy born Feb. 10, named Lon Warren.—Mrs. John H. Gaeddert, Corr.

—**Grace Church, Lansdale, Pa.:** The 26th Annual Business Meeting of our congregation was held as usual on the evening of Dec. 31. Under our new constitution, the election was held and resulted as follows: Pastor, 3 years, Elmer R. Friesen; Deacon, 3 years, Harvey T. Bean; Trustee, 3 years, Henry Landes; Sec., 1 year, Osmund R. Fretz; Treas., 1 year, Linwood A. Kulp; Financial Sec., 1 year, Ruth E. Fretz; Board of Education, 3 years, Harvey Bean. Afterwards, an interesting and profitable spiritual program was held from 11 o'clock until midnight. The program was sponsored by the young people's group. The Bluffton College Men's Gospel Team from Bluffton, Ohio, gave us a well rounded spiritual program. Our Brotherhood held its annual father and son banquet, on Tuesday evening, Jan. 24, in the Line Lexington Fire House with about 150 men and boys in attendance. The speaker, Paul F. Walton, who is a Christian magician brought an interesting and entertaining message illustrating Bible truths with his magic tricks. On Sunday morning, Jan. 29, Rev. Lubin Jantzen, brought us two inspiring messages at our two morning services at 8:15 and 10:30. All new Sunday school officers and teachers were installed at the close of Sunday school that same morning. Work on our new church building is progressing nicely so we have set our church dedication date for May 6. Rev. Olin A. Krehbiel, one of our former pastors, is to be with us and bring messages through Wednesday of that week (May 6-9).—Ruth P. Arn, Corr.

You cannot add to the peace and goodwill of the world if you fail to create an atmosphere of harmony right where you live and work.

Thomas Dreier

Into the Beyond

HORACE C. FUNK, of Salisbury, North Carolina, chief of Occupational Therapy of Veterans' Administration, member of the Hereford, Bally, Pennsylvania, Church, was born April 5, 1882, and died February 5, 1956.

MRS. MARIE DIRKS UNRUH, member of the First Mennonite Church, Newton, Kansas, was born February 13, 1863, and died January 28, 1956.

MRS. H. ALBERT CLAASSEN (nee Catharine A. Andreas), widow of the late Rev. H. Albert Claassen was born at Beatrice, Nebraska, on December 11, 1879. She was a member of the Beatrice Mennonite Church, Beatrice, Nebraska, and died on December 22, 1955.

MIGRANT WORK AT ELOY, ARIZONA

(Continued from page 160)

questions lead to a season of searching the Scriptures and discussion. These children are "on their own" as it were, with only "that which is evil" surrounding them daily. Do they need our love? Do they need our patience? Do they need our prayers? Do they need yours?

This short visit has but given you a glimpse of some of the work, but we trust you will be able to pray more effectively for your representatives now. Many times disappointment is keen when faithful ones become indifferent, cold and hard; when the children are not allowed to attend classes or services; or the ones who have taken a stand to live midst odds at all times. And yet, dare we give up or become discouraged when our Lord and Master suffered greater disappointments, greater difficulties, and had so few genuine followers in His ministry? To know that He knows and cares makes all the difference.

—Elsie Heppner

New Address—
Route 1, Box 252, Eloy, Arizona

TWO FAREWELLS

(Continued from page 161)

Memorial middle and high school, but also the secretarial work of our mission, as it relates to our Board at home, and particularly just now in dealing with our State Government in India at a very critical time.

Therefore, under God, we need you to work with us in daily, definite intercession. Your many kindnesses to us, in your homes and churches, as well as by letters and gifts, during our furlough months, encourage us as we go back to seek to have a share with you in bringing Christ to new, but needy India.

"And when I think, that God—His Son not sparing
Sent Him to die—I scarce can take it in!
That on the Cross my burden gladly bearing
He bled and died to take away my sin.
Then sings my soul, my Savior, God to Thee,
How great Thou art! How great Thou art!"

THE Mennonite

BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Semi-completed road in Tournavista, Peru, S. A. (See page 173)

Losing Tomorrow Because of Today

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Mennonite Missionaries in Japan

Robert L. Ramseyer

How Much Shall We Pay the Minister?

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NOTICE OF WOMEN'S MEETING

The Annual Spring Meeting of the Western District W.M.O. will be held Tuesday, March 20, at the Pretty Prairie Mennonite Church. The meeting will start at 9:30 a.m. and a sack lunch will be had at noon.

Speakers are: Mrs. Erland Waltner; Mrs. J. R. Duerksen; Mrs. Arthur Friesen; and Mrs. Esko Loewen. Devotions led by Mrs. Menno Schrag and Mrs. Victor Sawatzky.

THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Conference Notes

E. A. Albrecht, pastor of the Bethel Mennonite Church, Fortuna, Missouri, was the "Faith and Life" speaker during the week of February 27.

Andrew R. Shelly, Director of Public Relations for Mennonite Biblical Seminary, was in Newton, February 17 and 18, on Conference business. He met with representatives of various boards to discuss Conference budget promotion.

The Conference Business Committee is making final plans for program arrangements for the triennial sessions of the Conference to be held in Winnipeg, Manitoba, August 15-22. Members of the business committee are Eldon W. Graber, J. S. Schultz, and Henry P. Epp.

Russell Mast, pastor of the Salem-Zion Mennonite Church, Freeman, South Dakota, conducted a week of special services at the Buhler Mennonite Church, Buhler, Kansas, where Irvin E. Richert is the pastor.

BOARD OF EDUCATION AND PUBLICATION

Walter Unrau, Normal, Illinois, has been appointed business manager of the Board of Education and Publication. He will assume duties in the Newton office on June 1 when the present manager, Abe M. Wiebe, takes up the ministry of the Hutterthal Mennonite Church, Freeman, South Dakota.

A survey of college students made by the Educational Institutions Committee indicates that there are more than 800 Mennonite graduate and undergraduate students attending non-Mennonite colleges and universities. Contact with these students is maintained by the Committee in behalf of the Conference. Recent mailings supplied these students with the YPU Prayer Calendar and folders on summer Voluntary Service.

The Young People's Union cabinet met in Wayland, Iowa, February 17 and 18 to make plans for the YPU Retreat and General Assembly to be held before and during the August General Conference sessions in Winnipeg. Attending the meeting were Harris Waltner, Rosemary Moyer, Leola Schultz, Gordon Dyck, Bill Gering, Maynard Shelly, Erland Waltner, Frank Epp. Harris Waltner gave the morning message in the Wayland Mennonite Church, February 19, where Rev. Loris Habegger is the pastor.

BOARD OF CHRISTIAN SERVICE

Three new peace literature tracts were published by the Board recently. They are: An Open Letter from a Baptist Minister to Mennonite Youth, Shall I Go Noncombatant? and Are You Sure? Sample copies are available free on request.

Relief and refugee aid to the extent of $81,524.00 was administered by the Board of Christian Service through the MCC during 1955. This amount was donated by United States General Conference churches. The MCC works in twelve countries of Europe and Asia and four of South America. The sore spots of the world today are Jordan, Indochina, Korea, and Vietnam.

Of Things to Come

March 17—W. D. Study Conference on Mennonite Secondary Education, Memorial Hall, Bethel College.

March 30—Good Friday

April 1—Easter

Western District DVBS Workshops

Sat., April 7—Beatrice, Neb.

Fri., April 13—Kismet, Kan.

Sat., April 14—Ransom, Kan.

April 8—Mennonite Men's Chorus Festival, Memorial Hall, N. Newton

April 12—Western District Council of Committees, 9 a.m. First Church, Halstead, Kansas

April 27-29—Joint Inspirational Conference, Berne, Indiana

April 29—Conference Sunday

May 28—Bethel College Commencement

June 4—Bluffton College Commencement

June 7-11—Northern District Conference

June 13-17—Pacific District Conference, Downey, California.

Aug. 8-15—Ministers' and Church Workers' Retreat

Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.

Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Kan.

BOARD OF MISSIONS

"With the going home to be with the Lord of Rev. Alfred Habegger on January 17, his work for the Lord is entrusted to others. May each Christian feel responsible to share by regular church attendance, to have daily Bible reading and prayer in the home, to invite others to the services, to accept tasks of leadership and responsibility, and to give a consistent Christian witness."—From the bulletin of Petter Memorial Mennonite Church, Lame Deer, Montana, January 29.

Helen Nickel, missionary at Janjgir, India, reports that "The Bible school administration and classroom building is going up. Students are back after three weeks village evangelism experiences. . . . In our local baby show where 98 babies were entered, of the 10 prizes given 7 went to Christian mothers."

The 1956 budget for the mission in Japan is $27,240. This includes such items as literature, evangelism, language, and property. Major expense items are radio—$1750; evangelistic campaigns — $1000; kindergarten property—$5000.

Paul W. Boschman, chairman of the Evangelism Committee of the Japan mission, made the following observations on evangelism in his report to the annual business sessions of the mission: 1) Campaigns less than 7 or 8 days are too short to be effective; 2) Tent is much better than a building; 3) Where the gospel is new attendance is best; 4) God is definitely blessing tent evangelism.

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

A LENTEN MEDITATION

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me.

(From Psalm 51)

OUR DAILY BREAD

In the Lord's Prayer our first concerns are not for our physical needs. We first direct our attention to God; to His Kingdom and His Will. But to work in His Kingdom and to do His Will requires energy, so we come to the one petition for temporal things; our petition for daily bread.

Two words in this short petition—US and OUR are of tremendous significance. We do not pray for ourselves what we would not want for all mankind. What sheer mockery to pray "give us our bread," and then try to snatch it from the hands of our brethren; to pray OUR and then try to keep others from getting their just portion. We must all be as children gathering around our Father's table and each taking but his proper portion instead of grasping all within reach and trying to prevent others from getting their just share. The division of the world's necessities must be made on the basis of need and not of greed. To really be able to say "our" is to love others as ourselves. It might even be stated that the solution of the world's terriffic tension today is found in the ability to pray "our."

As the word OUR cuts the root of selfishness so the word DAILY cuts the nerve of anxiety. We do not pray for a fixed number of loaves stored up for the rest of our lives so that we may feel secure. DAILY signifies living a day at a time, and believing that "my God shall supply all your need according to his riches in glory by Christ Jesus."

We ask for BREAD. The whole theory of the simple life may be said to be wrapped up in that word. Bread—what a rebuke to our greed and the unnecessary things we crave. Bread—anything needful to enable us to make our largest contribution to the service of God and man. Bread—not alcohol; not tobacco. It may be difficult at times to draw the line between bread and the unnecessary things of life, but each one must draw the distinction for himself. If there are things we desire but cannot conscientiously pray for them, then they are not bread. This petition thus becomes the sharp dividing line between our actual necessities and those things we cannot seek without dishonoring God or sinning against our fellow men or ourselves.

What a power in this short petition: Give—Us—Daily—Bread. Prayed as it should be, it would check greed and selfishness; wasteful luxury; worries for the future; starvation and famine evils; war and economic evils; cut-throat competition, and a host of social and personal evils. We are really voicing a tremendous concern and responsibility when we pray, "Give us this day our daily bread."

COULD THIS BE THE REASON?

Commenting on a recent editorial concerning the recruitment of ministers, a reader (not a pastor) presents a side of the picture not usually considered. Quoting from his letter: "A boy growing up in a home isn't likely to be challenged to become a minister if the chief topic of conversation Sunday noon is destructive criticism of the morning sermon. It isn't challenging to have church members look upon their minister as their slave rather than their leader. It doesn't inspire youth to accept responsibilities of a church if they feel that anyone who doesn't hear him preach exactly what they believe, and stress their own prejudiced interpretations, will be waiting until time for his re-election to vote against him . . . . It is not very challenging to feel as a minister he would have to spend most of his time trying to hold cranky church members in line. . . . If church members could come to the point where they would really support their ministers and be willing to accept them as leaders, I don't believe there would be too much trouble finding plenty of good ministerial candidates."

Pointed words, these; but with enough truth in them to make them sting. They ought to prick our easy complacency and superior attitudes and deflate our self-righteousness. Many a minister has been driven to resign for just such reasons as mentioned above, to the shame and discredit of the congregation.

To be sure no minister is perfect or infallible. Nevertheless it is often the church members themselves who make or break a minister. Where there is warm-hearted appreciation of his attempts to serve them, sympathetic understanding of his efforts and problems, and full and prayerful support as they stand by him, then a minister can feel the challenge of spiritual leadership and opportunity, and under God, do his best work. But where self-righteous church members feel no need of a spiritual Physician or of any spiritual leader whose straight gospel preaching makes them uncomfortable, such an atmosphere smothers a minister's usefulness. Unfortunately, the trouble-making "Pharisees" did not all live during the lifetime of our Lord.

Losing Tomorrow Because of Today

How easy it is to be so engrossed with the Immediate that we forfeit the Good in the Future!

By LEO L. MILLER, pastor, Goessel Church, Goessel, Kansas.

Today, with all of its headaches and lures, has to be lived. Since human nature is what it is, today requires so much attention that tomorrow is often disregarded. After all, tomorrow will come and tomorrow will go as it always has in the past. Furthermore, our Lord instructed us to "take no thought for the morrow." Lest we misuse Christ's words of wisdom regarding anxiety about tomorrow, we need to remind ourselves that although tomorrows come and go, the kind of tomorrows which will come depend on what is done today. Today determines whether tomorrow will be lost to any worthwile purpose or whether tomorrow will be gain to the glory of God and man.

We are reminded of Esau, that man of the country, as he comes home from the fields ravenously hungry, smells that savory stew and says, "Give me some. I'm starving." Jacob, the cook, being shrewd of mind, replies, "First sell me your birthright." Although tomorrow Esau could have been top man in the clan and received the major portion of the family estate, tomorrow seemed so uncertain (as it always is), but today the stew was there to stuff his stomach. So Esau sold his birthright for that bowl of stew and in later years his descendants, the Edomites, became a nation of nomads, who lived from hand to mouth and made no lasting contribution to society.

Esau lost tomorrow because he lived only for today, for the immediate moment, by the light of what was obvious. He must have what he wanted when he wanted it and the consequences can chalk their course. In other words, for Esau, immediate satisfaction of his desires was more important than future good. Perhaps the future wasn't in his mind at all.

We look at Jacob, and though we see his ruthlessness and his questionable methods to gain his ends, the trait that redeemed him from his errors was the fact that he looked ahead. He was able to see life in a long range perspective and thereby was able to sacrifice something today in order to have something better tomorrow.

We look at Esau and say that he certainly was a foolish fellow, yet, how prone we are to live for the pleasure of today without due regard for tomorrow. How hard it is to exercise discipline today for the sake of tomorrow.

On the individual level, consider the excited youth who exclaimed, "Mr. Jones is the most wonderful man I ever knew. He remembered every card that I held at bridge last week." To this a girl replied, "Has it ever occurred to you that Mr. Jones is 45 years old and that he doesn't know anything else?" Tomorrow is lost by crowding out things that really matter with trivial things today.

An individual, desirous of making the most of tomorrow needs discipline today. In the area of vocations, a long range perspective is often lost because the future is so distant. "Instead of going on to school, I'll rather get a job and earn money today." How often a wonderful tomorrow of enlarged opportunities and widening interests is lost because today the reward seems too remote and the discipline too demanding. Achievement in any area demands discipline.

On the church and community level—are we concerned only with immediate needs—needs of the present year? If the eyes are focused entirely on today, opportunities of tomorrow will be lost because we will not be prepared to meet them. Perspective is in terms of the tomorrow of ten and twenty years, and more. Discipline is in terms of sacrifice today in order to make the meeting of the needs of tomorrow a reality.

On the national level—Is our country losing tomorrow because today we are trying to buy friendships and act on what seems right at the moment? As the arms race routes us toward war, will not tomorrow be lost, since there is no winning in war?

Whatever area may be considered, the fact is always re-emphasized, that what we do today determines to a large extent what tomorrow will bring. In order to do the right things today, to have a long range perspective, to motivate discipline, a sense of direction and mission is imperative. Where do we get this sense of direction?

Halford Luccock tells of the time there was some discussion over his train reservation by the pullman porter and the conductor. The porter, referring to Luccock, said, "This space got on at Norfolk—. This Space is going to New York. This Space came in from the other car." It was rather shocking to think that the Pullman Co. considered him a space. And then the question came, "Am I anything else to God? Am I anything else to people?"

A "space" hardly has any sense of direction nor motive for saving tomorrow. In this season of Lent we fix our attention on the Son of God on the cross and His sacrificial, redeeming work. There we can realize anew the restored fellowship with God which He made possible. That can give us a new sense of direction and vision which will focus our eyes to see ahead and gain strength to exercise discipline today so that tomorrow will not be lost, but will burst forth in rich, abundant life, to the honor and glory of our Lord and Savior Jesus Christ.

Bookmarks

The Things We Need

TO MAKE MEN FREE by H. Leo Eddleman. 128 pages. Broadman Press, $1.75.

This is a treatise on the essentials of the Christian life. Step by step the author goes from being born into the family of God and the growth and development of the child of God to the anticipation of the coming of his Lord and Master, not failing to mention the dangers along the road and the power that is at hand to uphold the Christian at all times. The Christian reader will enjoy the many references to the Scriptures and when he comes to places of disagreement will be tempted to turn to the Bible and verify his own convictions.

Some interesting quotations include: "A glaring weakness among evangelicals today is the failure to strive for a soundly converted church membership with intelligent convictions." "The New Testament concept of baptism calls for a regenerated church membership." "God has purposely concentrated vast wealth within the confines of the United States. But the future security of the nation depends on her being increasingly useful to God. Historically, when nations have become useless to Him, He has dropped them like a wornout tool." "God calls for the 'firstfruits' of our income, of our harvest, of our time, talent and energy. Dare we give less under grace than was commanded under law?"

Being a Baptist, Eddleman stresses immersion in answering his question, "How should a person be baptized?" In connection with this it would be well to read P. H. Richert's tract on "Divers Baptisms."

T. A. van der Smissen

Books reviewed here may be purchased at Mennonite Bookstores, Newton, Berne, Rosthern.

Peace and Service Work in Eastern District

The Peace and Service Committee of the Eastern District Conference promoted its work in a commendable way, by arranging for a dinner and evening meeting for church pastors and peace and service representatives. This was held on January 23 at the Zion Mennonite Church, Souderton.

The thirty-four people present, according to reports reaching the Board of Christian Service office, represented 15 different congregations and gave evidence of good fellowship and interest in the peace and service program.

The meeting began with a dinner, served by the Kitchen Committee of the Zion Church, at 6:30 p.m. Rev. Henry B. Grimm, pastor of the Hereford church, led in devotions, and William Snyder, chairman of the Peace and Service Committee, presided.

Burton G. Yost, pastor of the Zionsville church, and also a member of the committee, presented the folder "A Christian Declaration on Peace, War, and Military Service," which is the position of the General Conference Mennonite Church on love and nonresistance, as adopted at Portland, Oregon, August 22, 1953. The statement was officially endorsed by the Eastern District Conference on May 1, 1954.

William Snyder and Claude Boyer presented the "Past, Present, and Future of Disaster Service." Rev. Yost then explained the possibilities of Weekend Service projects at the Ephrata Clothing Center as he had outlined them in a mimeographed folder.

A panel discussion on peace and service work in the Eastern District and its churches concluded the evening program. The E. D. committee felt that having a committee representative at the annual meeting of the Board of Christian Service in December was a boost to the district program.

Beyond Bigness

It is an American characteristic to judge worth by size and quantity. You've heard remarks like these:

"It's a good book! Why, 25,000 copies were sold in one month."

"We didn't have a very good meeting. There was just a handful of people there."

Jesus, however, did not use these standards of measurement. While it is true that He did preach to great multitudes, it is true also that two of His greatest sermons were preached to audiences of only one. That great discourse on being born of the Spirit in John 3 was given late at night to one man, Nicodemus. "Whosoever drinketh of the water that I shall give him shall never thirst" was spoken at high noon to one despised woman of Samaria.

It is not always the crowd-packed auditorium, the best-selling novel, or the most spectacular achievement which is of greatest worth. We must strive for quality as well as quantity in all our living.

Elaine Sommers Rich
in *Youth's Christian Companion*

Mechanics Needed

Three young mechanics are needed in Peru, South America, to work for the LeTourneau Foundation in the Mennonite Central Committee's PAX program for 1-W service.

The request came from Roy S. LeTourneau, manager of the Peru road building firm. He wants men who have had experience in either diesel, road building, or auto mechanics. Peruvians now operate the road machinery while Americans take care of maintenance and mechanical responsibilities.

Interested men may write to the MCC Personnel Office, Akron, Pa. Volunteers should expect to report in Akron around April 1.

There are currently seven young men in this Peru PAX unit.

The project includes the construction of a road for the government in the eastern jungles of Peru. Further plans call for colonization by clearing 400,000 acres of jungle in preparation for agricultural, commercial, and industrial use.

How Much Shall We Pay the Minister?

The Committee on the Ministry lays down some guiding principles for dealing with a troublesome subject.

It is taken for granted in this discussion that in many of our church communities the manner of life, nature, or conditions of employment, and the expectations of the church make it necessary that a livelihood for the minister and his family be provided by the church. The more the community and existing conditions are removed from the traditional rural pattern, the more this is found to be the case. Yet in most rural sections many of the same factors have come to obtain. Hence the consideration here is not the issue of ministerial support in itself, but rather an attempt to set out some of the factors or principles which should enter into the matter of determining just how much the church should endeavor to provide by way of support for the minister and his family.

A RIGHT PERSPECTIVE. In approaching the matter it is essential, first of all, that both church and minister have a right approach to it. It should be viewed not so much as salary or remuneration for service rendered, as provision for livelihood in order that he may be free to devote himself without encumbrance to the discharge of an effective ministry. To this end let a church gird itself mentally and spiritually to say to its minister.

"Life for all of us in these times is complex, competitive, and fast. Whatever we do in vocational or professional life, we must needs pursue it with might and main, if we are to succeed. That means that from weekend to weekend our thoughts and energies will be mainly occupied with those pursuits. Now in so doing there is danger that we will become so absorbed in, or worn by such pursuit that we lose our vision of, or our appreciation for the more important things of the spirit. We cannot escape the demands and lure of our pursuits, but we recognize the danger lurking therein.

"That being the case, we want you to be free from such stress and accordingly in a position to concentrate on things spiritual, to delve deeply into truth, to rise high in personal spiritual perception, and to see clearly the relevance of God's truth and will to the world in which we live and labor. Then we want you to come to us Sunday after Sunday and bring us the fruits of your meditations and realizations to refresh our spirits, to draw us back from the tug of the world's affairs, and to reinforce our thinking and convictions, and thus keep our spirits sensitive to the things eternal.

"Now in order that you may be free to do that for our sakes, we will assume responsibility for the livelihood for yourself and your family. We do not want you to be encumbered about that, leave that to us to worry about if anyone must do that. But while we do this, we still want you to feel free to bring to us from time to time the things which God reveals to you from His Word and by His Spirit, as being for our good. We may not always see it as you do, or be fully ready to receive it; but we will try to be good Bereans and search the Word to see if those things be true; (Acts 17:11) for anything apart from such freedom for you and such Berean "nobility" on our part, is morally and spiritually unhealthy for you and unsafe for us."

If a church will attain to that concept and take that attitude, it will provide ministerial support with a ready will; but at the same time the minister will be conscious of no consequent restraint upon his freedom as a preacher of the gospel.

ESSENTIAL FACTORS. In principle a minister should receive from the church what it takes for him and his family to live on an equality with the majority of the members of the church, and at the same time meet the extraordinary or special expenses which he incurs as a minister; and to do so without a measure of economic strain which would impair his effectiveness as a minister. In determining specifically just what that means in any given case, a number of factors enter in, such as:

1. The number in the family and ages of the children. Between the amount needed by a man with two children in grade school, and one with three children in high school and college, considerable difference naturally obtains.

2. Age and experience of the minister, as bearing on the effectiveness of his service. One who is too old, or too young and inexperienced could hardly be expected to render as effective a service as one with experience yet in the full vigor of manhood.

3. The demands of the local situation as involving wide or more moderate use of a car, and whether or not provision is made for the meeting of such costs apart from, or are to be included in the amount of support given.

4. The same holds for other special pastoral expenses, such as secretarial help which may be needed now and then, pulpit supply when he has occasion to be gone, etc.

5. Condition of the parsonage and basis for its use. If the parsonage be not in good condition for protection against cold, consideration should be given to greater fuel costs than would otherwise be entailed. Also the matter of whether the church or minister is to pay the utilities needs to be considered.

6. Gifts in kind. Practice in this respect varies from place to place. Ordinarily such should be considered as personal favors and not as part of the stipulated amount of support. If they are to be considered as part of that support, then specific amounts of the various commodities should be set out and a proper valuation agreed upon, rather than estimating their probable value

and then leaving it to chance whether it works out that way, or not.

7. Special conditions, such as a state of health which calls for extraordinary or extended medical attention with unusual expense involved.

8. The human element. Ministers and their families are just like other people—some of them somehow seem to be able to get more results from a given amount of income than others. It accordingly happens that a man may be a very good minister but may not be equally gifted as financier. This is merely a fact in human life and must be taken as such. If a church desires the services of such a man, it must take into account that for him to operate without crippling economic strain may call for more support than might be needed for some other man, less able as a minister but more so as a financier. Poor indeed is any church, in more ways than one, that would discriminate against an able man on that basis alone.

HOW ARRIVED AT. Given the above and other possible factors which enter in, how is the exact amount to be determined? To begin with, the initial effort should be made by a small group in frank open conference. This might best be a meeting of the minister with the pulpit or ministerial committee, if he be a prospect for a given pastorate, or with the proper officers or committee of the board, if he be already a resident pastor. In either case the setting should be such that he can present in confidence some of the factors which may be of an intimate sort which bear on the case from his angle. They in turn and in like manner can review the status of the congregation, and then they together see whether his needs on one hand, and their status on the other, can be brought together in proper workable fashion.

If so, then the smaller committee should report the result of this conference to the official board, and the board bring proper recommendation to the church. By this means the minister will know that his needs have been made known and considered, the members will know that their status has been dealt with in like manner, and that the figure proposed represents a reasoned effort to find common ground between the two. This is so much to be commended as over against either the minister or congregation setting a figure which to the other may seem to be arbitary and accordingly unwarranted.

A MEANS TO AN END. Always and in every way the matter of the ministers support by means of salary or otherwise, should be so considered and worked out that the concept of his being a servant of God, called to render a spiritual ministry to the church be not lost; and that whatever the church does for him and his family in a material or economic way be regarded as an essential means to that larger end.

Flashes of Thought

Walter Gering

It was all over in a moment. Before we realized what had happened we were out upon our feet again; shaken and confused—to be sure—nevertheless safe and sound. It had been one of those raw wintry mornings with the mist of a freezing rain gently falling. Ordinarily this was a day to spend at home, away from the treacherous highways. But there was work to be done; an appointment had been made which involved the work of the Kingdom. With a simple prayer for protection and guidance for the activities of the day the journey was begun. Swinging out from the side street upon the main highway, we soon were upon our way.

Strange, is it not, what thoughts can fill one's mind while traveling upon treacherous roads. The whole matter had been committed unto the Lord; it was in His hands. Yet, in the darkness of the early morning, an inner sense of uneasiness settled over the mind. It had been there already the evening before when the arrangements had been made. Now that we were actually on the way it came again. It would not be silenced. The committal had been made; it was resting in the hands of One who indeed is Lord over all. But that anxious uneasiness would not be denied. An inner tenseness gripped the heart.

Then it came; like a flash a sudden sense of peace and quietness settled over the heart. It had all been given over to the Eternal God; why not trust Him? The Psalmist had said: "Commit thy way unto the Lord—trust also in Him—rest in the Lord." With an overwhelming sense of release the anxious foreboding disappeared. An inner acceptance of His will, whatever it might be, brought peace. Relaxed and in a new frame of mind the journey continued.

A sudden sway of the front wheels, a confused twisting upon the icy pavement, a crash—and it was all over. One by one we climbed out of the wreckage, shaken and bewildered at the sudden turn of events. We had been face to face with eternity, helplessly whirled about in the air. The battered wreckage lying in the ditch was evidence of the reality of the experience.

But that deep sense of utter peace—not even the tragedy of the moment could shake it. The hours of the day which followed could not take it away. The words of Paul came to mind: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." The lesson of those moments before the tragedy lingered on.

COMMIT THY WAY UNTO THE LORD—
REST IN THE LORD

United by a common cause and facing similar problems, our workers in Japan get together in a Conference of

Mennonite Missionaries in Japan

ROBERT L. RAMSEYER*

Representatives of all Mennonite missions in Japan met for the second biennial conference January 27. Missionaries from the following missions and agencies were represented: (Old) Mennonite, Mennonite Brethren, Brethren in Christ, International Christian University, Independent, Mennonite Central Committee, General Conference Mennonite.

Seen above from left to right are (seated): D. Reber, F. Ediger, J. Unruh, V. Ediger, V. Unruh, P. Unruh, Mrs. Gingerich, Dr. Gingerich, M. Giesbrecht, A. Ediger, B. Boschman, R. Wiens, D. Voran, Mrs. Wingert, B. Thiessen, B. Thiessen, D. Voran, L. Voran, R. Ramseyer; (standing) Mr. and Mrs. S. Unruh, Mrs. Waltner, A. Ramseyer, B. Unruh, M. Ramseyer, Mr. and Mrs. D. Book, L. Boschman, R. Thiessen, E. Blosser, Mrs. R. Wiens, D. Balzer, A. Dyck, D. McCammon, Mrs. C. Kreider, Mr. and Mrs. P. Willms, H. Friesen, P. Voran, J. Bartel, J. Richards, P. Boschman, P. Derksen.

From the far north in Hokkaido where the snow lay deep; from Tokyo, the largest city of the East and soon perhaps of the world; from Osaka and Kobe, the industrial center of Asia; from Hagi on the beautiful coast of the Japan Sea; by ship and train they came to Miyazaki, far to the south, for the second conference for all Mennonite missionaries in Japan, January 27 and 28.

It was the privilege of the General Conference mission to serve as hosts for the workers under the Mennonite Board of Missions and Charities; the Board of Foreign Missions of the Mennonite Brethren Church of North America; the Mission Board of the Brethren in Christ Church, the Mennonite Central Committee, the International Christian University, and independent workers.

From the opening session with prayer and testimony on Thursday evening until the closing session on Saturday with the report of the work and aims of the Mennonite Central Committee in Japan, it was a time of rich fellowship, broadening of vision, and of sharing of experiences in more effective ways of serving our common Lord.

Each session was opened with devotions which kept before us through all the activities of the Conference our allegiance to Christ and the goal of all our mission activities. In the major sessions of the conference, papers were presented by the various groups on different aspects of mission work which were then followed by full discussion on these and related subjects.

Papers were presented on winter Bible schools and Bible classes by the (Old) Mennonites and the Mennonite Brethren, on kindergarten work by the (Old) Mennonites and the General Conference, on the use of a 1-W worker on the mission field by the Brethren in Christ, on tent evangelism by the General Conference, on young people's summer camps by the Mennonite Brethren.

Mrs. Norman Wingert and Dr. Melvin Gingerich presented the work of the MCC in Japan. Friday evening Dr. Gingerich spoke to the conference on the subject, "Our Revolutionary Faith," stressing the fact that the Christian lives in two worlds and must be concerned with both men's temporal and eternal needs. As in any such conference, not the least of the benefits was the Christian fellowship between sessions and at mealtime.

On Sunday each of the guests was invited to one of the General Conference mission stations to aid in the worship and to observe the mission activities. On Monday a bus was chartered for the day to take the guests on a tour of the mission field.

The whole conference was a fine experience in Christians working together and we are looking forward to the next one scheduled to be held in Hokkaido sometime in 1957.

Those attending the conference from the various missions were the following: (Old) Mennonites—D. Reber, D. McCammon, J. Richards, E. Blosser; Mennonite Brethren—J. Bartel, H. Friesen, D. Balzer, R. Wiens, Mrs. R. Wiens; Brethren in Christ—Mr. and Mrs. P. Willms, Mr. and Mrs. D. Book; International Christian University—Mrs. C. Kreider; Independent—Mr. and Mrs. S. Unruh; Mennonite Central Committee—Mrs. N. Wingert, Dr. and Mrs. M. Gingerich; General Conference—Mr. and Mrs. F. Ediger, Mr. and Mrs. B. Thiessen, Mr. and Mrs. P. Voran, Mr. and Mrs. V. Unruh, Mr. and Mrs. P. Boschman, Mr. and Mrs. R. Ramseyer, P. Derksen, M. Giesbrecht, A. Dyck, Mrs. Waltner.

P. Derksen, H. Friesen, M. Giesbrecht, R. Thiessen, Mrs. Wingert, Mrs. Book, Mrs. Wiens, F. Ediger, D. Book, R. Wiens, P. Willms, P. Voran.

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*Missionary to Japan

MIRACLE OF MISSIONS

Our Leper Work in South America

Some of you may have received a Christmas letter from Dr. and Mrs. John Schmidt of Paraguay leper work. Here are excerpts from that letter which will be of interest to all readers.

Our General Conference has four Leprosy Mission areas in the world. They are: our well-known Bethesda Leprosarium at Champa, India; Leprosarium in Kamayala, Belgian Congo; our school in Cachipay, Colombia, mainly for children of leprous parents; and the leper work near Asuncion, Paraguay, about which the Schmidts write in this letter.

John Thiessen

THINKING back over the days of the year, we can only remember blessings, for the Lord has been good to us. We have all been healthy and happy in our work. Marlene attended kindergarten and each of the other children finished another grade. We're thankful that we were able to have a fine Mennonite girl from Colony Neuland as their teacher, and hope to again have a school here for them next year.

After their regular school which is German and Spanish, they had six weeks of English school and now are spending two weeks in Asuncion in vacation Bible school. When they return they will be busy preparing a Christmas program. We are especially happy to have our Grandma Schmidt with us this year, who arrived here October 30, coming all the way alone by plane.

OUR work still keeps us very busy and we are thankful for the progress we are able to make. The number of leprosy cases is steadily increasing. We have well over 100 whom we are treating now. Those who can, come to our clinic once a month for check-up and medicine. But we visit most of them in their homes, when possible, also once a month. This is done by jeep, wagon, or horseback. You cannot imagine in what out-of-the-way places they live!

Two of our most advanced cases are in our leprosy guest house, which we have recently completed, where we can care for them. One we found deserted and almost starved and very sick, the other sick and quite deformed. After we care for them and learn to know them, we find, underneath their deformities and their scabs, lovely souls who respond in a most gratifying manner to the care they receive! These and also most of our ambulatory patients show improvement, for which they and we are thankful! Whereas up till now we had to hunt each patient and slowly win each confidence, now it happens that patients come to us of their own accord. Being of the poorest of the poor, utterly deserted, they find it hard to understand our interest in them. We enjoy the tokens of their gratitude, such as the lady who had a hernia operation and her post-surgical care here, who wants to give us a pair of white rabbits, something most rare here. We have been able to give many a testimony why we want to help them, but soon we are to have a full time missionary here, a trained man from Friesland Colony, to give the precious gospel in a more complete way. The confidence of the whole neighborhood has been established by our general clinic work, which also increases more than we care for it to. For this work we have a government permit as well as for dispensing medicines. So you see the Lord is leading and blessing in His own time and way."

From Moencopi Mission

The past year has been a very blessed year. As many of you know, Mrs. Kliewer and I have had the privilege of a furlough. This was a real rest for us, as well as a time of getting acquainted with many of you, as we visited churches in areas in which we had not been before. We had the privilege of entering into some of your problems, as well as sharing ours with you.

Since coming back to the field and again taking up the responsibilities, we have felt the power of increased prayer support. This is manifested by an increase of attendance and interest in the Word. It seems as if the general attitude is much better than before. This does not mean that the battle is over, but it could mean that the Holy Spirit is able to work in the hearts of some where He could not work before. This causes us to rejoice.

As we mentioned in many of the churches we visited, we wish again to say, If we could have a thousand people of our churches pray for us every day, the work could not fail but would bear much fruit. We would join Paul in saying, Brethren, pray for us that we may speak boldly as we ought to speak. Pray also for a harvest of souls.

The Lord said that "If two of you shall agree upon earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." We would like to mention a few names of those who are especially heavy in our heart; Mr. and Mrs. George Edwin; Mr. and Mrs. Fielding Myron; Mr. and Mrs. John Talashoma; Mr. Ben Gregg; Mr. Edward Nanonka; Mrs. Hazel Garcia; Mr. and Mrs. Logan Dallas and Mr. and Mrs. Ernest Holmes.

There are a number of others—enough to fill the page—but let us pray for these, earnestly and regularly. May it please the Lord of Glory to bring these to know Christ as Savior and Lord.

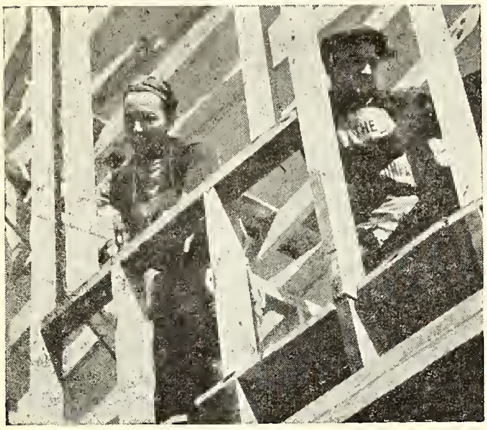
Henry and Hannah Kliewer

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees. Victor Hugo

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Voluntary Service Offers You a Summer of Work . . .



work with migrants
work with crippled children
work with delinquent children
work with the mentally ill
work with segregated peoples
work with the tubercular and diseased.

Speak to Us of Work

The work is hard; it will tax your strength, your mind, your loyalty. But in the weariness of night-time you will know fullness. For work done with love satisfies the one who bakes and the one who eats.

Those who work with love will find that meals cooked with love make a wholesome diet; that crafts taught with love make a lasting article; that houses built with love make weatherproof shelter.

But those who work without love cook a bitter meal which satisfies but half man's hunger; or play a worthless game which refreshes but half man's weariness.

To work with love is to bind yourself to yourself, to one another, and to God. To work as a unit with love is to multiply the fruits of work by love.

And think not that love is of weakness. For love crucifies you even as he crowns you. And there is not one without the other. But all work without love is empty, and all living without love is fruitless.

Adapted from *The Prophet*

WORK with the love of Christ this summer. The Mennonite Central Committee summer units offer you opportunity to work with many kinds of people. The units are made up of Christian young people from all over the United States and Canada.

Each volunteer pays his own transportation. He receives board and room and a cash allowance. The specific terms are given with each project. There is a unit fee for some of the earning units.

If you want to work as . . .

A COUNSELOR FOR CRIPPLED CHILDREN

Camp Paivika, a mountain camp for crippled children at Crestline, California. June 20—September 1; ten men and women with two years of college; $160 for the summer; $30 for unit fee.

Minnesota Society for Crippled Children and Adults, Minneapolis, Minnesota. Details later.

A RECREATION LEADER

Camp Shalom, Kearney, Ontario. For Jewish children. June 1—September 1; six men and women; $15 per month.

Governor Bacon Health Center, Delaware City, Delaware. State institution for emotionally upset children. Recreational assistants in music, dramatics, photography, and playground activity. June 7—September 2; two men and four women; $75 per month; ten per cent for unit fee.

Institute of Logopedics, Wichita, Kansas. For children with speech and hearing defects. June 18—August 31; four men and women; $15 per month.

Camp Landon, Gulfport, Mississippi. Community center for Negroes and poorer whites. Summer volunteers supplement long-time VS workers. June 12—August 12; five men and two women; $15 per month.

Waterville and Hamilton, New York. Migrant labor camps. Volunteers hold Bible school, worship services, teach crafts, adult education, and lead recreational activities. June 18—August 24; 16 men and women with two years or more of college to be divided into units of six and ten; $15 per month.

Santa Clara Valley, California. Four mature men and women to join ecumenical units among migrants sponsored by Home Missions Council. College graduates with seminary training preferred. June 25—Aug. 18; four men and women; $15 per month.

A BUILDER OR HOUSEKEEPER

Boys' Village, Smithville, Ohio. 127-acre farm for 40 dependent and delinquent boys. June 22—August 24; two men to assist in building and recreation, two women for general housekeeping and office work; $15 per month.

Ailsa Craig Boys' Farm, Ailsa Craig, Ontario. MCC sponsored 135-acre farm for delinquent boys. June 1—September 1; two men and two women to serve in construction and general activities; $15 per month.

A PSYCHIATRIC AIDE

At small MCC administered hospitals for the mentally ill. Would join long-term VS units already there. **Brook Lane Farm,** Hagerstown, Maryland; **Prairie View Hospital,** Newton, Kansas; **Kings View Homes,** Reedley, California, June 13—August 24; two men or women for each hospital; $15 per month.

State Hospital for Mentally Ill. Details later.

Bethesda Home, Vineland, Ontario. Rural hospital for 45 patients, administered by Mennonite Brethren Conference. July 1—September 1; two men and three women; $50 per month; ten per cent for unit fee.

Ontario Hospital, London, Ontario. Provincial hospital for 1500 patients. June 15—September 1; ten men and women; allowance to be determined.

Manitoba Hospital, Brandon, Manitoba. Provincial hospital for 1600 patients. Early May—September 1; six men and 12 women; $145 per month for men and $100 for women; ten per cent for unit fee.

A NURSE AIDE

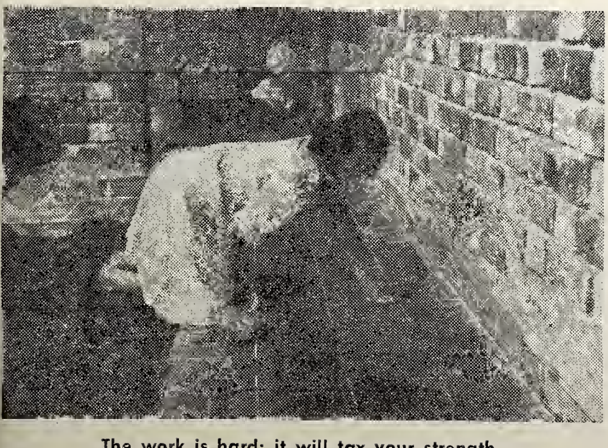
Manitoba School, Portage la Prairie, Manitoba. Provincial hospital for 600 patients. May 1—September 1; eight men and eight women; $145 per month for men and $100 for women; ten per cent for unit fee.

Manitoba Sanatorium, Ninette, Manitoba. Tuberculosis sanatorium for 270 patients, some Indians and Eskimos. July 1—September 15; 12 women; $61 per month; $15 for unit fee.

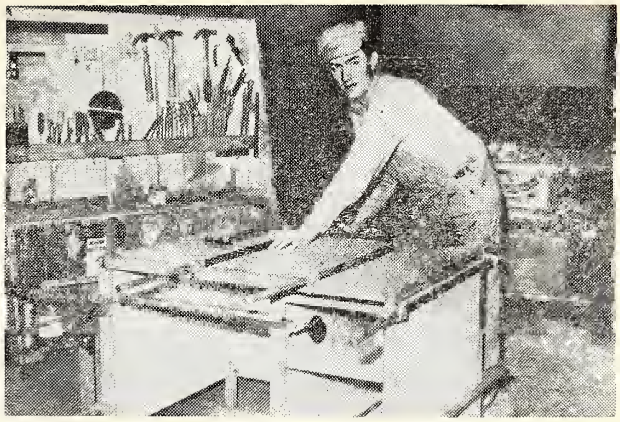
Clearwater Lake Sanatorium, The Pas, Manitoba. Tuberculosis sanatorium for 185 patients, Eskimos and treaty Indians. July 1—September 1; two men and five women; $61 per month; $15 for unit fee.

A NORMAL VOLUNTEER

National Institutes of Health, Bethesda, Maryland. Conducts medical research in cancer, arthritis, neurological diseases, dental care, heart diseases, and mental health. Volunteers serve as normal controls for research under supervision of physician; no harmful experiments or operations. June 15—September 1; 30 men and women; $100 per month; ten per cent for unit fee.



The work is hard; it will tax your strength, your mind, your loyalty.



Crafts taught with love make a lasting article; houses built with love make weatherproof shelter.

A WORK CAMPER

Cuauhtemoc, Mexico. Four weeks in workcamp in Cuauhtemoc, followed by two-week tour of Mexico. Two hours college credit. July 1—August 15; 30 men and women. Campers will pay $250 for workcamp and tour; $200 for tour only.

All nonearning projects are open to both U.S. and Canadian volunteers. Most earning projects in Canada are open to U.S. volunteers. No earning projects in U.S. are open to Canadians.

Standards for Volunteers

A Christian, willing to work cheerfully, able to do a full day's work, a good representative of his church, willing to respect the convictions of others, and avoid practices which offend others, at least 18 years old.

For an application form, U.S. volunteers should write to Voluntary Service, Mennonite Central Committee, Akron, Pennsylvania. Canadian volunteers write to Mennonite Central Committee, Waterloo, Ontario.

General Conference Summer Service and MCC Summer Service

Listed here are the openings in MCC Summer Service; the opportunities in General Conference Summer Service appeared in the February 28 issue. Both series of projects are supported by our Conference.

It is the policy of the General Conference to supplement, not duplicate the program of the Mennonite Central Committee. As a General Conference we have certain areas of work which are uniquely related to our church. The units on our mission fields, retreat grounds, and the Mennonite Youth Farm are examples.

FIRST CLASS MAIL

A Full Evening

Last night we experimented with a full evening for our Youth Fellowship by using all three phases of emphasis. It was so successful I couldn't help sharing our joy with you.

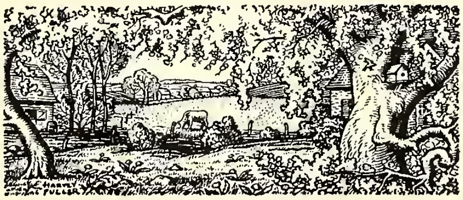
Just a short resume of the evening's events: We began the evening with the Faith and Life emphasis at 7. The committee had an excellent program planned on "The Believers' Church" using one of the recent program helps.

At 8:15 we introduced the Service projects for the evening. We had almost sixty young people present and half of them wrote letters to about thirty of our young people who are gone. About five people wrote a short paragraph on each letter. The rest divided into various musical ensembles and went to sing and have devotions for shut-ins and at the hospital. We all felt it was very rewarding as the old people were so happy that young people would take time on a Sunday evening to come to them.

At about 9:30 the Fellowship committee served lunch and directed in recreation. This lasted until 10:30 which solved the problem of "What do we do now?" when church is out at 8:30.

A lot of the young people expressed the desire for more meetings like this and I'm sure we will do this in the future. We would recommend it to all youth fellowships.

Freeman, South Dakota — Ardis Fliginger



WORK PROJECTS IN ALL CHURCHES

Although the Mennonite Church has been one of the active groups in the promotion of Voluntary Service, it is not the only one. The Society of Friends and the Church of the Brethren have programs equally as active. Besides these, most of the larger Protestant churches sponsor service activities.

"Invest Your Summer 1956" published by the United Christian Youth Movement is a catalog of most of the volunteer work opportunities offered by church and related agencies. The cost of this thirty-five page work index is twenty cents and it may be obtained from the Board of Christian Service, 722 Main Street, Newton, Kansas.

The types of projects listed include work camps, caravans, community service, individual service, internships (in government, industry, or vocations), institutional service, and international projects. Among the sponsoring agencies listed are the American Baptist Convention, Congregational Christian Churches, Disciples of Christ, Episcopal Church, Evangelical and Reformed Church, Lutheran Church, Methodist Church, Presbyterian Church, and many others.

Unique 1-W Mission Program Being Launched

Upon termination of 1-W service, many young men say they feel they have made no real sacrifice in their service.

A new program labeled "1-W Mission" has emerged from those expressions and is being launched by Mennonite Central Committee. The plan will generally make possible full time support of a missionary couple by each 1-W man.

The program is being introduced at Ypsilanti, Mich., State Hospital where some 1,000 persons are employed to care for the hospital's 4,100 patients. 1-W men will serve as attendants.

Young men choosing "1-W Mission" will receive board and room, transportation to and from place of employment and an allowance of $25 a month. He will give the remainder of his wage to his church's mission board. (For example, a 1-W man choosing the plan who is a member of the General Conference Mennonite Church will route his earnings to the General Conference Mennonite Board of Missions.)

For young men interested in missions, this plan offers a big opportunity. The program will make it possible for each 1-W man while in service to provide full time support for a missionary couple or make possible the spearheading of new mission projects.

"1-W Mission" is an opportunity to be of practical service both through work in the institution where 1-W service is being performed as well as through the project of persons 1-W men would support. This plan is an addition to current service programs in PAX, Voluntary Service, relief work and other types of church-related services.

1-W leaders point out that this mission plan can be carried out in other places of 1-W employment as well. They also indicate the possibility that "1-W Mission" will become an increasingly popular plan as 1-W men choose their program of service.

A number of prospective 1-W men have expressed interest in this type of setup. The idea has enthusiastic endorsement by leaders of constituent Mennonite and Brethren in Christ churches.

A two-weeks orientation period in Akron will count as part of the two years of service time. Application for service in "1-W Mission" may be made through the 1-W office, MCC, Akron, Pa.

YPU FINANCIAL REPORT FOR NOVEMBER

Receipts, Jan. 1 to Oct. 31, 1955	$6,340.75
Receipts, Nov., 1955	740.19
Total 1955 Receipts	$7,080.94
General Fund Balance	$ 350.23
Missionary Education Fund Bal.	935.79
Cash Balance, Nov. 30, 1955	$1,286.02

Our Schools

BLUFFTON COLLEGE

Rev. Virgil Gerig, pastor of the Oak Grove Mennonite Church, Smithville, Ohio, is speaker at the annual Christian Life Week series of meetings, March 13 to 16. Services are held in the college chapel during the regular chapel period and in the evening at 7:15 p.m. Purpose of this special week is to enrich the spiritual lives of all members of the campus family.

An art exhibit of German graphics and paintings is now being shown on the Bluffton campus March 11-21. This set of prints was given to the Mennonite Central Committee as a symbol of the gratefulness of the German people for the help given them through the relief program. A special showing of these works of art will be given at an informal open house on Sunday, March 18, from 2-5 p.m., in Founders Hall. Various art classes and other groups will also visit the campus to see this exhibit.

Money for the purchase of these works of art was raised by millions of Germans, and the highly valued works were created by contemporary German artists, many of whom are themselves living in distressed circumstances. This exhibit will be of special interest to all those who helped send food and clothing to the German people following the destruction of World War II.

Because of his widely recognized ability, J. P. Klassen, art professor at Bluffton, has been extended an invitation to attend the National Conference on Accreditation Standards for Recreation, to be held on March 24, in Chicago, in conjunction with the National Convention of the American Association for Health, Physical Education, and Recreation.

Arlene Sitler and Doreen Harms of the Mennonite Central Committee and Leola Schultz, representing the General Conference, were on campus February 28 and 29, to speak in chapel and to interview students with regard to the various areas of service.

CANADIAN MENNONITE BIBLE COLLEGE

Mr. Davies of the British and Foreign Bible Society visited us in the chapel on Monday, Feb. 13. He discussed some of the work that is being carried on in the world by that Society and showed how all churches and missionary efforts are dependent upon their work. Rev. Poettcker in his chapel message on Feb. 14 spoke on the phrase "in Christ," (2 Cor. 5:17), showing how this involved a complete identification with the Lord in all our life. Christ is the element and sphere in which the Christian has his being.

The topic for our Wednesday Student Chapel was "The Bible the Guide for Christian Life." Victor Fast, a first year student, brought the message.

During the latter part of the week the Board of Education and Publication held their annual meeting in the College Conference Room. Evangelist Rev. A. G. Neufeld of Margaret, Manitoba, and Rev. H. T. Klassen of Rosthern, Sask., brought the chapel messages on Thursday and Friday.

On our Saturday evening prayer meeting Miss Grethe Anderson, who is going out as a missionary nurse to India under the Oriental Missionary Society, visited us, giving her testimony and showing pictures of their work in India.

On Sunday, Feb. 19, the male octet once more visited two churches, Homewood and Morden. Rev. G. Lohrenz was the speaker.

FREEMAN JUNIOR COLLEGE

One of the campus organizations at Freeman is Phi Kappa, a local chapter of the Future Business Leaders of America. All business students become members of this organization upon enrollment. The group is one of the most active on the campus. The officers at present are: Pres.—Erwin H. Kost; Sec.—Wayne Perry; and Treas.—Lois Ratzlaff. All three of them are college sophomores. Mrs. Emma Schmidt Hofer is the faculty advisor of this organization.

J. Herbert Fretz was chapel guest on Feb. 21. Rev. Fretz, who has a wide knowledge and interest in literature, read a story by Thomas Wolfe. The gripping narrative was very appropriate for World Brotherhood Week. Feb. 23 Dr. E. Harrington, Dr. Charles Vaughn, and Dr. Robert Schroeder from the State University at Vermillion spoke during the chapel hour.

Stanley Voth, instructor in Agriculture spent several days on the campus of Goshen College attending an agricultural education meeting. The place of agriculture in the denominational school program was discussed.

The Christian Youth Volunteers have been very active giving programs in the different churches. They also present devotional programs in the Marion and Freeman Homes for the Aged each month. Once a month they conduct church services in an unchurched neighborhood near Avon.

Freeman Academy came out the winner in the Mennonite Academy Basketball Tournament held on the Tabor College campus recently. The eight schools participating were from Oklahoma, Kansas, Montana, and South Dakota. Freeman won over Oklahoma Bible Academy, Meno, Okla.; Central Bible Academy of Hutchinson, Kan.; and Corn Bible Academy, of Corn, Okla. This is the second year in a row that Freeman Academy won the championship trophy in this tournament.

The Professor John Ewert family was at Avon Feb. 15 attending the golden wedding of his parents, Mr. and Mrs. Henry C. Ewert.

MENNONITE BIBLICAL SEMINARY

I thought I would like to take you along to visit with us at the Seminary. We leave 4614 Woodlawn at 7:10 a.m. Be there on time for the bus leaves promptly at that time. After making our way through the morning traffic of Chicago streets for 35 minutes, we arrive at the campus of Bethany Seminary in time for classes at 7:45. Since I am taking a language class during the first period why don't you go with one of the other boys to another class, let's

(Continued on next page)

MCC news & notes

TEACHERS AND NURSES NEEDED IN NEWFOUNDLAND

Twillingate consists of two islands lying off the northeast coast of Newfoundland. They have a combined population of 3,500—mostly fishermen.

On the islands is one 100-bed hospital and about 15 schools. Each year the school boards are short 10 to 15 teachers. Right now, on the north island one school didn't open this past year. They were unable to get anyone to teach, so the children are missing one year of school.

The hospital is also short trained personnel. In the 100-bed hospital are only two registered nurses—one of them an MCC volunteer.

William and Maurine Regehr, Inman, Kan., served this year as a teacher and nurse at Twillingate. Now the hospital board and the school have asked for more young people to help them.

Twillingate is one of many places along Newfoundland's shores where trained Christian personnel are needed. There is presently an MCC Voluntary Service unit at Baie Verte, a lumbering and fishing community.

Christian young people—nurses, nurses aides, and teachers (preferably those with certificates)—interested in giving a year or two to help these isolated folk may write to Voluntary Service, Akron, Pa.

TEN GRADUATED FROM WIDOWS' PROJECT

Ten seamstresses have now been graduated from the MCC Widows' Sewing Project at Taegu, Korea, since last June. While at the project each of the widows learned to sew—both Korean and western-style garments. Upon graduation she received a sewing machine which she will pay for as she follows her trade.

The Widows' Project not only teaches these women how to sew for future earning, but brings them a meager salary from the garments they make while learning.

Clara Eshleman, Harrisonburg, Va., reports: "We try to determine the most needy . . . husband dead . . . and children to support. A number of the ladies are from the refugee camps and have been finding it quite difficult to make a living. So often their children have had to quit school because they weren't able to pay the tuition. . . . Their average wage while in the Project is about $4 per week. This often supports from five to six people."

There can be no question but that the great principles of freedom of conscience, separation of church and state, and voluntarism in religion, so basic in American Protestantism, and so essential to democracy, ultimately are derived from the Anabaptists of the Reformation period, who for the first time clearly enunciated them, and challenged the Christian world to follow them in practice.

Harold S. Bender

Into the Beyond

JACOB H. KOEHN, member of the Friedensberg Church, Avon, South Dakota, was born September 7, 1889, and died February 11, 1956.

OUR SCHOOLS

(Continued from page 181)

say, Basic Doctrines. I'll meet you after class and take you to the chapel.

We enter the beautiful Bowman Chapel and take our seats while the carillons spell out a familiar hymn. Some 218 others enter with us. May I point out that 35 of these are Mennonite students, and 150 are students from the Church of the Brethren. Another 68 are students attending the Bethany Training School.

The speaker this morning is Dr. Morikawa, pastor of the First Baptist Church in Chicago. He has been asked to speak of his experience in establishing an interracial church in the city. Let us listen to what he has to say. He says that their church would like to testify to three things.

1. "A church's extreme hour of humiliation and weakness may be her moment of greatest revelation." Then he stated how the neighborhood was fast becoming colored and they were contemplating moving the congregation when they came to the decision to become an interracial church.

2. "We confess to the faith that a church's primary mission is not to save its own life (in power, size, or prestige) but her supreme mission is to give her life away for the salvation of mankind."

3. "We repudiate any guarantees of particular wellbeing for doing the Will of God." It does not always follow that obedience necessarily brings success. Thus you may have listened to one of the best messages on race relations with us this morning.

So-Called Enemy

A great deal could be said about the friendly side of temptation. This so-called "enemy" is often the very seed of Christian virtue, encouraging patience, establishing powers of endurance, bringing the satisfaction of moral victory. It is at once the mother of ethical life, the training ground of perfection and the classroom of character. All this, plus the additional opportunities it offers to bring light to wisdom, a spur to discipline, and an inspiration to courage, marks it as one of the most valuable forces in our lives.

Shall we continue to run from temptation like frightened hares before the hounds? Shall we snuggle down deep into our little foxholes of fear and plead for an untested peace of mind? Emphatically no!

Righteousness is the means to happiness. It is the most important element in Christian life. We dare not shun what does most in the molding of our characters, in the creation of our spiritual greatness, and even in the establishment of our happiness. Our responsibility and our opportunity, therefore, are to call first on Divine assistance, then to rush out gladly to meet this friendly enemy.

From FRIENDLY ENEMIES
by Robert R. Brown
(Fleming H. Revell Company)

Jottings

—**First Church, Reedley, Calif.:** Universal Week of Prayer was observed Jan. 1-6 with the different church organizations participating. Men of the Mennonite churches of California reported for work in the Yuba City area to aid the flood disaster victims. A Bethel College banquet was held Jan. 28 with Pres. D. C. Wedel as guest speaker. On Jan. 26 special prayer meetings were held in several homes prior to our week of evangelistic meetings with the Rev. Walter Gering. His messages on "The Transformed Life" proved a real blessing. Classes for prospective church members are being held each Sunday afternoon during February. The adult mixed choir gave a concert Sunday evening, Feb. 5. The following Thursday the Eppley Sisters Quintette gave a musical program featuring various vocal and instrumental numbers.—Mrs. Albert Schulz, Corr.

—**Hebron Church, Buhler, Kan.:** "Thanks be unto God for his unspeakable gift," 2 Cor. 9:15. A home visitation program has begun by our pastor, O'Ray Graber, and the deacons, to visit every member of our church during the months of February and March. Our sewing circles are meeting as usual, rolling bandages and sewing for relief. It has pleased the Lord to call home one of our members, Mary Neufeld. She had been ailing for so many years and her desire was to be relieved from all her suffering. God finally granted her this wish. We have some sick members of our church who need our prayers. We are thankful for all the moisture we have received this winter, and still hope for more to come. Our church is planning for pre-Easter meetings in March.—Corr.

—**Grace Church, Enid, Okla.:** January was a cold month with a good snowstorm. The moisture was very much appreciated. Our pastor, Albert J. Unruh, had an inspiring message, "He steadfastly set His face," taken from Luke 9:51. Our men's chorus is having a one hour service at our county jail each Monday evening in February. Henry Neumann is in the Enid General Hospital. We all wish him a speedy recovery. —Mrs. Raymond Buller, Corr.

—**Burrton Church, Burrton, Kan.:** Our Junior department had a "mitten tree" project during the month of December. These mittens were sent for relief. The congregation contributed $158 for meat for the MCC canning project during January. This bought 604 pounds of meat which filled 232 cans. Our church recently revised the church constitution and made a printed copy for each member. On Feb. 16, the Men's Fellowship of Burrton had a family night and a policeman from Hutchinson showed a film on the harm and distribution of narcotics. The men's Sunday school class had charge of the evening program on Feb. 19. The Bob Wilbeck family of South Hutchinson gave a sacred musical program, both vocal and instrumental. The young people of the church met recently on a Wednesday evening for a "typing party." They did some typing for the church, reports, booklets, etc.—Mrs. Harold Martens, Corr.

—**Goessel Church, Goessel, Kan.:** Prayer week services were observed in our church, Jan. 1-4. The annual business meeting was held Jan. 2. Two of our longtime members have passed into the beyond since Jan. 1, the Rev. Peter Buller, 92, on Jan. 7, and Mrs. Ferd Sommerfeld on Jan. 1. A program of sacred music was presented on the evening of Jan. 15, by the Bethel College A Cappella Choir. A short social hour with refreshments was enjoyed after the program. The evening of Jan. 22 we had the privilege of having Rev. and Mrs. Harold Graber, missionaries to the African Congo, with us, at which time they presented to us the work of that field. The missionaries, J. R. Duerksens, presented an illustrated report on India missions at the pancake supper held the evening of Jan. 27, at the high school auditorium. The supper was sponsored by the Ladies' Auxiliary of the Home and Hospital.—M. Warkentin, Corr.

—**Butterfield Church, Butterfield, Minn.:** On Monday evening, Jan. 9, the Watonwan County Christian Men's Fellowship met, with Arne Mars, pastor of the Mission Covenant Church of Triumph, as guest speaker. He spoke on the three contemporary ideologies in the world: atheism, materialism, and Christianity. About 150 men and boys were present. A light lunch was served in the basement. Challenging services were held Jan. 10-18 with Elmer W. Crochett, pastor of the "Word of Life" hour radio broadcast, as evangelist. On the final evening, in addition to a monetary love offering, gifts of cookies were presented for his work with servicemen at the various centers he established and visits. A Sunday school teachers' meeting was held in the parsonage the evening of Jan. 25. Problems and objectives of Sunday school work, as well as the subsequent lesson itself, were discussed. Jan. 29 Holy Communion was again reverently observed. The following Sunday morning, pastor Edward Duerksen brought a stimulating message in terms of antithetical biblical parallelism, as he contrasted events in the life of Peter with those in the life of Judas. Our pastor conducted German services Sunday p.m., Feb. 19.—Willis Linscheid, Corr.

—**Inman Church, Inman, Kan.:** Pastor Rahn held a series of meetings at Medford Church, Medford, Okla., the first week in February. Feb. 5 the Bethel College Chorale had charge of our evening service. Our laymen's organization conducted the midweek devotional hour at Prairie View Hospital, Feb. 8. On Feb. 17 our church was host to the World Day of Prayer services. Seven churches in this area took part. The morning session was a panel discussion on World Day of Prayer projects with a representative from each church participating, and Miss Ruth Hanagarnie, American Indian from McPherson College as guest speaker. The speaker for the afternoon session was Mrs. Harold Graber, Pretty Prairie, Kan., on furlough from Belgian Congo. Feb. 19 a discussion on "The Christian in Business" was held with Harley Stucky, North Newton, Ray Funk, Hillsboro, and Waldo Kaufman, Elbing, leading the panel.—Corr.

—**Bethesda Church, Henderson, Neb.:** The fifth and last meeting on our study of the Indian American was held Sunday evening, Feb. 5. Special speakers for the meetings were Lester Hostetler and Bobby Standingwater. At our midweek services the Book of Isaiah is being used. Teacher Training and Music Leadership classes meet once a week and are taught by Arnold Nickel and John Gaeddert, pastor and assistant pastor, respectively. World Day of Prayer, sponsored by the Mission Societies of the three churches of the community, was observed on Feb. 17, in the Mennonite Brethren Church.—Mrs. Maurice Janzen, Corr.

—**First Church, Newton, Kan.:** Prayer Emphasis Week was observed Jan. 8-14, with our pastor, Arnold Epp, Willard Claassen, Leonore Friesen, Marie Duerksen, and Martha Ratzlaff giving topics. Mr. and Mrs. Gustav P. Regier commemorated their Golden Wedding anniversary Jan. 4. Both are life members here. Our hearts were thrilled recently to see 32 souls unite with the membership of our church. Jan. 18, we processed 1,536 cans of pork for relief. Rev. and Mrs. Homer Friesen gave our adult C. E. an inspiring message in testimony and song. We had our yearly missionary rally on Sunday, Feb. 5. Seeing a number of candidates and also missionaries on furlough on the platform gave us a much clearer vision to pray and give.—Corr.

—**Friedensfeld Church, Turpin, Okla.:** Feb. 12, the evening of our open Sunday, the Home Builders Class had a Valentine party in the church basement, with Mr. and Mrs. Bob Hinz and Mr. and Mrs. Jim Swan in charge. Feb. 14 a good number of our church people were present to see the "Pancake Day Race" between Liberal, Kan., and Olney, England. Liberal is the Pancake Hub of the universe. We won the race again this year. Feb. 17, our church was host to the World Day of Prayer with the Turpin Methodist and Bethel Church as guests. The front of the church and the tables in the basement were decorated very fittingly for the occasion, with a globe, an open Bible, and lighted candles and cut flowers. The theme for the day was "One Flock, One Shepherd." Feb. 26, Pastor Koehn spoke on the subject, "Trends in Our Mennonite Churches," for our evening service. Mrs. Levi Koehn again directed us in the singing of some newer hymns. —Mrs. Chester Windsor, Corr.

—**Bethel Church, Lancaster, Pa.:** A series of six midweek services are being devoted to a study of "The Believers' Church." The congregation is using the reports of the Chicago

(Continued on next page)

Conference on this subject as a basis for its study. Brother Sol Yoder now in graduate study in Philadelphia presented the opening message for these studies on Jan. 29. Pre-Easter services are planned for each of four days preceding Easter and these services will be in charge of the pastor, Brother Ward Shelly. The congregation will be host to the Eastern District Quarterly Conference on March 12. On Feb. 21, the church councils and pastors of the four General Conference churches in Lancaster County (Lancaster, Denver, Bowmansville, and Quarryville) met to receive from Brethren Wilmer Shelly and Willis Moyer of the Home for the Aged, plans for expanding the facilities of the Home.—Corr.

—**Calvary Church, Barlow, Oregon:** Mrs. Elizabeth King has been confined in a hospital at Oregon City for some time. The Youth Fellowship Committee are Lee Yoder, pres. Members are Paul E. Roth, Jonas Morris, Mrs. Tom Miller and Darlene Jones. The men of the church had their meeting on Jan. 12 when they had a Christian magician for their program. At this time they also organized. William Zehr, pres., Frank Morris, vice-pres., Clifford Conrad, sec.-treas. Our pastor Paul N. Roth, left Sunday, Feb. 12 for Newton, Kansas, to attend the church unity committee and also the Bethel College board meeting. Mrs. Ellis King is convalescing at the home of her son Harold. We wish her a speedy recovery. The men's fellowship met in the church dining room for their Feb. 9 meeting, to which they had invited their wives and daughters for a spaghetti supper. Mr. Kenneth Stroman was the artist who painted a beautiful picture and read God's Word. The picture was presented to Mrs. Freeman Kauffman for the Sunday school classes in the basement.—Mrs. George A. Fast, Corr.

—**Salem-Zion Church, Marion, S. D.:** Our pastor has started a class on church membership. There are ten young people enrolled in this class. The Women's Mission Society has sponsored a project providing such items as blankets, towels, pajamas for patients, and nurses' uniforms for the hospital in Formosa. At present they are purchasing cotton and wool batts and material for quilt covers. These will be made into quilts and sent to the needy. World Day of Prayer for the women of this community was observed in our church on Feb. 17. The program consisted of a short play under the direction of Katherine Kaufman. This was followed by a worship service. Ralph Graber occupied the pulpit Feb. 19, in the absence of our pastor, Russell Mast, who was conducting a series of Lenten messages at the Buhler Mennonite Church in Buhler, Kansas.—Corr.

—**Zion Church, Elbing, Kan.:** Willard H. Regier was elected deacon at the annual business meeting. Jan. 13, the MCC canner was set up at the Frank Epp garage in Elbing; about 2000 cans of meat were processed. This was the combined efforts of two churches, Grace Hill and our church. A miscellaneous shower was given for Mr. and Mrs. Harold Buller, newly weds. Sunday, Feb. 5, we were happy to welcome our new minister, Rev. and Mrs. Waldo Kaufman. An installation service was held in the morning followed by a basket dinner and fellowship at noon. For the past ten years he has served the Bethel Church at Hydro, Okla. Rev. Kaufman will also be directing "Faith and Life" radio program. The women's society have had the privilege of having Mary Becker Valencia and Leonore Friesen as speakers. H. J. Dyck, pastor emeritus, had a public auction of his farm equipment. The women of the church served the lunch. Eight young people are enrolled in catechism. Our midweek Bible study has proved very interesting. At present we are studying Thessalonians. The juniors have choir practice in the basement of the church during Bible study. H. R. Regier and Herbert Goering families have moved to Newton. We are looking forward to a week of evangelistic services with Jacob T. Friesen as speaker.—Mrs. Paul Regier, Corr.

—**First Church, Burns, Kan.:** At our annual meeting, Dec. 14, A. M. Hiebert was elected our chairman of the church council. Peter T. Stucky will serve another term as deacon. On Jan. 15 Dr. and Mrs. Joe Duerksen, missionary candidates to India, were speakers on the C. E. program. Feb. 12, at our young people's C. E. meeting, Elmer Ediger showed slides of possible areas for VS and MCC work. Members of our church had a part in the World Day of Prayer service, co-operating with the Methodist churches in the Burns area and held in the Burns Methodist Church. Mrs. Clyde Stucky was accepted as a member of our church on Feb. 19. Other recent memberships accepted are Mr. and Mrs. Wesley Hanaman, daughter Virginia, and son Keith, and Warren Swanson. Donald Nightengale was baptized in December and taken in as a member. Instruction in catechism for three boys was begun in January. Marlin Leroy was born to Mr. and Mrs. Harold Esau on Dec. 28, 1955. The film "Martin Luther" was shown Dec. 29 to the United Youth Fellowship at the Emmaus Church, Zion of Elbing, Grace Hill of Whitewater, Walton Mennonite, and First Mennonite of Burns being represented. Recently this film was made available for the adults when it was shown at the Whitewater Center Church of Burns. Jim Gehring and Beulah Schmidt were united in marriage on Feb. 24. Both are members of our church.—Mrs. H. B. Schmidt, Jr., Corr.

—**Woodlawn Church, Chicago, Ill.:** For Race Relations Sunday, Feb. 12, Rev. T. B. Brown from Gulfport, Miss., delivered the morning message; Feb. 19 in the evening the 50-voice Negro choir from the Progressive Baptist Church presented the program. On March 4 we had both the Bluffton Gospel team and Lawrence Burkholder from Goshen, who will speak on his recent visit to Indochina, for the evening service. On March 18 our community choir will sing the "Seven Last Words" after which we will observe the Lord's Supper. On the 25th of March the Japanese film depicting the dropping of the A-bomb, "Hiroshima," will be shown for what we expect to be a large audience. At our recent congregational business meeting Delton Franz was called to serve as pastor of our church for the coming summer, continuing on a more limited basis next year because Delton is still a student in seminary. He will, among other things, help to direct and supervise our summer program for children, DVBS, Day Camping, Evening Recreation, Fresh Air Country Vacations, Summer Camp, and Sunday school; all of which will also depend again upon the help of General Conference VS workers from other Mennonite churches.—Floyd G. Bartel, Corr.

—**Alberta Community Church, Portland, Oregon:** D. C. Wedel, president of Bethel College, spoke in our church on Jan. 24. The Sunday evening service of Jan. 29 was in charge of the Women's Missionary Society. Rev. Peters spoke and showed pictures. After the program refreshments were served in honor of Mr. and Mrs. Oscar Belieu's 25th wedding anniversary. The Women's Missionary Society met in the home of Mrs. Fred Kerley for their February evening meeting. They are at the present time making bandages out of old sheets. Mrs. Allen Epp was hostess to a baby shower given Mrs. Carl Bates, Feb. 3. A birthday party was given Clair Bartel at the home of Mr. and Mrs. Bill Bartel on Sunday afternoon, Jan. 29. Eight couples were present at a surprise birthday party given Mrs. Allen Epp Sunday afternoon, Feb. 5. Kathy Landrus has volunteered her services as church worker. The young people are again meeting every Sunday night. Their new officers are: pres., Kathy Landrus; vice-pres., Eleanor Anderson; and sec.-treas. is Sidney Albrecht. They have divided their group into three sections, Faith and Life, Kathy Landrus, chairman; Fellowship, Mary Ellen Zook, chairman; and Service with Jack Pierson as chairman. A son, Mark Allen, was born to Mr. and Mrs. Allen D. Epp, Dec. 2; a daughter, Janelle Denise, was born to Mr. and Mrs. Earl Balzer, Dec. 21, and a son, Bruce Carl was born to Mr. and Mrs. Carl Bates on Feb. 20. Rev. and Mrs. Pete Peters joined the church Sunday morning, Dec. 11.—Mrs. Allen D. Epp, Corr.

What we need is to inject good, old-fashioned religion into our modern methods of living. The Sermon on the Mount might well be the guide for those who have the destiny of millions in their hands.

Fiorello H. LaGuardia

THE Mennonite

NNONITE RY BIBL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Waltner

Missionary in Farm Clothes

Elda Sprunger

A Higher Loyalty Unites All

Henry B. Grimm

Volume 71 Number 12 March 20, 1956

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Of Things to Come

March 30—Good Friday
April 1—Easter
Western District DVBS Workshops
Sat., April 7—Beatrice, Neb.
Fri., April 13—Kismet, Kan.
Sat., April 14—Ransom, Kan.
April 8—Mennonite Men's Chorus Festival, Memorial Hall, N. Newton
April 12—Western District Council of Committees, 9 a.m. First Church, Halstead, Kansas
April 27-29—Joint Inspirational Conference, Berne, Indiana
April 29—Conference Sunday
May 3-6—Eastern District Conference, First Church, Philadelphia
May 6—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 28—Bethel College Commencement
June 4—Bluffton College Commencement
June 7-11—Northern District Conference
June 13-17—Pacific District Conference, Downey, California.
July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 8-15—Intermediate Retreat, Camp Men-O-Lan

Looking to Christ for Conference

Hebrews 12:1-2 —"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

In order to accomplish the work that God expects of us at the General Conference at Winnipeg, it will be necessary to look to Jesus.

We need to look to Jesus for leadership and guidance. He is the head of the church, His body, and we are to take our orders from Him. Every member of Conference must come in a spirit of openness to the leading of the Lord.

We need to look to Jesus for enablement and strength. Apart from Him we can do nothing. Human efforts fail. Our dependence must be on God.

We need to look to Jesus with joy and thanksgiving for what He has done in and through the church in these days. The glory belongs to Him, for it is His doing.

We need to look to Jesus with dedication to see this work of His through to the finish.

We need to look to Jesus that His Spirit may pervade our hearts.

Olin A. Krehbiel
President,
General Conference

MINISTER'S CONFERENCE

The Western District Ministers' Conference will be held on the Bethel College Campus on March 20 and 21. Sessions will begin at 10:30 and 1:30. Tuesday forenoon a paper, "Evangelistic Preaching in the Parish," will be presented by Rev. Arnold Epp. Wednesday forenoon Rev. Ben Rahn will discuss "Personal Witnessing in the Pastor's Life."

Guest speaker for the conference will be Canon Theodore O. Wedel who will bring messages on, "The Preacher As Theologian," and "How to Communicate the Gospel," during the afternoon sessions.

WINONA CONFERENCE

The Winona Summer School of Missions will be held June 25-29 at Winona Lake, Ind.

Bible study will be under the direction of Dr. Jacob Prins of the Reformed Church in America.

Home Study subject is "Mission Field, USA."

Foreign Study — "Southeast Asia" to be conducted by Mrs. Marvin Dirks, a former missionary.

Special programs have been arranged for both afternoon and evening sessions.

Registrations and other information may be obtained from the Registrar, Mrs. N. Bobbitt, 836 Kemman, La Grange, Illinois.

CORRECTION

The article in the February 28 issue, entitled TWO THEORIES OF CHRISTIAN EDUCATION, should have read TWO THEORIES OF CHARACTER EDUCATION. We sincerely regret this error, since the change of the one word sets an entirely different tone to the article. It was not a study of CHRISTIAN education. We hope the readers may pardon the editor and benefit by re-reading the article.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.
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Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

A LENTEN MEDITATION

When ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. Judge not and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.—Jesus

HIS FORGIVENESS AND OURS

The phrase of the Lord's Prayer, "Forgive us our debts as we forgive our debtors," is perhaps the easiest to understand but the hardest to pray. It is not that we are not aware of our sins and debts. When we are honest with ourselves we must admit that there are various kinds of sins for which we need forgiveness. In spite of the fact that we may try to gloss over our sins by calling them by some other name, yet we are aware that we have often done what we should not have done, or failed to do what we should have done. But wrong-being is sin as well as wrong-doing. We have failed, every one of us, to live up to our highest possibilities. To ask for forgiveness should become an earnest prayer that we might be cleansed and made over into a new creation.

It is well to bear in mind that forgiveness is no light affair. It is not simply saying, "Sorry, God," and have Him answer, "O that's all right." Broken relationships are not so lightly mended. Sin is an offense against the holiness of God and only through the vicarious suffering and death of Christ on the cross is forgiveness possible. To pray for forgiveness means true confession and deep penitence. It means turning to God in faith and long with a spiritual hunger and thirst to be filled with His righteousness. It means the restoration of a broken fellowship and casting out all that would mar that fellowship. It is a commitment as well as a cry for forgiveness. It is not the weak attempt to escape punishment, but the determined intention to walk with God.

But it is the qualifying clause that brings us up sharply: "Forgive us as we forgive others"; "Deal with me as I deal with my neighbor. He has not offended me one-hundreth as much as I have Thee, but I cannot forgive him. Deal with me, I beseech Thee, as I deal with him. He has been ungrateful, though not a hundreth part as ungrateful as I have been toward Thee. But I cannot overlook his ingratitude. Deal with me as I deal with him."

Thus this petition becomes a dangerous clause, for we may be praying condemnation upon ourselves. But Jesus must have meant just what He said, for this is the only petition upon which He comments at the close of the prayer.

God is not arbitrarily saying, "If you don't forgive others, I won't forgive you." The truth is that if we are unwilling to forgive others, God is unable to forgive us, for we have shut the door to His forgiveness. Unforgiveness is uncleanness, and we cannot pray for God's cleansing as long as we deliberately cling to the sin of unforgiveness. An unforgiving man cannot be forgiven for the reason that he has chosen to be sinful, for unforgiveness is sin. To ask God to make us new creatures while clinging desperately to our old hating heart is to ask for an utter impossibility. Indeed, unforgiveness is such a terrible soul disease that it makes us totally unfit for God's pure presence.

But when we really have a good view of the Father and commit ourselves to His Kingdom and Will, and then experience divine forgiveness, we will be so grateful that we could not hold an unforgiving heart against anyone. The renewed life in Christ dares to pray, "forgive, as we forgive others."

THE SIGNIFICANCE OF DECISIONS

Perhaps never before have so many people been so interested in learning how one man makes one decision as the choice made by President Eisenhower to become a candidate for re-election to the presidency. Strategic and far-reaching consequences depended upon that one decision. It may well be that the course of history will be affected by this one decision.

This particular event but dramatizes the fact that all decisions are important. In each life there are outstanding decisions that have tremendous implications, not alone for one person, but for many others as well.

If decisions are so important, then how necessary to make right choices. But often we alone are not wise enough to know which choice to make. This brings to us the necessity of taking God into close confidence, and laying every plan before Him before casting our decision on one side of the question or the other.

Some may think that God cannot be concerned about all our little choices. But God is interested in every decision we must make and stands ready to lend us help if we really desire His guidance.

Decisions are often hard to reach, particularly far-reaching decisions. To decide on a life-work, a life-companion, or where to invest our lives, all these are of great importance. But by keeping ourselves in the center of God's will and love is a great help. To hold each decision before God and the cross will throw a divine light on our problem.

A Higher Loyalty Unites All

HENRY B. GRIMM*

Two of the great sins in the lives of even Christian people are nationalism and race prejudice. A third sin which is a characteristic of most Christians is clannish Christianity. If we dig deep around these three sins, we will discover that they have the same roots of fear, pride, selfishness, jealousy, envy, malice, hatred, etc. We call these sins by different names, but look closely at the foliage and the branches. Is it not the same sin planted under different conditions, but all in the same soil—the hearts of sinful men and women?

FIRST, let us consider the sin of nationalism.

To most people this is only sin when they see it in the people of another country. The people who took an active part in World War II will say that they felt it to be their duty. Most of them will truthfully add that they felt it to be their Christian duty. We too willingly accept such statements from citizens of our country, while we refuse to accept such reasons from the people of nations which fought against us. Many of the defeated nations have publicly confessed their sin of nationalism, but seldom have we heard such a confession in our churches or on the lips of Christians.

To be a Christian nation we are not willing to change; we have found an easier way. We will just call our nationalism — Christian nationalism. For effect we often call our American way of life—Christianity. It's much easier to make Christianity meet the standards of our American way of life than to make our American way of life meet the standards of Christianity.

Democracy in its limited form as we know it in our country is possible only because of Christianity. It will die if Christianity fails in its effort to evangelize each generation. Christianity is not dependent upon democracy. Democracy may die but Christianity can live under any type of government. Christianity may give birth to democracy again and again in many different places and at many different times without the necessity of even one democracy to act as a midwife, but democracy can never give birth to Christianity. Once Christianity is gone there is no hope for democracy.

We were shocked when five young men gave their lives to Christ in an effort to win the lost to Him. We have heard from the lips of many that young men during the war have given their lives for their country, and we have accepted it as the thing to do, but for God never. That only happened in the stories we read of the early church and early missionaries. Today, men only give their lives for their country, and never for their Christ and their God. Is it not true by so thinking we have elevated country above God? We place more value on the preservation of our nation than we place on the value of bringing the gospel of Jesus Christ to the souls of lost mankind. We would answer the call of country, but not the call of God. We seek to glorify our nation, but forget to bring glory to the name of our God.

SECOND, let us consider the sin of race prejudice.

For many years Negroes and whites have lived peacefully in a small community. The school superintendent said, "They do not realize there is a color difference." One day a young couple was murdered by a drunken Negro. The community was shocked. One person could have turned the anger of the white people against the Negroes by saying, "A Negro did it. They are all alike." The whites of the community would have quickly forgotten that the Negro was not even from the community, and the Negroes of the community were no more guilty than they.

The Negro wishes to be treated as a fellow human being, and we have often denied him even this respect. When we pity him, we show our race prejudice as much as another does in pushing him off the sidewalk. A Negro has written: "When my children lose their fair chances at life, and become aware of the bitter road of prejudice they must tread, then I know what my color has cost."

A Christian is as prejudiced as any other person until he realizes that people of all races are equal in the sight of God. Until he accepts the fact that God has no preferred race, the fence he has placed between himself and other races is also between himself and God.

THIRD, although it hurts, let us consider the sin of clannish Christianity.

How can we cross the lines of nationalism when we can not worship together within our own nationality? How can we cross the lines of color when we can not worship together within our own color? Religious prejudice is a sin which should not be erased by disregard for one's own denomination, but by understanding and love for fellow Christians.

We must keep our eyes on our God who is our common higher loyalty, and take our eyes off fences which custom, and prejudice have set up. If we keep our eyes on God, we can look down on no man.

CONFERENCE SUNDAY

I hereby designate Sunday, April 29, 1956 as Conference Sunday, and suggest that all our churches use this occasion to undergird the work of the Conference through study and prayer.

In the Name of Christ,
Olin A. Krehbiel,
President, General Conference

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*Pastor, Hereford Church, Bally, Pa.

Missionary in Farm Clothes

BY ELDA SPRUNGER

Several years ago, Leonard Kingsley, an Indiana high school agriculture and farm shop instructor attended a Rural Life Meeting at Earlham College, Richmond, Indiana. There he met Dr. I. W. Moomaw, executive secretary of agricultural missions. This contact sparked a new interest for Mr. Kingsley. Dr. Moomaw was looking for an agricultural missionary to go on a remote island.

Sometime later when Dr. Moomaw still didn't have a candidate for that field he put the question to Mr. Kingsley, "Would you consider going out as agricultural missionary to the island of Timor?"

Naturally he couldn't give a trigger-quick reply to that question for thoughts such as, "Taking into account my wife and seven children," passed under review. But God helped him chart the course step by step. Mr. Kingsley later accepted the challenge to serve as advisor to cattle raisers on Timor under the joint sponsorship of the MCC and the Church World Service.

On February 25 the Kingsley family boarded the Dutch passenger liner "Ryndan" at Hoboken, New Jersey, for Amsterdam, Holland, on the first lap of their long journey. From here Mr. Kingsley flew to Djakarta, the capital of Indonesia which is about 1200 miles from Timor. Making a brief stop at Djakarta he went on to Timor, expecting to return to Djakarta early in April to meet his family to take them to Timor.

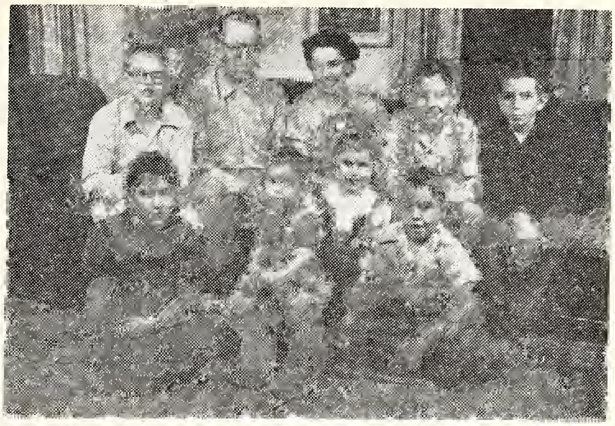
Mrs. Kingsley and the children sailed from Amsterdam March 10 for Djakarta.

Leonard Kingsley has been agriculture and farm shop instructor in the Berne-French public schools, Berne, Indiana, for the past six years. The school board has granted him a three year leave of absence in order that he may do Christian service on Timor.

Timor belongs to the chain of islands constituting the Indonesian archipelago, islands scattered in the vast expanse of the Indian Ocean. Timor is the most eastern and largest of the group known as the Lesser Sanda Islands. Timor lies about four hundred miles northeast of Australia and about eight hundred miles south of the Philippines.

The Dutch settled Timor many years ago and formerly owned it but at present it is independent.

Domestic animals raised on the island include horses, ponies, and cattle. As advisor to cattle raisers, Kingsley's efforts will be directed to improve breeding, feeding, and care of both beef and dairy herds. Since cattle raising takes predominance on Timor, its people are largely dependent on this industry for their food. Hence the importance of an agricultural missionary becomes apparent.



The Kingsley Family: back row, L. to R. Phillip 13; Mr. and Mrs. Kingsley; Keith 12; Karl 11. Front row: Sue 9; Matthew 3; Jane 4; Mitchell 7.

A very important part of his program will be to eliminate diseases among cattle and to strive to improve all-around health conditions of cattle. This in turn will help greatly to improve the health of the people.

Mr. Kingsley received his training and degree in agriculture from Purdue University, Lafayette, Indiana. During the six years of teaching in Berne he has made an excellent record. Aside from being considered one of the outstanding vocational agriculture teachers in central and northern Indiana his FFA work has gained wide recognition.

Before coming to Berne-French school he taught in Lagrange and Noble counties, northeastern section of Indiana. For several years he was associated with the Kraft Food Company of Kendallville, Indiana, assisting dairymen in the improvement of dairy herds. By training and experience Leonard is well qualified as a missionary in farm clothes.

Mr. Kingsley comes from Lagrange, Indiana. He married the former Velma Emmert, from Topeka, Indiana. They are the parents of two girls and five boys. Prior to leaving for Timor they lived on their eighty-acre farm not far from Berne.

Commissioning services for the Kingsleys were held at the First Mennonite Church of Berne, Indiana, December 11, 1955. Orie O. Miller, executive secretary of the MCC gave the commissioning service.

"The Kingsleys are going out not in the name of the U. S., not even in the name of Mennonitism, but in the name of Christ to serve patiently in a needy field," said Brother Miller in his commissioning message.

Mr. and Mrs. Kingsley are members of the Berne Church where they have been active and staunch supporters. Leonard taught a Sunday school class of married couples.

Their church and the community bespeak for them a fruitful period of service on Timor, both in advancing the cause of agriculture and as a Christian family witnessing in the name of Christ. The following words convey their desire to be of service: "Our greatest work on Timor is not as agricultural missionaries, although that is important, but in carrying a positive witness for Christ."

Behold, Your House Is Left Unto You Desolate

H. M. HARDER*

There I stood and marveled. What was it that made it so different? There was pounding and also screeching nails that were pulled. Boards and debris was carried out and trucked away.

My thoughts wandered back over the years and I tried to form a mental image of the good folks of long ago, about three quarters of a century past; folks who were earnest and sincere, who gave of their means and of themselves and built a beautiful house. No, it was not merely another house but it was to be God's house. A house to be dedicated to God's honor and to His glory. Here God's Holy Spirit was to take over and in a special way to rest upon all those who in spirit and in truth would come to worship their Lord.

How happy these children of God must have been as they placed the mortar upon the stone and laid stone upon stone. They erected the super-structure until the spire reached into the very heavens. They must have rejoiced on the day of dedication as they moved into their large new church building. It was so roomy and so beautiful. It was warm, too, and God's Spirit filled it and everyone was conscious of it.

As the years went by people met their God in this house in a special way. Here God's servants stood and preached the Word. The organ rolled out beautiful music, worshipers sang songs of praise—yes sometimes also songs of prayer or even songs of consolation. Here people prayed and worshiped; consecrated their children to the Lord; were baptized, vowed marriage vows; prayed for the sick and the dying; mourners brought their dead into this house to give them a Christian burial. And so it was for these many years. I, too, had visited there a few times in the years past and so I remembered this beautiful house of God.

But why was it so different now? The large pipe organ was gone, so the pulpit, the chairs, the stage, the pews—everything was desolate! Still hanging were the beautiful large ceiling lamps, in their place were the many costly stained glass windows—windows that would cost thousands of dollars today. Still intact were the beautiful arches, the winding staircases, and the slanting floors.

But why all this change and desolation?

Here is the answer. The building had outlived its usefulness. It was too small and hence no longer met present day needs. Therefore the congregation had built a new and a much larger structure. The farewell services in the old building were held. For the last time the Word of God was proclaimed, the last prayer was uttered, the music faded away. Yes, they had prayed that God's Spirit would leave the old building and move with the congregation into the new building. The new church building was dedicated to be the center of worship from now on! And so the old structure was no more than an empty shell. God's Spirit had departed. Therefore the old house was left desolate. I fairly shuddered as I beheld the scene before my eyes!

A large structure, yet all but worthless. It was offered for sale. Only a few came to estimate its worth. One firm asked to be paid $1500 for wrecking it and for cleaning up the debris. Others shook their heads and silently walked away. Sealed bids were called for and finally this large and well kept building was sold for a mere $500. "Too much," said the man who bought it, "If it were not for some free help I could never come out on it. I'll use the lumber for some small farm buildings, perhaps also for a residence in town."

Viewing this scene of desolation, the words of Jesus came to my mind; words which He spoke to the Jews upon their final rejection of Him as their Lord and King. For what is it that makes a building built by human hands a temple—a very house of God? It is not the structure in itself, but it is a building erected to the honor and to the glory of God, dedicated to His service, with the Spirit of the Lord resting upon worshipers pure in heart, honest in their service of Him and truly believing in the redeeming effect of Christ's incarnation, sufferings, and death; also, reconciliation between God and men, especially through Christ.

When Jesus purified the temple He said concerning the temple, "Make not my Father's house an house of merchandise," John 2:16. It was, *"My* Fathers' house." But after the final rejection of Christ by Jewish leaders, Jesus spoke of the temple as, *"Your* house." Behold, your house is left unto you desolate," Matthew 23:38.

Since the Jewish leaders rejected Jesus the very Son of God there was no further need for the temple. And when, "His disciples came to him for to shew him the buildings of the temple, Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down," Matthew 24:1-2. And so it happened some 37 years later.

As congregations let us remember that our church buildings are but desolate shells without the Lord.

In Scripture our bodies are referred to as temples of God. Scripture passages such as 1 Cor. 3:16-17; 6:19-20; 2 Cor. 6:16 state very clearly that we as individuals are called temples of God, and how tragic our situation can be if we are disobedient to Him.

During this Easter season we are again reminded of the vicarious suffering of our Savior. Let us accept His atoning blood, His sacrifice on our behalf and let us renew our allegiance to Him lest He also depart from us.

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*Sec., Northern District Conference

What Would You Say?

ABE M. WIEBE

Just now I completed a little study. It is 8:45 a.m. on February 16. My study took only fifteen minutes to complete. What is the result of the brief but thorough investigation? Just this.

If you turn with me to the General Conference Handbook of Information, pages eight to ten, you will find listed the four boards of our Conference. I turned to these pages this morning because I was curious to know who on the Board of Education and Publication is up for election in August. (Why this Board? I work for them!) Then this wondering thought ambled across my mind, "Is the Conference going to elect more educators to this board?" Of course, the thought should have been dropped because educators are good men. But the thought persisted. What followed was a study, and here is the tabulation.

Occupations represented in our four Boards:

Board of Trustees and Finance:

12 businessmen: lawyers, doctors, teachers, etc.—all laymen (1 lady)

Board of Christian Service:

3 businessmen—laymen
1 housewife
3 college professors
5 ministers

Board of Missions:

1 minister without a charge
2 Seminary men (ministers also)
8 ministers

Board of Education and Publication:

1 businessman
3 ministers
8 educators (college, Seminary, Bible school men)

In August we will elect new members to the above four boards. Again my thoughts rambled leisurely over some questions.

1. Why are there no ministers in the Board of Trustees and Finance? How familiar are the present Board men with problems of meeting budgets in our churches? Do they understand the financial straits of our ministers? (They supervise pensions for ministers.) Of course they know, yet maybe a few ministers on this Board would be beneficial.

2. No questions here. The occupations represented on the Board of Christian Service seem about right.

3. Are only ministers concerned about the salvation of men? Where are the active laymen represented

(Continued on page 200)

Flashes of Thought

A Slip of the Tongue

Walter Gering

The joke was on him after all. Strange, is it not, how quickly the tables can be turned. All week it had seemed that the laughter was at the expense of the pastor. It was nothing serious—just one of those little slips of the tongue. But there had been a great deal of friendly merriment throughout the week. Nobody was hurt by it; a goodly number had occasion for a hearty laugh.

It all came about by an announcement made on Sunday morning. Eagerly anxious that the congregation should be prepared for the coming holiday season it was but natural that some preliminary announcement should be made. All went well but for one thing; it was Easter, not Christmas, which was soon to be observed. It was a slip of the tongue passed by without comment by most of the hearers.

But not all were so inclined. With the close of the service my good friend appeared with his ready comments. This was an opportunity too good to be passed by unnoticed. It was all in good fun and after all, what is that between friends. Together we laughed about the confusion of thought and called it a slip of the tongue.

But the memory of that incident would not be silenced. Repeatedly through the week it was reappearing. By the time the week was over others in the community had joined in the merriment.

Then came the opportune moment. At the close of the week we found ourselves walking together in the quietness of the evening hour. It was time for the meeting; yet we lingered for a few moments outside. Once again the slip of the tongue came up for discussion. A lull in the conversation and the moment had come. "By the way—what was the text on Sunday morning?" "The text—ah, yes—the text—let me see, what was it?" In vain did he search his memory; it could not be recalled. But the slip of the tongue—that could still be vividly recalled. Together we laughed and went on in to the service. I knew that my friend had been attentive and had received more from the service than it seemed at the moment.

But the lesson of that moment has come on down through the years. Is it not all too often so in life? Those slips of the tongue, the little failures and mistakes, how they linger in memory. They seemingly cannot be forgotten. Over and over again they appear. But the worthwhile things, the good in the life of our fellow-brother makes such little impression.

Jesus turned to His host with those memorable words: "Seest thou this woman?" With eyes blinded to the good in this woman His host had seen only the failures. That was all he could remember. Let us not be too harsh in judgment upon him. How often we manifest the spirit.

Selling Gospels

MARIE J. REGIER*

We think it is best to go into the homes with a Taiwanese interpreter, both, because of the language and also because it is a better introduction into the homes if we have one of their own people with us. But we have been having such a difficult time finding an interpreter. I now have a girl to teach me Taiwanese, but she knows only so very little of the gospel herself and has not taken any definite stand as yet that we hardly think she is suitable to go out as interpreter though I hope that later on she will be able to. However, we do want to get into the homes. Christmas time is a good time to sell Luke Gospels, so the other day Mrs. Voth made the beginning and since then I have gone out a few days to sell Gospels.

It is an entirely different matter to sell Gospels or to give out tracts here from what it is at home. There is no feeling of inferiority connected with it. When one gives people a tract they seem to feel honored and thank you cordially. The children beg for them, but we do not just scatter them at random. We do, however, give a pretty Christmas tract with each Gospel. Most people know about "Clissmess." I heard the word mentioned several times at the hairdresser's the other day though otherwise I could not understand a word. The stores are flooded with Christmas cards and a number of them have Christmas trees up. Others sell Christmas tree decorations, locally made. There are huge Santa Clauses made of cardboard in various places. But what Christmas really stands for, I dare say the greater number does not know. So that is a good point of contact. We can explain that the tract and the Gospel tell them about Christmas. The Catholics are making use of this opportunity by putting up a hugh creche on top of the balcony on the front of the mission building.

By charging a small price for the Gospel of Luke, we feel more assured that the Gospel will be read.

It does not seem a bit difficult to sell them. I sold some at corner fruit stands, to children on the street, they came and asked for them, to pedestrians walking down the street and in the homes. In most cases people bought them—often perhaps as a matter of courtesy. In three hours I sold over thirty Gospels. But I also found those who refused to buy. In one home a very modern looking woman as far as dress is concerned came to the door. She was very courteous but she said that she could not buy those, "Because you see we are worshiping these" she said pointing to the idols back of her. I suggested that she just read to find out what it was all about, but she shook her head. She did accept a little tract which I gave free. In another home the woman who refused was not quite so courteous but every bit as determined not to buy one. In a few places they said that they were not Christians and so did not want to buy any. Sometimes they say about the people in another place that they are not Christians and that they will not buy. In one case the man was a Catholic and evidently did not feel free to buy it.

Some of the children followed me at times. One nice-looking little boy went with me for a while and interpreted to the people what it was that I was selling and that they would get the pretty tract free if they bought the Gospel. After he left me two tiny tots followed me from house to house and when I stayed a little while in one place they sat out of doors and waited to resume their journey when I came out again.

I got a glimpse into all sorts of homes. In one place they were baking cookies, several men and a woman were engaged in this work. Along one alley there were hogs right in the front yard of each home, and they took up the greater part of the yard too. In Peking used to be a street called "Pig Street." This must be a similar one. In another home they were raising chickens. There were about three tiers of chicken crates with long narrow troughs along the sides out of which long rows of chickens were busily feeding. It was interesting how many chickens he managed to get into very small space. Some homes seemed very poor. One woman whom I could not understand seemed to indicate, however, that she had no money to buy anything and her husband was somewhere far away.

Then I also got into some higher class homes. One belonged to a General Bai who with his wife were very courteous and invited me in. I also met a Christian lady from the mainland who spoke a good English and said that she had attended Wellesley College. Then I was in the home of one of the teachers of the Agricultural College. They had a beautiful home and in the front room some lovely brocade cushions which I recognized immediately as coming from the mainland. Both the man and his wife, who are teachers, tried their English on me. He had studied in Wisconsin.

In some of the homes I was invited to come in. Sometimes it was just polite talk and they made no move to give me a chance to come in, but others seemed genuinely hospitable. So, if it is a home where they speak the northern Mandarin I accept and in one home where the young girl spoke Mandarin, because she is a student, I asked her to translate for me.

Thus, in a few homes I was able to give a short gospel message, and leave the address of our church, but people are so busy every day of the week that it is difficult to get them to attend church. Still, the seed was sown and it is God who gives the increase.

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*Missionary to Formosa

Conference Notes

A Central Committee, appointed by the Canadian District Conference, is speeding up preparations for the triennial sessions of the General Conference to be held in Winnipeg, August 15-22. Members of the Central Committee are: Rev. J. H. Enns, Rev. Jacob Toews, Rev. David Schulz, Rev. Gerhard Lohrenz, Rev. George Groening, and Rev. David Fast.

Nine subcommittees have been appointed to do the actual detailed preparatory work. Members of these committees were appointed by the churches participating in the preparations: First Mennonite, Sargent Avenue Mennonite, North Kildonan Schoenwiese, Bethel Mission Mennonite, all of Winnipeg, and the Bergthaler Mennonite Church of Southern Manitoba.

A. J. Richert, Conference treasurer, represented the Conference at the funeral of A. J. Goertzen, conducted in the First Mennonite Church at Mountain Lake, Minn., on February 25. The late Brother Goertzen had been a faithful supporter of Conferences causes. Richert also visited a South Dakota Community where some time ago a Mennonite couple donated 115 acres of land to the Conference.

BOARD OF CHRISTIAN SERVICE

$25.00 worth of food for $1.00. Through action of the U. S. government which makes available large quantities of surplus foods free with transportation paid to voluntary relief agencies 20-25 dollars worth of food can now be distributed to needy peoples for the value of one dollar. Agencies are required to carry distribution costs. Through your Board of Christian Service and the MCC you can now make available $25. worth of food with a $1.00 donation.

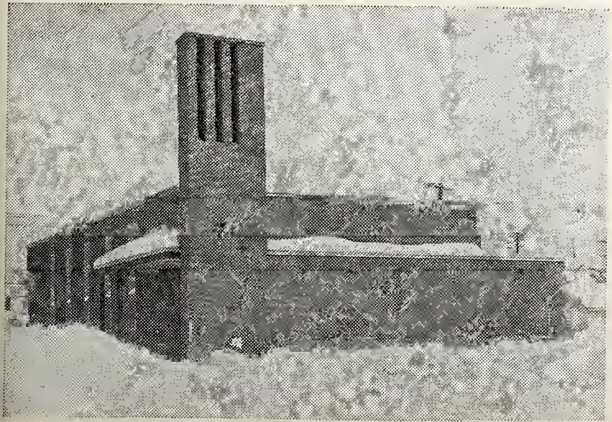
Two phases of the relief program in Formosa include material relief and medical aid. At present our workers through the MCC have over sixty milk stations among villages on the east coast, giving hot milk to over six thousand school-age children every morning.

Medical aid in Formosa began with mobile clinics which visited mountain villages. Later work was established at four centers: Hwalien, Titung, Pingtung, and Chutung. The latter three are small clinics with bed capacities of up to twelve inpatients and are primarily for eye diseases. At Hwalien a new 35-bed hospital was opened at the end of 1954.

Leola Zehr, full time office secretary of the Board until recently, left central offices on February 29 to return to her home at Gridley, Illinois. She will be married to Vernon Flaming of Inman, Kansas, on April 7. Leola is a member of the Flanagan, Illinois, Mennonite Church.

BOARD OF MISSIONS

Farewell services for Dr. and Mrs. Peter J. Pankratz, who will be leaving for mission work at Hwalien in Formosa, were sponsored jointly by the churches at Mountain Lake, Minn., on the afternoon of February 26. Rev. Willard Wiebe conducted the commissioning service. In Formosa Dr. and Mrs. Pankratz will be replacing Dr. and Mrs. Roland Brown.



The Bethel Mission Mennonite Church, Winnipeg, Manitoba, was dedicated Sunday, Dec. 18. The modern brick structure seats up to 550 in the main auditorium. Rev. George Groening is the present pastor.

The Board of Education and Publication, Canadian District Conference. L. to R. Peter Sawatzky, P. A. Rempel, H. J. Gerbrandt, I. I. Friesen, J. D. Adrian, H. Wiens, George Groening, H. T. Klassen, P. R. Harder.

The second class, consisting of five girls, two of aboriginal background, began training at the practical nursing school at Hwalien in Formosa. General Conference missionaries are in contact with the Ministry of Education in Formosa, working out the details for a registered nursing school.

The home mission projects, which have been receiving support from the Board of Missions for a number of years, have assumed full responsibility for the support of their pastors. These are the Yarrow United Mennonite Church, B. C., and the Calvary Mennonite Church, Quarryville, Penn. The Mission Board encourages home mission stations to become self-supporting.

Ministers and Workers of the South American General Conference Mennonite Church met for a session of worship, work, and fellowship, January 25-29, 1956 in the Mennonite colony of El Ombu, Uruguay. The conference theme was "Grace and Apostleship" based on Rom. 1:5.

Rev. Klaus Dueck of Montevideo, who made the closing remarks at the S. A. conference spoke of how after 150 years Prussian and Russian Mennonite streams again united in South America to form one stream of Mennonite life.

Rev. G. G. Epp, Eigenheim, Sask., chairman of the Home Missions Committee of the Canadian conference and member of the Board of Missions, visited home mission stations in Ontario, Alberta, and Saskatchewan during December and January. In Alberta he officiated at the opening of a new English-language mission station in Calgary, where Rev. P. A. Unger, formerly of Coaldale, is the leader.

Missionary Glen Habeggers, workers among the migrants at Eloy, Arizona, for the past two years, visited the mission office enroute to Berne, Indiana, their home church community, where they will spend a month's vacation.

Former and future workers in South America attended orientation sessions in Chicago, March 1 and 2. Scheduled to attend were H. P. Epp, Henry Dueck, Ernst Harder, J. J. Thiessen, W. H. Dyck, and W. Kuyf.

Seminary students at the Union Biblical Seminary, Yeotmal, India, assisted at Billy Graham meetings in India at Madras, Delhi, and Calcutta. They were prevented from going to Bombay by riots.

The building and campus improvement program at the Yeotmal seminary calls for the spending of $100,000. The General Conference co-operates through the mission board in this united educational effort. Martha Burkhalter is our missionary on the staff. Seminary development should be given high priority in the mission program in an effort to prepare the church for the time when the missionaries may have to leave India.

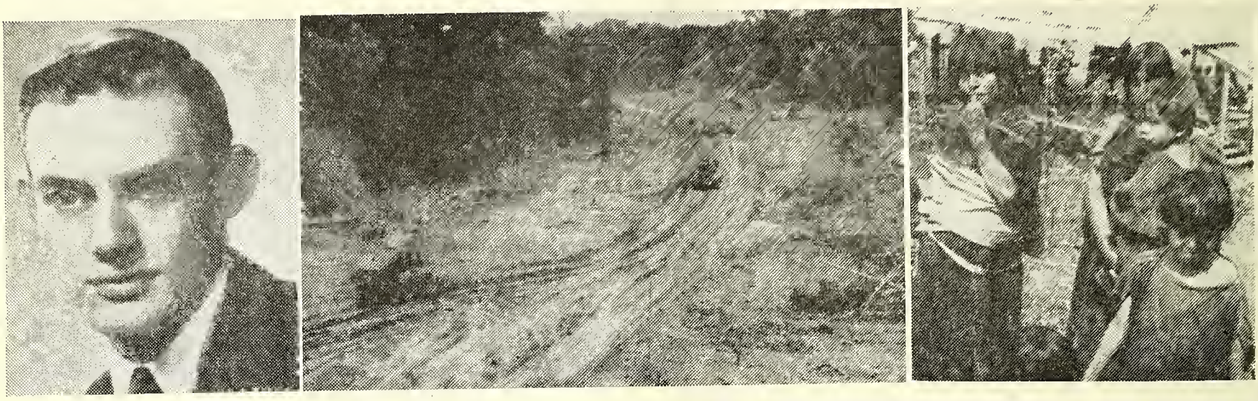
The mission office has received word of the safe arrival in Bombay, India, of the L. W. and A. E. Jantzen families on February 24.

Rev. and Mrs. S. T. Moyer will leave Jagdeeshpur, India, on April 5, sailing from Bombay on April 14, after almost forty

(Continued on page 198)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas



George Ediger is a member of the Pax unit working on the LeTourneau road building project in Peru which is opening up vast areas for colonization. In the company of another worker he recently mixed service with more service by working with the Compo Indians.

Pax Men Assist Indian Mission in Peru

GEORGE EDIGER, INMAN, KANSAS

Another Paxer—Harry Bert of Newburg Pennsylvania—and myself enjoyed an interesting vacation at a Compo Indian Mission Station in Kahuapanus, Peru, South America, in January.

The mission station belongs to the South American Indian Mission, an interdenominational evangelical mission. The station at Kahuapanus is one of the most isolated stations in the jungle. Prior to going we had heard of the need of volunteers to stay at the station so missionaries might attend the yearly conference of the South American Indian Mission in another part of Peru.

We who have been working on the road building and colonization project for LeTourneau del Peru, Inc., were given permission to take our vacations at this time so the missionaries could be relieved to attend the conference. We were blessed by being able to help others serve Christ. The conference is a very helpful occasion for the missionaries who need rest physically and refreshment spiritually.

A Night in a Jungle House

We went part of the way by plane to the station, a distance of about 100 miles, to Porta Victoria. Here the plane landed on a combination airstrip and cow pasture which was rough and muddy. Unable to go closer by plane, we stayed overnight here, sleeping in a typical jungle house.

Some of the houses have slat-like walls with large cracks between each slat; others have no walls at all, only poles on four corners as a foundation for the roof. Roofs are made from woven palm fronds. Even to the surprise of a foreigner, the roof keeps off the torrential jungle rains very well. These roofs last for perhaps one or two years before they must be replaced with new ones.

From the standpoint of the weather, walls on the houses are really unnecessary since the seasons vary only in amount of rainfall but very little in temperature. There is a definite wet and dry season. Temperatures during the day often soar to 100 degrees or more, but one can always rely on cool breezes from the Andes Mountains to cool the jungle for the night—making it comfortable to sleep.

Often native houses are elevated five or six feet and the platform floors made of pona wood is all that separates a family (or Harry and I) from the cows and hogs below. We were able to sleep after a busy day despite playful bats overhead and stirring animals below who remain under the house for sleeping, resting during hot weather and finding shelter during rain.

Compo Indian Life

Early in the morning we were ready to exchange the motorboat with the missionaries, taking the boat upstream for a six-hour trip. Along the way we saw alligators lazily sunning on the muddy banks. We heard a low rumbling like thunder and saw a group of monkeys swinging from tree to tree making their strange noises. Then we would hear the loud noises of Pacho fish—resembling a four-foot whale—as they merged and submerged into the water.

We found life at the mission station fascinating. The Compo Indians seemed unique, although we had seen occasional families traveling through Tournavista, too. But here we become much more acquainted with them.

The Compos are a venturesome people, constantly moving with their families from one place to another. They eat the root of the wild Yucca plant, wild meats and fish. Their possessions are almost nothing, consisting usually of merely the clothes they wear plus their bow and arrow. No doubt the Indians were equally inquisitive about us. Unable to conceal their curiosity, they would stand watching us for long periods of time.

The mission station has a school where the children learn to speak, read, and write Spanish. Many Indian men speak Spanish but the women usually speak only the Compo dialect. They are eager to be able to speak Spanish, if for no other reasons than to trade with Peruvians. The South American Indian, like his brother in North America has been taken advantage of in many cruel ways.

Also on the station is a clinic where a nurse sees from 1000 to 1500 patients a month. At present the clinic is a room in the missionary home, but a new and larger clinic is being built to meet their needs. We were glad to help some on this building, too.

There is an Indian supply store on the station owned by the missionaries. All of these things—the school, clinic, and store—are used to attract the Indians and through the services they offer and with much love they are able to point many to the Cross and to the place where they find Christ as their Savior. There are about 100 believers now at this station.

Roadmaking in Peru

We Pax men at Tournavista have many opportunities to see the gospel sent forth and to be a small link in the necessary chain of co-operation among all the evangelicals in Peru. One of the boys, Paul Wyse, a radio operator, daily contacts many mission stations relaying important messages, making arrangements for supplies for them and doing many other details.

The tree stinger knocks over and roots out big trees and pushes them to one side.

The tree roller pulverizes fallen trees and underbrush.

To mention briefly the chief work here at Tournavista, a road building project was started two years ago, and this has been definitely a pioneer project. Before we Paxers came to Peru we were sent to school at the LeTourneau Technical Institute in Longview, Texas, for three months. Here we learned in theory and practice how to handle the LeTourneau Road Building equipment. In starting to clear the jungle for the road, first of all the very maneuverable Tournadozer cleared away the dense jungle. This is followed by the work of the 75-ton electrically-driven Tournatractor and the tree stinger which knock over and root out big trees and push them to one side. Later the Tournapulls of three various sizes clear away or fill in dirt. A good deal of time has been spent teaching Peruvians to operate the machines which they now do entirely. They are supervised by the "gringoes" (foreigners) as we're called.

When the road is completed the territory will be colonized and the company of LeTourneau del Peru hopes to screen all buyers carefully so that they all are in sympathy with vital Christianity. One million acres of land will be sold to Peruvians and others.

The entire personnel from the United States of LeTourneau del Peru are believers—with a missionary interest too. Together with them Pax men share the responsibilities in the small church. We take turns at speaking, leading singing or bringing special music, preparing for communion services, and keeping active in all parts of the church. Some of the boys may go with the motor boat to bring Peru people from up or down the river to church services or drive a company truck to and from the villages hauling the natives to services. We find very little "spare" time here at Tournavista, but we're happy to be busy for our Lord, serving our Church in a worthy manner.

All mankind is divided into three classes: those that are immovable, those that are movable, and those that move.

Benjamin Franklin

Mexican Work Camp and Tour

Mennonites this summer will again have opportunity to visit enchanting, colorful Mexico—and at the same time offer service. Pictured above is Cuauhtemoc, the shopping center for the Mexican Mennonite settlements in which the work camp will be held.

The Summer Service program of Mennonite Central Committee is offering its second annual tour south of the border Aug. 6-25 and a work camp beginning July 5.

The bewitching panorama of life in Mexico will be seen firsthand under the direction of Dr. Willard Smith, professor of social science at Goshen College. Two hours of college credit in Latin American History will be offered to persons participating in both the tour and work camp.

Persons may participate in either or both the work camp and tour.

The work camp group will assemble July 5 at Newton, Kan., and go by bus to Cuauhtemoc, Mexico. The camp will be connected with MCC community service there. Nurses, vacation Bible school teachers and persons with recreational leadership and construction abilities can especially be used. Cost of the work camp is $50.

The tour group will assemble Aug. 6 at Newton, Kan., and go by bus to Mexico. On Aug. 8 they will join the work camp group to tour points of interest in Mexico, including the Mennonite community in the Cuauhtemoc area.

The tour is scheduled to terminate Aug. 25 at Laredo, Texas. Cost of the tour is $200.

More information may be obtained by writing to Voluntary Service, Mennonite Central Committee, Akron, Pa. (Cut courtesy of "Mennonite Weekly Review.")

Camp Friedenswald Retreat Workshop

For all those interested in camping and retreat work (and who isn't) the weekend of April 20-22 is a time to circle on the calendar. Those are the dates for the Camp Friedenswald Retreat Workshop. This is a workshop designed to help retreat workers become acquainted with their particular tasks and with the retreat program in general. From 6:30 p.m. on Friday until noon on Sunday the time will be packed with training and inspiration from such leaders as Robert Hartzler, Roy Henry, William Keeney, Stanley Bohn, and others.

Shall I come? Yes, if you are 18 years or older; interested in leadership in the church camp program; and especially if you are looking forward to being a counselor—One who lives in a cabin with the retreaters; a resource leader—One who acts as discussion leader for one area of the retreat curriculum; or a specialist—One who specializes in some skill used in the retreat program such as music, recreation, or nature lore.

What shall I do now? Send your pre-registration fee of fifty cents to Mrs. Olen Yoder, R. 1, Goshen, Indiana, by April 16. (The remaining fifty cents of the registration fee is to be paid at the workshop. If no prior registration is made, the cost will be $1.50.)

We may not sow a melon seed and reap strawberries; neither may we think negative thoughts of fear and resentment, and gather in good health and love.

Ruth Kay

Our Schools

BETHEL COLLEGE

Bethel's mixed debate team of Ivan Harder, Emma Voth, and Kay Ewert won top honors at the state debating league tournament held Saturday, March 3, at Bethany College, Lindsborg.

In the mixed team division this team was undefeated, handing defeats in turn to Sterling, Southwestern, University of Wichita, and Ft. Hays State College.

The men's team finished with one win and three losses. The undefeated teams in this division represented Southwestern, Sterling, and University of Wichita.

Anni Dyck, German exchange student at Bethel, placed first in the women's division of the state peace oratorical contest. A tape-recording was made of her oration which will be sent to the national peace oratorical contest headquarters at Goshen, Ind. In the men's division of the peace oratorical contest, Arlan Kaufman placed third.

The Continental-Aires, rapidly winning acclaim as an outstanding concert singing group, appeared in Memorial Hall at Bethel College, March 14.

This concert appears as the fourth in this year's Memorial Hall series programs. This series will be concluded on April 7 with the Roger Wagner Chorale.

BLUFFTON COLLEGE

The Choral Society, under the direction of Professor Russell A. Lantz, has begun rehearsals for a performance of "The Creation" by Haydn to be presented on Sunday, May 13, at 8:00 p.m. in Founders Hall.

Committee chairmen for the annual Booster Banquet to be held on April 6, were chosen recently. Hugh Downs, "the man around the house" on NBC-TV's new HOME show, will be the principal speaker. Chairmen include: tickets, Richard Cookson and Armin Hauenstein; decorations, Mrs. Leland Diller; program, Richard Boehr; and publicity, Mrs. Carl Smucker. Project for this year's Booster Banquet will be the purchase of a small tractor and other equipment for campus maintenance. Members of this year's Booster committee are Mrs. Dean Niswander, Milt Edwards and Art Schumacher.

Students listed on the "Exempt List" were announced recently. This includes those juniors and seniors who are excused from compulsory classroom attendance as a result of maintaining a "B" average for two semesters and have a good campus citizenship record. Included on the list are: James Bishop, Marion Keeney, Karl Klassen, Edmund Leech, Diane Lora, Janet Musselman, Omer Nisley, Helen Neufeld, Reldon Schirch, Emma Schmutz, Carolyn Schnell, Shirley Shelmadine, Geneva Shetler, Joseph Smucker, Herman Walde and Gerald Yost.

An unusual recreational evening is being planned for Friday, March 23, in the form of an International supper and stunt night. Five campus clubs are helping in the plans for this evening of international foods, booths, entertainment, and decorations. These are: Future Teachers of America, Peace club, Commerce club, International Relations club and Home Economics club.

CANADIAN MENNONITE BIBLE COLLEGE

On Tuesday, Feb. 21, Rev. Jacob Neufeld, leader of the South End Mennonite Brethren Church, spoke in chapel on 2 Tim. 2:1 "Be strong in the grace that is in Christ Jesus."

The Literary Society of our college presented us with the film "David Copperfield" by Charles Dickens on Friday evening. Some students from the Normal School also attended.

We again had a visiting missionary at our Saturday evening prayer meeting. He was Elmer Warkentine, on furlough from Borneo. As well as giving a challenging message, he showed some slides and a film on the work they are carrying on in Borneo.

Jacob Pauls, a student, went with a mixed quartet to Glenlea, Manitoba, Sunday, February 26, and brought a message there in the morning service. Singing were Laura Bergen, Bernice Regier, Waldemar Regier, and Waldo Harder. On Sunday evening the male octet brought a program at the Bethel Mission Church, Winnipeg. I. I. Friesen, our college president, brought the message.

Under the direction of the Mission Band a tape recording of a program was made on Monday, February 27, a copy of which will be sent to each of our mission fields. The half hour program consisted of two numbers by a section of our Oratorio Choir, three songs by the male octet and one by the Ladies' Choir. The message was brought by Rev. Henry Poettcker, a faculty member.

FREEMAN JUNIOR COLLEGE

The Christian Student Volunteers gave programs in the Salem Church near Freeman and at Henderson and Beatrice, Nebraska. "The Love of God" was the theme of the Salem Church program. This is centered around an Easter play, "St. Claudia." In keeping with the Lenten Season the Passion Week was portrayed through music and readings at the Henderson Church. The same day the Sextet and the Octet furnished special music in the First Mennonite Church of Beatrice, Nebraska.

The student association has taken up three offerings this year which they sent to the MCC Headquarters where it is being directed to the Korean Orphanage Home.

"Song of the Shining Mountain," a Baptist Mission film depicting the life and problems of a Christian Indian family on a Crow Reservation in Montana was shown in chapel February 5.

An all alumni cast has been selected and practice on "The Path Across the Hill" by Lillian Mortimer is well under way according to Miss Kathryn Kaufman who directs the production which will be given March 16 and 17. The alumni play has come to be an annual event. Many graduates who were active in dramatics during their school days enjoy participating in these plays and give very capable performances.

(Continued on next page)

The basketball season was brought to a successful finish with the accumulation of another championship trophy, on February 28. This time Freeman won the State Protestant Academy Tournament at Mitchel, South Dakota. The academy team has won 17 games and lost 5 this season.

MENNONITE BIBLICAL SEMINARY

Upon hearing of the tornado which hit Summerfield, Ill., on Friday, Feb. 26, six men left for Summerfield Saturday morning to help with the disaster work. After a six hour drive they arrived in time on Saturday to do three hours of work. They worked on a farm where the roof of the house was damaged and the barn completely destroyed. They continued their work on Monday. By the time they left several other cars had arrived from other Mennonite communities offering to help with the clean-up.

During the past month again a number of students have gone out to serve in the churches. James Waltner, Ernest Porzelius, and Richard Jones served at Summerfield, Ill., during the first three Sundays of the month. No service was held on the 26th since the church was severely damaged by the tornado. Merle Epp, Leo Driedger, and Arthur Dyck each served at Carlock, Ill., and Alden Bohn, Glen Boese, and Walter Eisenbeis served at North Danvers. David Schroeder spoke at the St. Catharines United Mission.

Miss Leola Schultz visited Bluffton College on Feb. 28-29 on behalf of the Voluntary Service Program of the General Conference Mennonite Church. Representing MCC were Miss Doreen Harms and Arlene Sitler.

A number of the students and members of the Seminary and Church fellowship gathered on Sunday afternoon, Feb. 26, where they were given visiting assignments in the community. The next few Sundays are to be used for visitation evangelism in a program arranged by the Woodlawn Church.

CONFERENCE NOTES

(Continued from page 193)

years of mission work on the General Conference field in India. Rev. Moyer has also served on the governing body of the Yeotmal seminary referred to above.

BOARD OF EDUCATION AND PUBLICATION

Four Daily Vacation Bible School workshops will be sponsored by the Western District Education Committee during March and April. Theme of the sessions to which the Bible school workers, Sunday school workers, youth leaders, and parents are invited is "Christian Nurture in Church and Home."

The workshops will be held at the Grace Mennonite Church, Enid, Oklahoma, on March 10; in Beatrice, Nebraska on April 7; in Kismet, Kansas, on April 13; and in Ransom, Kansas, on April 14. Taking part in the program will be Maynard Shelly, Mrs. J. L. Spaulding, Amelia Mueller, H. B. Schmidt, Mrs. Erland Waltner, Mrs. Anton Richert, Mrs. D. H. Suderman, Harold Buller, and Mrs. Emry Ruth.

Bill Gering, the YPU youth worker, left for California on February 25 to participate in a youth conference and visit the churches in that state. YPU Program Helps for March and April were mailed from the youth office on March 1. Helps include units on the Passion and Resurrection of the Lord, the Mission work in Japan, and also materials on Voluntary Service.

MCC *news & notes*

The Executive Committee of the Mennonite Central Committee met in Chicago March 3. The following decisions were among the actions taken there.

DEPUTATION TO RUSSIA

William T. Snyder, Harold S. Bender, and David B. Wiens were appointed as the members of the MCC deputation to Russia this summer. This deputation purposes to establish contact and fellowship with Christian people in Russia, including Mennonites there. They also hope to discuss with appropriate government officials the possibility of ultimately uniting family members in Russia with those living in Canada and South America. MCC has previously made contacts with representatives of the Russian Baptist and Russian Orthodox churches. Both have encouraged this visit and offered their help.

Applications for visas will be made to Russian authorities early in April, and further announcement of the delegation's planning will be made then.

ADAPTATION OF JORDAN PROGRAM

Since the MCC warehouse and center in Jericho were destroyed in the December riots, the Jordan headquarters will be moved to Jerusalem. The Ernest Lehman's director of MCC in Jordan, will reside in Jerusalem. Jericho will be reopened as a sub-unit.

The Hebron Orphan Boy's Project which was begun early in 1955 will be developed into an orphanage and vocational school. There are many unwanted children in Jordan, and the project was begun to care for some of the most needy cases. About 24 boys in the first and second grades are now staying at the orphanage. The present plan is to build a cottage village which will accommodate 50 (ultimately 100) boys. Above grade six the emphasis will be on vocational training. In this country where half the population are refugees, training in some vocation offers some hope for a meaningful future.

EUROPEAN TRAINEES REASSIGNED

The European Mennonite youths who came to the U.S. in September have moved to their second assignments following their midyear evaluation and fellowship conference at Beatrice, Neb.

The names of the trainees and their new sponsors are: Johannes Buning, Workum, Holland, to Peter Jantzi, Clarence, New York; Edith Daniel, Obersuelzen/Pfalz, Germany, to P. E. Schmidt, Weatherford, Okla.; Liliene Geiser. General Voirol 22, Switzerland, to Lloyd D. Schertz, Low Point, Ill.; Alice Hege, Schafbusch bei Wissembourg, France, to Elmer M. Gingerich, Uniontown, Ohio; Elly van der Heyde, de Bilt, Holland, to Morris H. Yoder, Denbigh, Va.; Johanna van der Heyde, de Bilt, Holland, to Fred Slabaugh, Denbigh, Va.

Hans Dieter Huebert, Monzernheim ueb. Worms 2, Germany, to Leland Bachman, Goshen, Ind.; Klaus Janssen, Altenhagen Nr. 6, Germany, to Aaron S. Glick, Lancaster, Pa.; Brigitte Janzen, Backnang-Sachsenweiler, Germany, to A. J. Troyer, Smithville, Ohio; Jeltje de Jong, Hallum, Holland, to Vernon F. Detweiler, Sellersville, Pa.; Pierrette Marchesi, Valdoie, France, to Dr. Richard Yoder, Akron, Ohio; Atje van der Meulen, Grouw Fr., Holland, to Fred V. Kropf, Albany, Ore.; Horst Neufeld, Hochspeyer/Pfalz, Germany, to Joseph Erb, Marilla, N. Y.

Klaus Penner, Espelkamp-Mittwald, Germany, to Henry D. Hirschler, Janzen, Neb.; Arno Thimm, Enkenbach/Pfalz, Germany, to Sam Goering, North Newton, Kan.; Horst Thiehsen, Backnang/Sachsenweiler, Germany, to George E. Steckly, Albany, Ore.; Pierrette Vuilleumier, Tavannes (B-J), Switzerland, to C. August Nagel, Berne, Ind.; Anneliese Wieler, Vilshofen/Tassau, Germany, to Dr. Edward Minninger, Elkhart, Ind.; Mireille Zafra, Valdoie (TB), France, to John E. Kaufman, Tiskilwa, Ill.

In each home the trainee assists in the work and participates in local church and community activities. The purpose of the program is to let the trainee observe American Mennonite life and work; to broaden the fellowship between European and American brethren.

Another group of trainees will come to the U. S. in August, 1956. Those interested in sponsoring a trainee for the first six months should write to Doreen Harms, MCC, Akron, Pa.

HEIFERS FOR GREECE

The Lancaster Conference Material Aid Committee has purchased 20 Brown Swiss heifers to send to Greece in early April. PAX men have been working with farmers in northern Greece to bring idle land back into cultivation and improve farming methods. Now they plan to work with livestock improvement and care. The 20 Brown Swiss heifers will be used in this project.

Amos K. Mellinger of Lancaster County, Pa., will accompany the cattle from Wisconsin where they were purchased, to Greece.

Jottings

—**Bethel Luster Church, Frazer, Mont.:** Rev. Franklin Rabbie of YFC showed the scientific film, "Time and Eternity" at the Lustre Bible Academy. Those who have recently sought medical aid elsewhere have been Londo Pankratz at Great Falls, Mont., and Rochester; Otto Kliewer at Great Falls, Wheeler, Oregon, and Marion, S. D. Martin Classen and Helen Pankratz both underwent major surgery at Great Falls. Communion services were held New Year's Day. Our pastor, F. W. Loewen, started his first in a series of seven messages on "The Seven Sayings of Our Savior on the Cross." Ludwig Schmidt gave a report and showed films at PTA of his trip last winter to Germany. Word was received here that Mr. and Mrs. Abe Goertzens (Marie Heubert) of Ellensdale, N. D., had twin daughters Feb. 22. Anna Boerg, who has been missionary among the Hopi Indians spent several months speaking in churches in the east and in Canada. She is now attending a seminary in Denver before returning to Oraibi. She spent Christmas vacation here with relatives.—Mrs. Otto G. Kliewer, Corr.

—**Hanston Church, Hanston, Kan.:** Our pastor's wife, Mrs. Menno Ediger, was a guest speaker in February at a meeting of the local teacher's association. She spoke about the educational system and culture of Brazil where she lived for a time. Sunday evening, March 4, Marlon Ediger and Pete Neufeld showed pictures and told of PAX experiences in Europe. A group from Bethel College will present a C. E. program in our church on March 24. Easter Sunday evening the Bethel College Chorale under the direction of David Suderman, plan to present a musical program here.—Mrs. Marvin Miller, Corr.

—**Grace Church, Enid, Okla.:** Henry P. Neumann passed away on Feb. 21. He leaves an empty space in our church. We extend our deepest sympathy to the bereaved family. On Saturday evening, March 3, the Grace Bible Institute Chorale, under the direction of Henry D. Wiebe, gave us a very inspiring program. The Chorale was under the auspices of our local Mennonite churches. Sunday morning, March 4, the Bethel College Chorale gave us an hour and a half of music. A fellowship luncheon was enjoyed by all.—Mrs. Raymond Buller, Corr.

—**East Swamp Church, Quakertown, Pa.:** Our missionaries—the Leon Schanley's—Wycliff translators in Bolivia, welcomed a son on Dec. 19. Paul Mark is his name. A daughter, Lois Ann, was born to Mr. and Mrs. Charles Hoch on Jan. 22. Sadness has again come into the family of Mr. Paul Barndt when Edward was killed in an auto accident Feb. 9. Pastor Sprunger has been conducting teacher training classes before our midweek services. Two cars of friends traveled the slippery roads to bid farewell to the Lubin and Aron Jantzen families at International Airport, N. Y. Mr. and Mrs. Martel Fennig from Berne, Ind., gave testimonies and a call to missions on Sunday evening, Feb. 26. These missionary candidates of Africa Inland Mission prove to be worthy of their call. "Our Mighty Lord" is the Easter cantata to be rendered by the choir Easter evening. Dr. Robert Fritsch of Allentown, will speak at our Bible Conference, April 3-8.—Corr.

—**First Church, Bluffton, Ohio:** The Union Lenten services have been well attended. Last Sunday evening Rev. Dale Dickey of the college staff gave a short address followed by a concert by the A Cappella Choir under the direction of Prof. Earl Lehman. Rehearsals are under way for the rendition of "The Elijah" on our fiftieth anniversary program at the church April 15. The combined Relief Committees of the Ebenezer, St. John, Grace, and First Mennonite churches have chosen as a Lenten project the purchase of sewing machines for Paraguay. The need for sewing machines became known here when the Jacob Duerksens stated that there was only one sewing machine in the colony. This committee also sponsored a used fat drive to be used in making soap for relief. Mrs. Howard Raid and Mrs. David Smucker of the Christian Education committee have purchased a large quantity of sweaters, dresses, shirts, and trousers at local sales and will give them to our children for their Christmas Bundles. Each child will then be expected to supply the other items needed to make their bundles complete. The money was the gift of the Women's Missionary Society. The Junior High Youth Fellowship is practicing for an Easter play to be given Sunday evening March 25. The name of the play is "Where the Cross Was Made." The pulpit committee gave a report of their plans as they are developing in the search for a pastor to take the place of A. L. Beachy who resigned to do graduate study.—Corr.

—**Summerfield Church, Summerfield, Ill.:** A very severe tornado struck our town early Saturday morning, Feb. 25. It cut through the town from west to east. Six houses were completely destroyed, a number were partly destroyed and a number more so badly damaged that they will have to be torn down and rebuilt. Many more were damaged to a considerable degree. Five barns were demolished in the community. The Mennonite church house was heavily damaged. The entire roof was blown off, the chimney blown down and the upper part of the two end walls came down. The south side windows were broken. This is the first time such a disaster has struck Summerfield. Men came in from our Mennonite churches in Missouri, Iowa, and north central Illinois to help clean up. One hundred and fifty men have come in the past week. Three lives were lost in the tornado here in Summerfield. The Evangelical and Reformed Church have offered us the use of their church house for our services until ours is repaired and ready for use again.—Corr.

—**Gospel Church, Mt. Lake, Minn.:** Our pastor's message the first Sunday of February was "How to Preach." That evening the Lightbearers program included a panel discussion on "How to Improve Our Young People's Work." Later in the evening a preaching service by our pastor was held. The Music Committee has planned a special organ fund project for $2550 for a new organ. Pastor and Mrs. Schultz and Rev. and Mrs. Walter McDowell of Delft left on the ninth of February for a week's trip to the south—visiting various mission headquarters and mission fields. Wilbert Regier of Omaha, Bible conference speaker, brought the message Sunday morning, Feb. 12 in the pastor's absence. The King's Co-Workers Mission Society held a work day on Thursday afternoon, Feb. 16, for Ruth Nickel, missionary candidate. Cottage

(Continued on next page)

prayer meetings are being held in the various homes each week for the coming evangelistic meetings. Our Men's Chorus is broadcasting "The Gospel Hour" each Sunday at 1:30 p.m. over station KSUM, Fairmont.—Mrs. Waldo Stoesz, Corr.

—**Immanuel Church, Downey, Calif.:** The Lubin and Aron Jantzen families left for India via airplane Feb. 16. A good number of people were out to see them off at the airport. A farewell was held in their honor. Our pastor spoke at the Pacific District Ministers' Conference. D. C. Wedel, president of Bethel College spoke at our church. Many attended a baby shower held for Mrs. Orlando Schroeder. They rejoiced in the arrival of their son, Robert Lee, January 23. The young people's C. E. has once again resumed. The monthly Southern Division sing was held in our church this month. It was a special talent night program. A group of our young people enjoyed a day of fun and frolicking up at the snow. Mr. Rempe has once again been hospitalized. Mr. Hanaman and Mrs. Dorothy Wetmore are still on the sick list. Mr. Ben Bookwalter and Mrs. Emma Klopfenstein have passed away. The funeral services were held Feb. 17 and January 30 respectively.—Elsie Heer, Corr.

—**First Church, Wadsworth, Ohio:** This church co-operated with thirteen other Protestant churches in town in the National Teaching Mission, held locally Feb. 23 to March 1 and directed by Rev. A. I. Cox from Chicago. Our own guest leader was Elmer Ediger from Newton, Kan., who with our pastor attended the morning seminars conducted by Rev. Cox. On Friday evening Mr. Ediger led the congregation in a self-study program; on Sunday afternoon 36 of our members were among the 605 persons taking a city-wide religious census; on Tuesday evening representative groups met in each church to discuss their responsibility in the light of this census; and on Thursday evening Mr. Ediger closed the week with an excellent analytical report to the congregation. As a follow-up of this highly successful effort, the Church Council has appointed Mrs. George McBride (chairman), Elmer Brubaker, Marie Baysinger, Robert Hart, Elenore Friedt, and Carl Lind as a Committee on Evangelism to carry the program into the months ahead.—Corr.

—**First Church, Pretty Prairie, Kan.:** The church began the New Year with a week of services conducted by Pastor Nyce in observance of the Week of Prayer. Mrs. Harold Graber, on furlough from the Belgian Congo, spoke one evening on "Answered Prayers in the Mission Field." Jan. 8 the newly elected deacon, Jonas Albright, was ordained. Feb. 19 the Bethel College Chorale presented a program. Leonard Metzker, pastor of the Hutchinson Church, brought the message Feb. 26, and the Pretty Prairie High School Triple Trio provided the special music. Feb. 29 Miss Leonore Friesen spoke and showed pictures of the mission work in Japan. During the first two months of 1956, two couples in the church have observed their 50th wedding anniversaries: Mr. and Mrs. Jake Soft on Jan. 1, and Mr. and Mrs. Ben Schrag on Feb. 9. The latter are the parents of Mary Schrag who is a missionary in India.—Mrs. Erwin E. Schrag, Corr.

WHAT WOULD YOU SAY?

(Continued from page 191)

on the Board of Missions? We have more lady missionaries than men; why are there no ladies on the Mission Board? A part of mission work is concerned about business matters; why no businessmen?

4. My inspiration just left me! (Because I work for the Board of Education and Publication.) Just one question though. Why so many educators on the Board of Education and Publication and not more businessmen? The production and sale of Christian publications is also very pertinent and challenging.

That ends my thoughts on the subject. Do we drop it there?

Into the Beyond

MARIE, wife of **CALVIN NISWANDER**, member of the First Mennonite Church, Upland, California, lost her life in a car accident on January 27. She was 69 years old.

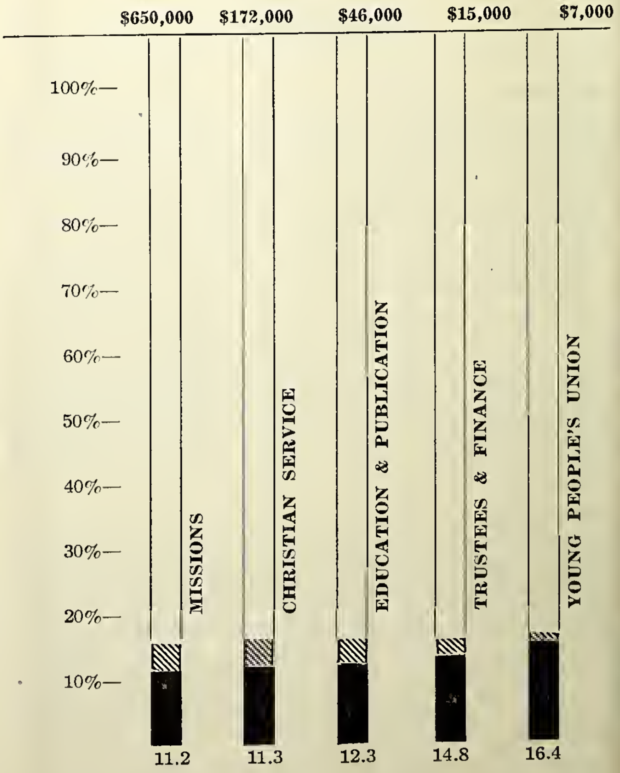
MRS. EMMA BEUTLER, member of the First Church, Upland, California, died at Reedley in the Home for the Aged at the age of 83.

FRANK SCHMIDT of Newton, Kansas, and member of the Tabor Church, was born September 19, 1886, and died February 12, 1956.

ABRAHAM J. GOERTZEN, of Mountain Lake, Minnesota, and member of the First Church, was born December 26, 1863, in South Russia, and died in Mountain Lake, February 21, 1956.

Conference Stewardship Chart

February 29, 1956



Percentage as of Feb. 29, 1956. (2 months is 16.6% of year)

■ Receipts to Feb. 29; ▨ Short of Budget

☐ Remaining 10 Months of Year (fiscal year ends Dec. 31)

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

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Resurrection Thoughts

The Urgency of the Gospel

James Reusser

The Growing Church in the Congo

John Thiessen

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Of Things to Come

March 30—Good Friday
April 1—Easter
Western District DVBS Workshops
  Sat., April 7—Beatrice, Neb.
  Fri., April 13—Kismet, Kan.
  Sat., April 14—Ransom, Kan.
April 8—Mennonite Men's Chorus Festival, Memorial Hall, N. Newton
April 12—Western District Council of Committees, 9 a.m. First Church, Halstead, Kansas
April 27-29—Joint Inspirational Conference, Berne, Indiana
April 29—Conference Sunday
May 3-6—Eastern District Conference, First Church, Philadelphia
May 6—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 28—Bethel College Commencement
June 4—Bluffton College Commencement
June 7-11—Northern District Conference
June 13-17—Pacific District Conference, Downey, California.
July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 15-22—Junior Retreat, Camp Men-O-Lan
July 22-27—Sunshine Retreat, Camp Men-O-Lan

Conference Notes

GENERAL

"Faith and Life" speaker for the week of March 19 was Arnold E. Funk, pastor of the Brudertal Mennonite Church, Hillsboro, Kansas.

In a **Survey of Ministerial Possibilities** the Committee on the Ministry received 54 replies which listed 117 individuals. The names represented students in thirty different schools, in Pax, or other vocations.

BOARD OF CHRISTIAN SERVICE

Elmer Ediger, general secretary of the Board of Christian Service, was one of the speakers and leaders at the shop-talk sponsored March 10-11, by the Association of Mennonite University Students at Winnipeg, Canada.

Mennonite Disaster Service, Kansas Area, purchased a $450.00 bus for disaster work. Various Men's Groups will assist in renovating and rebuilding the bus to suit the purpose. The Mutual Aid fund of the Board of Christian Service made the loan available for the purchase.

BOARD OF MISSIONS

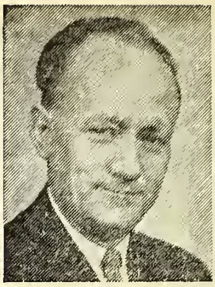
The Brethren David Schulz and Wm. Enns of Manitoba met with representatives of the Board of Missions and Board of Christian Service on Monday, March 5, to discuss the outreach in Mexico. The brethren and their wives were returning after a two-week visit to Mennonite communities in that country.

A Pamphlet on "Our Mode of Baptism—Its Basis and Validity" has been prepared by the Committee on the Ministry and is available free of charge from Central Offices. The committee works under the Board of Missions.

Mrs. C. L. Pannabecker, who with husband, Dr. C. L. Pannabecker, was a missionary in China, 1926-41, passed away at Peoria, Illinois, on Sunday, March 4, according to reports received at the mission office.

An English-language Mennonite mission was begun in St. Catharines, Ontario, on the first of January. From 40-50 adult persons attend the services and approximately 25 children are given Sunday school instruction in four classes. Attendance is growing steadily. Rev. David Schroeder from the Mennonite Biblical Seminary has been serving there every three weeks.

Homer Hart, Indian Mennonite missionary from Hamon, Oklahoma, conducted special meetings at Thomas, February 13-17. "He preached good gospel messages in a calm, unhurried manner, using good illustrations, which held the interest of the audience," reports Missionary August Schmidt.



Henry P. Epp, and family were scheduled to leave Toronto, Canada, March 23 enroute to South America where they will serve for two years as representatives of the Board of Missions and Board of Christian Service. Rev. Epp, who will be stationed at Asuncion, Paraguay, will attend the official opening of the Mennonite Biblical Seminary in Montevideo, Uruguay, early in April.

Three churches have made application to the Committee on Church Unity for membership in the General Conference. They are: Mennonite Community Church, Fresno, California; Faith Memorial Mennonite Church, Filer, Idaho; First Mennonite Church, Eyebrow, Saskatchewan. These applications will be considered at the August sessions of the Conference in Winnipeg.

Under appointment to serve as missionaries in the Belgian Congo are **Hulda Banman**, Newton, Kansas, and **Sarah Dyck**, Calgary, Alberta. They will sail for Belgium for language study in May. Accompanying them will be **Rev. and Mrs. Harold Graber**, **Pretty Prairie**, Kansas, who will also spend some time in Belgium before returning to Charlesville in the Congo for their second term of service.

Cheyenne students from Montana living in Christian homes while attending school include four in three homes in the Ritzville, Washington, community, one in Bloomfield, Montana, and one in California. Three students are attending Freeman Academy, and one will finish nurses training at Bethel Hospital in September. The Daniel Schirmers attended the sessions of the Winona Lake School of Theology last summer.

While the Glen Habeggers, missionaries to migrants in Arizona, are on furlough, the Howard Robinsons from the Arizona Bible Institute are assisting at the Sunday services. After school Bible classes have continued in the Eloy area throughout the winter.

Sunday school attendance at the home mission station in New Westminster, B. C., averages about 65. The church membership stands at 50. Language and space problems confront the group, which is somewhat transient,

(Continued on page 216)

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Editorial

Willard Claassen, Guest Writer

No doubt about it, the early Christians knew and preached and lived the imperial fact of the resurrecton. It was the keynote of their preaching and the motive for adventurous living.

How can we recover this power? Apparently the Easter faith released power for the Christians of the first generation. Paul prayed that he might know the power of His resurrection, but many people of our day refer to the resurrection apologetically, as if it were something about Christianity you can take or leave; others live as if Easter Day had never happened.

While waiting recently in a railroad station it occurred to me that Western Union's ready-to-send Easter greetings might provide some clues to what people like to say at Easter time. This hunch was indeed rewarding as well as interesting. Here are a few samples: "An Easter basket full of good wishes for a full year of love and happiness." And this, "Welcoming Easter, buds and birds, and chance to greet you with fond words; happy Easter." Or, "Here's a 'hello' from the Easter bunny. May your day be happy, bright, and sunny." There were of course many more tailored to fit the occasion.

This greeting card theology is a long, long way removed from the story of the first Christians recorded in the Book of Acts. Someone said the Book of Acts reads like the back side of a prison blotter.

Perhaps we should ask, do we want to know the power of the resurrection? Are we bold enough to ask what Paul did? The dynamic supplied by the gigantic certainty of Easter enabled the early Christians to live radiantly. Why should we attempt to live as if Easter Day had never happened?As if God had not won the decisive victory over all the enemies of a happy life for men?

Too many of us think of Easter as an intellectual hurdle we must somehow jump over, or we think of it as one of those difficult things we are asked to believe. Judged by our human experience, it is difficult to believe, but more than mere assent to the doctrine of the resurrection is needed. Easter must be worked out in our lives! To really believe that Easter Day happened, that Jesus is alive forevermore and is with us will radically change our lives. It did just that for James and John, Peter and Paul.

Easter faith will supply power for radiant living. The first Christians were ordinary men who became extraordinary men because of their towering faith and unfaltering devotion to their Lord. A cross awaits the person who intends to do God's will in this life. In addition to our redemption that was wrought there, Calvary tells us we must conform or be crucified. If we dare to be different, if we dare to use our lives in a way that varies from the pattern of men whose interest is centered only on this world, we will have to pay a price. Jesus came to Easter by way of Good Friday. Can it be any different for us? No crucifixion, no resurrection; no suffering, no glory.

Think what Christianity could do for our confused, sorrowing world, if its adherents believed it, and preached it, and lived it in the full power of its hardly tapped potential. In an age that glories in power in the air, on the sea, on the rails, on the highways, and in its guns we still need most the kind of spiritual power for radiant living possessed by the disciples.

Easter faith will help us to live successfully in two worlds at one time. The slogan of many people today is, one world at a time, but you cannot reconcile that philosophy with the teachings of Jesus. Jesus taught us that we must take into consideration both this world and the spiritual world round about us. His resurrection puts the seal of authority on it. The Easter message helps restore perspective to our lives. Many people are close to life's pleasures, tensions and sufferings that they fail to get these fragments of life into their proper perspective. Spending all their energy for the things of this life, they go through life out-of-focus, never seeing even this life as it was intended to be. Small wonder that life is nothing more than a blur for them. We are here and now citizens of two worlds. While we are in this world we are children of the King and members of His kingdom. We face the grave danger that some day we may wake up and find that we have been busy with the husks and trappings of life and have missed life itself. Easter tells us that the other world is real and that all of life's activities must come under the judgment of that fact. That is why Stephen could say, when they were taking his life from him, "I see Jesus standing . . . ."

The Easter faith will enable us to face life without fear. This transfiguration was particularly evident in the life of the Apostle Peter. Where he had been a coward only a few days before, he was filled with holy boldness on the day of Pentecost. He was delivered from the fear of man. Such a faith will help us to live life with a forward look and with a forward thrust. It is to live with the tingling expectation of something wonderful yet to be. Come what may, we know God will have the last word! We can afford not to conform to the world's code because we take the long view which includes Easter.

Even death need not be feared. Easter day tells us that death does not mean what most men fear—the destruction of self and the obliteration of personal identity. Jesus lived on after His death keeping His identity and His experience will be ours. Our survival after death will not be like a drop of water in a pail of water, but each one of us as himself. Only the person who is not afraid to die is free to live. Heaven and earth are in his hands. He alone knows what it means to ride through life as on eagle's wings. Truly, when we have died to death, then life begins and the result will be that we shall no longer be afraid of anything on earth or in heaven.

Resurrection Thoughts

Without doubt, the bodily resurrection of the Lord Jesus Christ is the keystone in the arch of truth.

Consider the fact that He said He would rise from the dead.

"Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him; and the third day He shall rise again," Matthew 20:18-19.

And He did rise again:

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay," Matthew 28:6.

"But now is Christ risen from the dead, and become the first fruits of them that slept," 1 Corinthians 15:20.

The tremendous importance of the resurrection of the Lord Jesus Christ can be seen in the following facts:

(1) *His resurrection is a vital feature of the gospel.*

"For I have delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures," 1 Corinthians 15:3-4.

"Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel," 2 Timothy 2:8.

(2) *His resurrection is necessary to our salvation.*

"And if Christ be not raised, your faith is vain; ye are yet in your sins," 1 Corinthians 15:17.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," Romans 10:9.

(3) *His resurrection is necessary to our justification.*

The promise is that righteousness shall be imputed to us "if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification," Romans 4:24-25.

(4) *His resurrection is necessary to our fruitfulness.*

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God," Romans 7:4.

(5) *His resurrection is necessary to our consecration.*

"For the love of God constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again," 2 Corinthians 5:14-15.

(6) *His resurrection is necessary to our security.*

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us," Romans 8:34.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Hebrews 7:25.

(7) *His resurrection is necessary to our resurrection.*

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him," 1 Thessalonians 4:14.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself," Philippians 3:20-21.

The Savior himself said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name. among all nations, beginning at Jerusalem," Luke 24:46-47.

What does a crucified, buried, risen, exalted and glorified Savior mean to you?

—LeTourneau Evangelistic Center Tract

Do You Know Your Redeemer Lives?

The following incident occurred while Reichel was conducting the final rehearsal of his great choir for the production of the "Messiah."

The chorus had sung through to the point where the soprano solo takes up the refrain, "I know that my Redeemer liveth." The soloist's technique was perfect, she had faultless breathing, accurate note placing, flawless enunciation. After the final note all eyes were fixed on Reichel to catch his look of approval.

Instead he silenced the orchestra, walked up to the singer with sorrowful eyes, and said: "My daughter, do you really know that your Redeemer liveth? Do you?"

"Why, yes," she answered, flushing, "I think I do." "Then sing it!" cried Reichel: "Tell it to me so that I will know and all who hear you will know the joy and power of it."

Then he motioned the orchestra to play again. This time she sang the truth as she knew it and had experienced it in her own soul, and all who heard wept under the spell of it.

(Continued on page 214)

Prepare to Live

(Easter Meditation)

Just before leaving this world, Jesus told His followers that He was going away to prepare a place for them. The Revised Standard Version of the Bible reads: "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also," John 14:1-3 RSV.

The unrepentant person is not prepared to die—neither is he prepared to live—to live the life beyond, which God has prepared for those who, through faith and obedience, are His true children. Heaven is a place prepared for those who are prepared for it. All through His life Jesus made it plain that happiness beyond this life is conditioned upon the way we live here.

Immortality Entails Responsibility

Immortality carries with it a responsibility. Dr. Slattery sums up this responsibility in these words: "Immortality throws upon the individual at least four commanding responsibilities: the responsibility to be master of himself in all temptations; the responsibility to be courageous in all the hard places of experience; the responsibility to detach himself from the mere things of life; and the responsibility to buckle to himself a task so great that only eternity is long enough to complete it. If he fulfills these responsibilities he has already passed from death into the endless life. He already stands firmly in the high and beautiful country of immortality."

How can we prepare ourselves for that life which has been prepared for us? Alone, we would be utterly helpless to prepare for the glorious life beyond, but, as followers of Christ, we are not alone. When we fully commit our lives to God, to do His will at all costs, we have the indwelling presence of the Holy Spirit, producing in us "the fruit of the Spirit": "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control," Gal. 6:22-23 RSV. On earth or in heaven, are there any higher qualities of Christian character than those just mentioned? The important question for us now is: Is my life fully committed to God, and are these lofty qualities of Christian character being reproduced in me day by day? Perhaps our best answer would be in the words of the apostle, Paul: "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me His own," Phil. 3:12 RSV.

H. H. Smith, Sr.

This is the will of him that sent me, that every one that seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

—Jesus

THE AMERICAN EASTER

Easter is more generally observed and celebrated in USA than in any other nation. Church attendance is related to pompous parades in Easter togs. Candies and flowers find a ready market. There are more people in church on Easter morning than on Christmas morning. During the last decade Easter sunrise services have become popular, filling the largest community auditoriums.

It is not that way in other nations. In Latin America, as in other Roman Catholic countries, the observance of Easter jumps from the lugubrious observance of Good Friday to the processions of Corpus Christi. In most of Europe people generally are indifferent to the churches. In Scandinavia a few faithful ones attend the Easter services, but the nation turns its attention to a week of sports events, especially skiing. In England Easter is also observed as a week's holiday when people flock to the resorts, but not to church.

Naturally, it is a happy observation that in our nation Easter is growing in importance from a religious point of view. Many churches are filled on Good Friday and Easter morning. The explanation of this is simply the fact that evangelical Christianity is stronger in our nation than anywhere else in the world. The evangelical churches have not been hampered in our nation by government related ecclesiasticism.

Cynics argue that in America Easter is more of a show than a spiritual event. There is enough truth in their argument to make a Christian uncomfortable, but the fact remains that Easter is an evangelical festival in our nation. The Easter parade is not under the guidance of the church but it leads to the church just the same. Certainly, Easter has been commercialized by the milliners, the florists, and the Easter egg venders, but the fact remains that the church attracts the people on that day more than on any other. Many of them may be more occupied in looking at the Easter hats than paying attention to the preacher, but many may also be brought into the Living Presence of the risen Lord. The material trappings may lead to a spiritual experience.

The first Easter was an emotional experience which cannot be recaptured literally. Deep sorrow at the grave of their Master and Savior; disappointment, despair, and unconquerable love. Then the amazing, bewildering and awe-inspiring experience of the risen Lord. . . . These things cannot be understood through the means of logic. They must become an experience through faith.

But the Easter congregation is composed to a considerable extent of people who are strangers in the house of God. The only sermons they hear are preached at the biers of friends and relatives. How shall they understand the Easter message which can not be explained by a dialectical discourse? Paul would say, "Preach the story of the resurrection as told in the Gospels." Some word may fall in good soil.

—*Covenant Weekly*

The Urgency of the Gospel

JAMES REUSSER*

What is the most important thing in the world to you? If that question were asked throughout the world today what might the answers be? The farmer might answer, "good weather," or "rain." The laborer might answer, "A guaranteed annual wage." The Korean D.P. might answer "peace" the starving Indian, "food." Ask the man sitting at the bedside of a desperately sick loved one and he might answer, "The life of my loved one."

However, there is something infinitely more important than even physical life itself. That is to have spiritual life; to be in the kingdom of God; to be a disciple of Christ— because those who are *not* spiritually alive are spiritually dead and on their way to a Christless hell. You can be living and healthy physically and be dead spiritually. You may be rich and successful in business and yet be a pauper spiritually. What is more, you may have right intentions and good ambitions and still be dead spiritually. You may be physically free in the "Land of the Free," but if you do not have the manacles of the slave of Christ, you are imprisoned by your own selfish nature! On the other hand, if you are physically imprisoned but have the freedom of the forgiveness of sins through Jesus Christ, then you are free indeed.

Jesus made very clear the supreme importance of the kingdom—the urgency of the gospel. Recall to mind Jesus' encounter with three potential disciples in Luke 9:57-62. The first man approached Jesus and proclaimed his loyalty with the words, "I will follow you wherever you go!" But Jesus was able to discern the real allegiance in his life and answered that though "Foxes have holes, and the birds of the air have nests; but the Son of man has nowhere to lay his head." Jesus was telling him that the Kingdom is more important than the comforts of life. The true disciple must count the cost of discipleship and be willing to pay it.

Seeing a second man, Jesus invited him to "Follow me." His answer was "Lord, let me first bury my father." Family responsibilities stood in the way of his immediate commitment to Christ. Jesus' rebuff, "Leave the dead to bury their dead," was to convince the man that the kingdom is more important than our family responsibilities. Our love and duty to our families is sacred, but there is nothing so sacred that it should keep us from following Christ. The kingdom is more important than our family ties.

Jesus gave the same invitation to a third man who apparently had counted the cost, and was willing to make a sincere and definite commitment, but who wished to delay just long enough to bid his family farewell. Again the answer of Jesus cut deeply, "No one who puts his hand to the plow and looks back is fit for the kingdom of God." Such hesitation is also an insurmountable hindrance to following Christ. The kingdom is more important than *anything* else!

The most important thing in the world is salvation—to be in the kingdom. It is more important than having the comforts of life which are temporary and physical; the joys of the kingdom are eternal and spiritual. It is more important than one's human responsibilities. The greatest responsibility of all is our responsibility to God. Christ himself said, "Render unto Caesar," and we might paraphrase, "and unto your parents, your family, and your employer—those things which you owe them." But above all else, "Render to God the things that are God's." The kingdom is more important than anything else. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16:26.

It is better to be a poor man going to heaven than to be a rich man going to hell. It is better to be an uneducated man going to heaven than a Ph.D. going to hell. It is better to be a convict going to heaven than a senator going to hell. This is not to say that money, education, or leadership are not useful or desirable, but rather, that salvation is *more* important than any one of them.

To follow Christ, you must love Him more than houses, lands, parents, wife, children. You must love Christ above everything, and be able to say in the words of the song, "I'd rather have Jesus than anything this world affords today."

Moreover, the kingdom cannot wait; it is urgent. What Jesus was saying to the three men was, "If you don't choose to enter the kingdom now, you are choosing to stay outside. You are putting other things in your life before the kingdom. You are choosing to remain damned."

The call to discipleship comes to us also. Procrastination is deadly. We may not only be choosing for today but for eternity. Christ is calling, "Follow me." He is calling you. He is offering you the life of discipleship in His kingdom. "Behold, now is the accepted time: behold now is the day of salvation."

EXULTANTLY

The seed I planted but a yesterday,
Oh God,
Has thrust its spear-like green
Above the sod.
And when I saw it there, resurrected,
The very stones cried out—and heart of me—
Exultantly, exultantly.

—M. L. S

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*Pastor, Salem Church, Dalton, Ohio

Film Review

UNITED CHRISTIAN YOUTH MOVEMENT AUDIO-VISUAL KIT, containing 7 *filmstrips,* 7 *records,* 33 1/3 *rpm.* 2 *guides for each filmstrip. Can be purchased for* $10.00 *each combination of filmstrip, record, and guides or* $65.00 *for the total kit. Can be secured from most denominational publishing houses. Can also be rented in some cases.*

1. *We Have This Fellowship* is an introductory filmstrip showing how a person who was outside of the youth fellowship in his church received the vision to become an active member of the group.

2-3. *The Faith of a Guy* and *Gallery of Witnesses* cover what in the General Conference Youth Program is covered in the Christian Faith Commission. The first filmstrip shows how a person who was asked to be chairman of the Christian Faith Commission in his youth group refused and then through various means developed a vital Christian faith himself and then became active in this Commission. The second one shows some of the good ways as well as the poor ways to witness.

4-5. *I Found a New World* and *The Measure of a Man* cover what in our program is covered in the Christian Action Commission. Both of these are in color. The first presents the story of a young author who discovers his mission in life as a Christian writer as he is visiting mission stations. The second points up the weaknesses of a youth group in its lack of concern for the social problems of its community and how it came to a realization of some of the issues and then succeeded in helping to solve some of them.

6. *How Wide Is Our Circle* covers the area which is dealt with in our Christian Fellowship Commission. This filmstrip presents the area of recreation as a part of the larger area of Christian Fellowship which should include everything a youth group does together.

7. *Big Enough to Tackle* shows how a community discovered that some things could be done better through a co-operative effort through the United Christian Youth Council.

The committee didn't see all of these filmstrips but I have seen them a number of times. I am sure that the first six would help any youth group as it seeks for information and inspiration in the areas covered in the various commissions and its youth fellowship as a whole. Some of our groups may not feel they should co-operate with the United Christian Youth Movement. However, the last filmstrip too would be helpful to show what some of the possibilities are for this kind of co-operation.

If the records are used the filmstrips run from ten to fifteen minutes.

This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. —John

Flashes of Thought

Busy

Walter Gering

It was the same old story; wherever we go we face it. Ask some one to help in some worthy cause and the usual response is: "I'm sorry but I am busy." Visit with a friend and soon the conversation becomes a recitation of events and activities piled upon each other in a mad scramble to get the most accomplished in one given day. Observe a businessman as he sits in conference, nervously watching the clock on the wall. It is the same wherever we go; men are "busy."

So it was as I stepped from the train and entered the telephone booth in the railway station. A message must be relayed announcing my arrival and the need for further transportation per auto. A flip on the dial—a steady hum—and then the busy signal. There was nothing to be done except to wait. After a few moments the process was repeated with the same response; busy. Nervously the attempt was made again. Time was passing; there was much to be done. But the important thing at the moment was to get this call through. Everything else depended upon the answer. But the response was the same; busy.

The words of the little fellow came to mind: "Don't ask my daddy; he is too busy." Too busy—could it be that a father could be too busy for his little son? Was life really so filled with activity that even a small son thought only in terms of "BUSY"? Is life really so filled with important activities or do we only think so? Can it be that we have developed a "busy" complex which drives us nervously from one thing to another?

Another flip of the dial—a steady hum—and the voice at the other end assured that contact had been made. The necessary arrangements were made and all was well.

But the sound of that busy signal continues to ring. How often that signal upsets our emotional poise as we go about our work. Slowly, but surely it gets our attention; the tensions rise until we become feverish in our hurry.

The words of the sacred writer come to mind: "Better is a handful of quietness, than both the hands full with travail and vexation of spirit." The words of the prophet of God in like manner appeal for a spirit of quietness for "in quietness and in confidence shall be your strength." The great apostle of the New Testament, busy man as he was, made the same appeal: "some . . . are busybodies. Now them . . . we exhort . . . that with quietness they work."

LORD GRANT US
THIS INNER SENSE OF QUIETNESS

God hath both raised up the Lord, and will raise up us by his own power. —Paul

Looking Forward to General Conference

Yes, I am looking forward to our General Conference session in August. My first conference as a delegate was in 1938 at Saskatoon, Saskatchewan, Canada. I have attended every conference since then. Conference sessions are times of inspiration, work, and fellowship.

Our Canadian Mennonite churches have made wonderful progress in the past twenty-five years. I look forward to seeing some of the new Mennonite churches, hospitals, and schools that have been erected to the glory of God and to the good of mankind in these years. I look forward to meeting the pastors and lay leaders of our churches there who have done such a commendable work in giving leadership. An unprecedented number of Canadian young people have responded to the call of God to enter the Lord's work as ministers, missionaries, teachers, and relief workers. I anticipate a mutual sharing of experiences with these brethren and expect to take home with me renewed interest, zeal, and love for the work in my congregation. I believe the Christian fellowship will be a blessing to me and send me home rejoicing in the Lord and in the testimony of the Mennonite churches.

In looking forward to the Conference, I am again reminded of the early morning prayer meetings that have become a part of our Conference sessions. When Christians meet for the fellowship of prayer significant things will take place. Long ago the friends of Job asked him in the cynic's tone: "What profit should we have if we pray unto God?" Our answer to these men's question is that prayer is the gateway to many blessings. It will lift us into the realms of the heavenlies. Prayer will inspire us with the challenging vision of the work that is before us. It will open channels through which the Spirit of God can flow to cleanse and quicken our Conference churches and undergird us with spiritual power to continue with quietness, serenity, and inner strength in the task God has given us to do. The powers of heaven are at the disposal of those who keep in touch with God in a prayer life. Prayer will give us power with God and man. Jesus said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you," John 15:7.

—H. N. Harder, Vice-president of General Conference; pastor, Normal, Illinois, Church.

Death

Call not death a dismal thing,
  Apart from life;
'Tis life, victorious life, and light and love
    and laughter.
Call it so,
When life has spared me not such grief,
That wounds are deep
Unhealed and bleeding?
"But I, if I be lifted up. . . ?"

—M. L. S

Leadership in Men's Work

Elmer Ediger

Fifty men, largely officers of Western District men's brotherhoods concentrated a lot of valuable experience in a twenty-six hour period on February 18 and 19. For the second year this district men's group gathered in this manner to help each other in local and Conference work.

This year the men arrived at Lehigh, Kansas, high school early Saturday afternoon and left following the Sunday afternoon session. They have discovered that an excellent way to have a concentrated retreat-workshop for leaders is to rent a smaller school building complete with dining hall and gym. The gym was not only good for vigorous volleyball but also served well as a master bedroom! A church ladies' group was paid for the meal service.

The rather fluid and informal program consisted of several periods of brotherhood worship with strong participation from the men, an inventory of the past year's encouraging and discouraging programs and projects, a rethinking of objectives and organization, a presentation of the need and potential of work with boys and the aged, various periods of recreation, some small group discussions on program-making, a presentation of the Church of the Brethren experiences in men's work, a regular Sunday school discussion, a period of evaluation and recommendations, and a closing devotional message.

Out of this total spiritual, study, and recreational experience came the following:

1. Men were unanimous in the practical value this should have for their work in the local church.

2. A clear and considered confirmation was given to the essential need for men's work in most of our congregations to foster more of a church-consciousness and to provide for more direct participation in the total task of the church.

3. The week end was a demonstration in itself of the "felt fellowship" each local brotherhood should endeavor to provide through a relaxed and honest period of spiritual sharing, church planning, and recreation.

4. Work with the boys of the church either through the proposed Mennonite Boys' League or other ways became a real possibility for many of the groups.

5. The growing need and possibility of helping the aged toward "fulfillment" was an eye opener for the men. Here was a challenge not only toward specific service with some existing homes for aged but also to plan and experiment toward new ways of preparing for those older years.

Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel. —Paul

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. —Jesus

The Growing Church in Congo Africa

JOHN THIESSEN*

"Upon this rock I will build my church." These are the words of Jesus to His disciples when Peter confessed that He was the son of God. This building of the church is going on today in every nation under the sun, and among many different people. Everywhere individual souls are added to the building, and the structure grows.

Today, February 4, 1956, I had the opportunity to witness to the growing church in Congo. Our visiting party from America, H. A. Driver, George Loewen of Steinbach, Manitoba, and I, were taken by Rev. Frank. J. Enns, and Rev. Ben Eidse of Shamwehi village in the Kamayala area to witness a baptismal service.

Before we arrived at the village, twenty miles distant from the Kamayala mission station, Rev. Eidse assured us that the entire procedure would be typical of all baptismal events in our mission area in Congo. There would be no special stage set.

Two Congolese pastors, Rev. Emmanuel and Rev. Elijah had been working in the area for some time. There is a regional mission school in the village where faithful teachers have taught the common school subjects, also the Bible, and about Jesus for several years. In this area, there are already some 200 Christians. On this day twelve people were ready to be joined to the Christian church.

What are the conditions that people in Congo Africa have to meet before they are accepted into the Christian church? This is an important issue on all mission fields. In India the conditions are: acknowledge the need for salvation, express willingness to leave the old ways, and readiness to accept persecution.

In Congo the first two are also stressed, but the third does not apply. People are generally not at all persecuted when they accept Christ and are baptized. So all those who express willingness to become Christians, are taught and tested, usually about six months. How many hours of teaching they receive depends largely upon the faithfulness and energy of the local evangelist or pastor or schoolteacher. Every potential church member is carefully watched for at least six months before he receives baptism. Then, however, he is carefully examined on a set day by the pastor, head schoolteacher, and evangelist. Each candidate is asked to come separately before these examiners.

The questions asked at this examination were penetrating and fundamental. Some of the questions were: What do you understand by salvation? What did Jesus do for you? Why do you want to be baptized? Does baptism save? In case you should get sick, would you resort to witchcraft? What will you do in order to live a victorious life?

Each candidate was asked to pray, which gave the pastor further information as to the readiness of the candidate for baptism. Five women and seven men were examined. In age they varied from about 17 to 40. It seemed as though the women had a better grasp of what it means to be a Christian than the men had. In India usually the opposite is true. It is really a surprise here too, because in schools one sees mainly boys. Christian parents are increasingly sending their daughters to school.

After this rather minute and lengthy examination of each candidate we walked fully a mile down a hill to a water pool and Pastor Emmanuel officiated. Baptism is by immersion in Congo. The earliest CIM missionaries were immersion-minded and later missionaries have felt that it was better not to make an issue of the form.

The procedure of preparing and examining baptismal candidates, applies on our whole field, I am told. Many thousands have in this way come into the church of Christ. It is impressive and praiseworthy. God bless our African Church.

That Palm Sunday Crowd

. . . Of Jesus' time
Enjoyed a grand parade
And a Hallelujah Song.
They surely praised the Lord
But they failed
To stick up for Him
When a few days later
He faced that evil gang
Of hateful, greedy and selfish men.
This world today
Does not need men
For the grand march
Or to play the game
Of following the leader.
The world today
Needs men and women
Of courage and strength
To stand for truth and right
Whether alone or in a crowd
On the throne or on the cross.
This world needs men
Who are willing to learn
From the Christ in the garden
And the Christ on the cross.

—John T. Neufeld

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*Ex. Sec., Board of Missions

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

Monkmeyer

Christ's Mission Becomes Ours

CLARA K. DYCK*

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you," Matthew 28:19, 20.

"Go ye . . ." speaks emphatically and perhaps differently to each individual. It seems to me that Christ himself has placed the response to His command in our hearts. How else could one explain that desire, which can be so strong and impelling, to serve the Lord? Being a missionary does not mean leaving home and preaching or teaching the heathen in faraway lands. To me it means simply to be alert to the opportunities which God presents to us and to make use of them to the best of our ability, with the aim of helping our fellow men to know God, and of glorifying Him. If ridicule is the reward, our courage should remain undaunted.

I feel that missions means to represent Christ to all with whom I come in contact. It is not always wise to testify orally, but the example of a life dedicated to the Master may often be even more effective. And so "to teach all nations" seems to mean that everybody in his God-appointed place, at home or abroad, must be Christ's messenger. This includes His followers of all colors, professions and creeds. We are all privileged to be Christ's missionaires.

It is given to us to teach "all things . . . whatsoever I have commanded you." This includes all the basic truths concerning Christ—His miraculous birth, His life of love on earth, His gentle seeking of the lost, His death on the cross, His resurrection and ascension, and the gift of His Spirit at Pentecost. It means also that in the teaching of these truths the *power* of Christ is corroborated by our testimony. In trying to see the people about us as Christ would see them, we gain an ever increasing understanding of their needs.

The conviction of the individual concerning missions is also applicable to the Church of Christ for all believers in Christ are equally important parts of the one great body. Each generation is successful in its program of evangelization in proportion to the individual effort expended—in financial support, in service rendered, and above all, in the prayer support given.

The Holy Spirit does not only speak to the individual but also gives directives to the Church, as in Acts 13, where He appoints missionaries to foreign fields. The Church is vested with the responsibility of evangelizing, teaching, and baptizing in each day and generation. The fields of service are still expanding. Today these include schools, colleges, nurses' training schools, Bible schools, orphans' and old folks' homes, hospitals, outposts, young people's work, publication, and many more. The teaching of Christianity, even though not all have personally accepted it, has yet altered even the culture of nations.

The supreme aim of each member of the Church must be to make Christ known to others. This then will also be the aim of the church as a whole. Would that each member might have a clear vision of Christ's mission for his life, and then be inspired to accept the challenge which He presents to us in our time, and meet the rsponsibilities with zeal and devotion.

In as far as we accept His challenge, Christ's mission has become our mission.

***Student, Canadian Mennonite Bible College**

Getting Ready

MARTHA BOSCHMAN*

There are years of training. Sometimes you wonder if you will ever get out of school and get into real mission work. There are various types of practical preparations which may be gained in the kitchen, school, hospital, Sunday school or just in a friendly chat with someone who needs to be encouraged.

However, I believe the most important preparation is that which you receive in the inner closet in communion with God—those times of seeking His guidance, of claiming the victory which He offers you, of yielding to His divine will.

Then there also comes that time in preparing for the mission field when you receive an equipment list which goes far beyond your meager means. It is then you have the joy of seeing God's people giving gladly and sacrificially of that which God has entrusted to them until every need has been met. There are times of shopping, sewing, planning, and packing, but there are also willing consecrated hands to lift and to make light.

Sometimes you are asked to do things which have never been done before when you can prove that God's grace is sufficient. You meet people who have no understanding for you as you leave the opportunities and advantages of the homeland to be a missionary, but also those who clasp your hands in perfect understanding and whisper "God bless you" and those encouraging letters close with "I will pray for you every day."

Finally the day comes when all farewells have been said and you stand on the threshold of your chosen field. Only the ocean lies between. And then you realize that though you have spent years in preparation yet you are entirely dependent upon Him who has called you; you are at best only an instrument in the hands of the Great Physician in His ministry to undying souls.

Ahead of you lies the vast unknown but beside you walks He who knows the end from the beginning and will guide you aright. Behind you lie the years of preparation during which time your Guide has proven to be faithful, loving, and wise. Looking up at Him He says, "I am the same yesterday, today and forever. Fear not, I will help thee. I will uphold you with my victorious right hand. I will guide you continually."

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*Martha Boschman of Petaigan, Saskatchewan, in addition to nurse's training, holds the degree of Bachelor in Christian Education from Canadian Mennonite Bible College. In company with Marie Regier and Lena Peters, Martha arrived in Formosa on October 29, 1955, to begin her work in our newest field.

FIRST CLASS MAIL

Calendars for Arizona

We appreciated receiving the Prayer Calendar. It is so convenient to keep it in our Bible ready for use for our daily devotions.

Are there still some Prayer Calendars available?* Some of the missionaries here, after seeing the copy, requested that we find out if they could order one. We would also like to have thirty for distribution in our young people's Sunday school classes. We feel these young people need a guide to help them establish the habit of daily devotions.

To us the work among the Hopi Indians seems to be challenging and rewarding. One wonders sometimes why the children will faithfully come to Sunday school and Wednesday night Bible class when the parents do not come. We trust that the seed that is planted in the hearts of these children will bear fruit in the home and thus give the parents insight so they will see their need for accepting Christ.

Calvin and Sidonnia Flickinger

Oraibi, Arizona

**Yes, we still have a few.*

Pencil Points

POSITIVE PARTY-POOPERS

My friend, Reggie, is a party-pooper.

He's the guy who always brings up the subject of homework just when everybody else has managed to forget about school. Or when someone's trying to tell a funny story, he always pops off with the punch line ahead of time. And when he's really mean is when you suggest some form of recreation and he blurts out with, "Aw, that's a lousy game."

When it comes to losing friends and irritating people, Reggie has few equals. On the other hand Bob Clyburn is another kind of party-pooper, but who uses a different approach. For if Bob's out with a bunch of guys and someone says, "Let's have a beer" Bob is master of the situation. While he's a non-drinker and intends to stay that way, he doesn't intend to spoil any good time unnecessarily. He doesn't redden his neck and stamp his foot and shout, "No."

He says, "Bill, they have the best chocolate malts in town here. You'd really like it if you ordered one. Why don't you try that instead?"

If Bill persists, Bob doesn't argue the point, but simply says, "You know that I like malts, Bill."

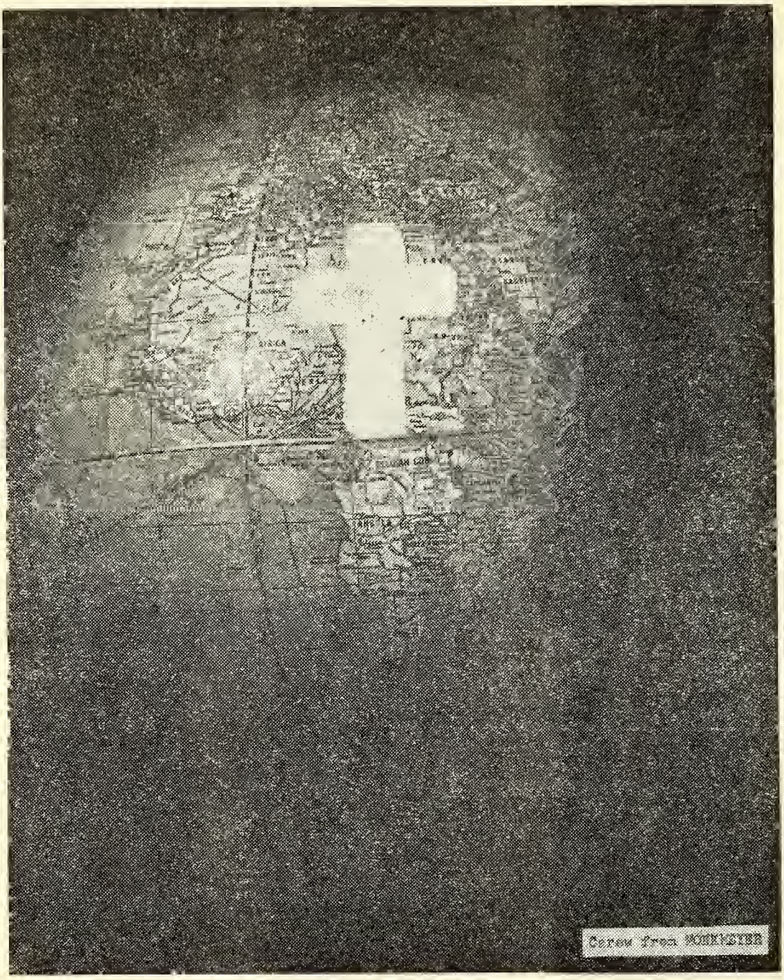
Bob says that while this kind of argument "is forceful, it is not grinding."

For the guy that wants the gang to drink is really the fellow running the party into the ground. Perhaps he's the only one that wants to drink, but the others are afraid to pipe up. So it is the fellow or girl who takes a polite but positive stand who not only does right by himself, but by the rest too. If you are that person you are a positive party-pooper which really makes you the party-saver.

The lead in my pencil is going flat, so if you want to have more tips from Bob and his friends on

(Continued on next page)

CONGO FROM THE AIR


Carew from MONKMEYER

Leaving Leopoldville and flying over Africa, our plane flew low, and we could clearly see what was below. When we took off from Kikwit airport, my traveling companion said, "Now we are over our mission field." I then started to do some intense looking with deep feeling of appreciation and wonder. We were actually over our own God-given field, which I had long desired to visit.

What did we see? There were the many villages, grass covered small huts, nestled in the forest or grass. We could not see people, but of course there were the hundreds and thousands of souls for whom Christ had died, huddled in those grass covered huts.

There were the vast grass covered plains. Very little cultivation could be seen. There were dense forests. There were roads and paths to be seen; not straight roads or section lines, but gray lines curving among the grass or through the forest, yet life-giving arteries on which gospel messages flow to the dark hearts and minds of many Africans.

There were the winding rivers, rushing down from the plateau to the ocean. And all of a sudden we saw Tshikapa mission station as a lighthouse in the wilderness of Congo.

The question in my mind was, Will I find on the surface, on the earth, what I had seen from the air? Yes, my "air impressions" were in the main correct; Congo was a land of gray villages and grass covered huts. But on the ground I met friendly people, yes, smiling children and adults.

As soon as we started to drive in the automobile we passed along winding roads, through dense forests and wide expanding plains, with practically no vegetation or crops. It is nearly all high coarse grass which no animals can eat.

Then we saw the tearing and rushing deep rivers which carry Congo soil ruthlessly to the ocean. African soil in the Congo area is weak, and tends to get weaker because of the terrible erosion. How badly, yes desperately, the Congo needs servants of Christ who have knowledge of soil conservation and proper crop production.

My Kansas-farmer-heart goes out in yearning desire to turn these vast millions of useless grass areas into crop production which would feed Africa's poorly fed population. If only more of America's agricultural "know-how" would be dedicated and consecrated to Christ for Africa's benefit.

How I wish that our college students could see what I have seen here. I feel sure that many would say, "Here am I, Lord, send me, to bring the good news of Christ to Africa's friendly people, but also to bring Africa the know-how of agriculture and animal husbandry."

Who will hear and submit to the call?

John Thiessen

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ARE YOU AWARE?

That our General Fund is in the "red" and that we owe $784.00 on the 1956 Prayer Calendars?

Let us *pray* and let us *pay!*

Young People's Union

Mail contributions to YPU, 722 Main St., Newton, Kansas.

PENCIL POINTS (continued)

how to be polite but positive when your boy friend trys to treat you to a beer I suggest you look for the little pamphlet, "If You Must be Negative Be Positive" by Fred Cloud. Send me a nickel and I'll give you one. For quantity orders write Tem Press, 100 Maryland Ave., N. E., Washington 2, D. C., and ask for leaflet 255. The price is $1.75 for 100.

Maynard Shelly

Our Schools

BETHEL COLLEGE

"The Church Today Rediscovers Herself" and "The Majestic Drama of the Bible" were the subjects chosen by the Reverend Theodore O. Wedel for his Bible week series of lectures at Bethel College, March 19-23.

Dr. Wedel is at present canon of the Washington Cathedral, Washington, D. C., and Warden of the College of Preachers. He is author of several books, a contributor to the *Interpreter's Bible* and since 1952 has served as president of the House of Deputies of the General Convention of the Protestant Episcopal Church.

The Mennonite Singers of Bethel College appeared in the thirty-fourth annual presentation of the "Seven Last Words of Christ" Sunday afternoon, March 25 in Memorial Hall.

Dr. W. H. Hohmann, conductor of the college a cappella choir, directed the performance of this oratorio by DuBois.

Soloists appearing in this Palm Sunday classic were Florine Voran, soprano; Edgar Epp, tenor; and Bruce Loganbill, baritone. Helen Zerger was the accompanist.

CANADIAN MENNONITE BIBLE COLLEGE

We were privileged to have two C. M. B. C. graduates with us just recently. On Tuesday, February 28, Esther Patkau, a graduate of 1950 and missionary to Japan, spoke in chapel of some of her experiences in Japan. In the evening, dressed in the oriental costume, she showed some slides of the work in the mission field there. Rev. W. F. Unruh of North Newton, Kansas, who is traveling with Miss Patkau in an effort to arouse a greater interest in evangelism in our churches, spoke to us on the subject of evangelism at noon of the same day.

Sarah Dyck, a graduate of 1954, gave her personal testimony in chapel on Monday, March 5. She has just completed a course at Bethel College, and is planning to leave for Belgium in May, to study for a year before going to the Congo.

Friday, March 2, was one of the high points of our college year. On that afternoon and evening we observed Prayer Day. The theme was James 5:16, "The effectual fervent prayer of a righteous man availeth much." During that day we sought to pray for the needs of our conference, including home and foreign missions, the needs of the world, our provinces and our college. Rich blessings were received and the day was ended with a deeper consciousness of God's power.

The college choir presented the oratorio "St. Paul" by Mendelssohn in the First Mennonite Church, Winnipeg, on Sunday, March 11. On the following Sunday the choir went to Altona and Winkler, where they also sang the oratorio.

FREEMAN JUNIOR COLLEGE

Professor John Ewert, head of the Teacher Training Department, spent several days at Marion last week where he was one of a committee of educators representing North Central Association of Secondary Schools which was evaluating the educational program of Marion High School.

President von Riesen attended the annual meeting of the Mennonite Biblical Seminary Board in Chicago.

Dr. Harold Gross spoke in chapel March 7. He gave a challenging talk on "Twentieth Century Idolatry," in which he emphasized that man is in danger of worshiping his creation instead of his Creator and thereby in danger of losing his real freedom.

The social staff meeting for March was held on the first Monday of the month. The single men on the staff were hosts to the group. The evening's entertainment was opened with a musical program by the hosts, Walter Jost, James Faul, and Kenneth Deckert. For the second part of the evening they had planned games to meet the varied interests and abilities. At the close of the evening the hosts served lunch.

The Senior Class enjoyed the traditional Skip Day March 8. They went to Omaha by chartered bus. A planned tour of important industries and institutions kept them busy and well occupied. Principal Gerhard Buhler, senior class sponsor accompanied the group.

The Chanticleers, a versatile male quartet, presented the concluding number for this year's concert series March 6.

MENNONITE BIBLICAL SEMINARY

The Seminary campus was the scene of much activity the week of March 5 when the Editorial Board of *The Mennonite* met on Monday and the Seminary Board had its sessions on Tuesday and Wednesday. Those meeting with J. N. Smucker, the editor of *The Mennonite*, were Maynard Shelly, Don. Smucker, David Schroeder, Robert Hartzler, Willard Claassen, and Paul Shelly.

A student discussion was held at 4:30 Monday afternoon. The members of the Seminary Board met with the students to report to them on the deliberations of the Board and to receive the reaction of the students toward the proposed associated Seminary plan.

Funeral services for the late Mrs. L. Pannabecker, Peoria, were held Tuesday afternoon. Friends and relatives who attended it from here were Dr. and Mrs. S. F. Pannabecker, Leola Schultz, Margret Salzman, Mr. and Mrs. Alden Bohn, Rev. and Mrs. Marvin Dirks.

The Bluffton Gospel quartet favored us with several selections at our Sunday evening service. Our special speaker for the evening was Rev. Burkholder of Goshen College Biblical Seminary who spoke on his recent visit to Indo-China.

Lenten Prayer Fellowships began Wednesday, March 7, in various smaller groups. The offerings will support the feeding program of the MCC in relief areas.

(Continued on next page)

The Seminary staff spent an evening of fellowship recently at the home of Rev. and Mrs. Leland Harder, pastor of the First Mennonite Church.

That same evening a program was rendered in the church by the children of the weekday church school. Several parents and friends came to hear of the work done by their children in the past months.

ROSTHERN JUNIOR COLLEGE

On March 5 and 6, students of the Rosthern Bible School and Junior College met at the college for their annual workshop. The leaders of the workshop were Esther Patkau, missionary to Japan, Rev. W. F. Unruh of North Newton, Kansas, Rev. P. R. Harder, secretary of the conference of Mennonites in Canada, and local teachers.

In her talks, Esther Patkau, told of her experiences on the mission field in Japan. She vividly portrayed the thinking of the people and some of the problems connected with mission work there. She also described her own experiences relative to her call and preparation, which was very challenging to the student groups.

Rev. W. F. Unruh, whose main topic was evangelism, portrayed the outreach of the early apostolic church, and how we can apply these same principles in our day. On Monday evening, he showed a film on youth evangelism and used it as a basis for further discussion.

Rev. Peter Harder outlined the organizational pattern of the General Conference of Mennonites. He pointed out the beginnings, the growth, and the changes in the Canadian Conference. He also discussed the proposed reorganization of the conference which is to be the topic at the next session this coming summer.

On Tuesday afternoon the workshop was concluded with a panel discussion on the challenge which the Mennonite Church has for its youth.

During the afternoons recreation was provided in the form of intramural hockey and broom ball. These games were enjoyed by all. It certainly was a wonderful opportunity to learn to know each other better and to enjoy these two days of fellowship.

DO YOU KNOW YOUR REDEEMER LIVES?

(Continued from page 204)

The old master approached her with tear-dimmed eyes, and said, "You do know, for you have told me."

It is necessary to know that "Christ died for our sins," but "if Christ be not raised, your faith is vain; ye are yet in your sins," 1 Corinthians 15:17.

Reichel's question should be put to every professing Christian: "Do you really know that your Redeemer liveth?" If in doubt, read and believe the 20th chapter of the Gospel according to John—and all other portions of the Holy Scriptures dealing with the subject of His resurrection.

Rest not until you can say with even more confidence than Job: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth," Job 19:25.

—NOW

MCC news & notes

ELEVEN PAX MEN SAIL

Eleven young men embarked on the ship "Seven Seas" March 19 enroute to Germany and Pax service. After orientation at Frankfurt MCC headquarters they will receive assignments to Pax units at Backnang, Enkenbach, Wedel, or Bielefeld.

Included in this group are Owen Hess, Mt. Joy, Pa.; Johnny L. Hiebert, Hillsboro, Kan.; Otho H. Horst Jr., Clearspring, Md.; Allen Kaufman, Fredericksburg, Ohio; James W. Lambright, LaGrange, Ind.; Harold M. Nissley, Elizabethtown, Pa.; Herbert J. Roth, Stryker, Ohio; Walter W. Schmucker, Archbold, Ohio; Paul E. Stuckey, Archbold, Ohio; John E. Wenger, Wayland, Iowa; and Herb Wiebe, Abbotsford, B. C.

PRAIRIE VIEW HOSPITAL TO RECEIVE FORD GRANT

Prairie View Hospital at Newton, Kan., the newest of the three MCC sponsored hospitals for mentally ill, was notified March 13 of its eligibility for a grant of $15,900 from the Ford Foundation.

Prairie View became eligible to receive this grant when it was accepted for listing by the American Hospital Association March 1.

The other two hospitals, Brook Lane Farm at Hagerstown, Md., and Kings View Homes, Reedley, Calif., received similar notification from the Ford Foundation in December, 1955.

TWO ENTER MCC SERVICE

Ruth Bechtold, R.N., of Lancaster, Pa., and Dorothy Steinly of Blooming Glen, Pa., began service with MCC March 12.

Ruth will join the nursing staff in the Regional Hospital at Cuauhtemoc, Mexico. This hospital serves both Mennonite colonists and Mexicans in the community.

Dorothy has begun work as secretary in the Voluntary Service office at Akron.

Both girls are members of the Mennonite Church.

1-W SERVICES AND VS SECTION TO COMBINE

This spring the 1-W Services administration and the Voluntary Service Section will be combined under the administrative leadership of Bro. Ray Bair. Bro. Glen Esh, who had directed Voluntary Service along with his pastoral work at Monterey Mennonite Church, will continue in a consultative relationship to VS. Ray has directed the 1-W Services since April, 1955.

Young people interested in a summer of rewarding work—among migrants, delinquents, crippled or orphaned children, mentally ill, colored groups, a Mexican workcamp, in tuberculosis sanatoria—may still apply to Summer Service, MCC, Akron, Pa.

Into the Beyond

EDGAR D. KINSINGER, of Carlock, Ill., son of Rev. John and Louisa Kinsinger, was born August 30, 1888, and died January 3, 1956. He was a member of the Carlock Mennonite Church.

MRS. BEN ALBRIGHT, of Pretty Prairie, Kansas, and member of the First Mennonite Church, was born April 2, 1898, and died January 19, 1956.

Jottings

—**Salem Church, Munich, N. D.:** Rev. George Hoffman's messages for the month of February were as follows: 1) Why did God prepare a Hell? 2) They wist not what it was (Exod. 16); 3) Why are ye so fearful? (Mark 4:35-41). Feb. 19 Leroy Schroeder delivered a message in the interest of our Bible Academy. He pointed out how important and necessary it is that teenagers receive spiritual instruction as well as secular. The Bible Conference sponsored by the Bethany Bible Academy, was held at the Salem Church, Feb. 27-29. It was a time of spiritual feasting for all who attended. These meetings came to a climax with a message on our Lord's Second Coming. How we are admonished to be ready.—**Mrs.** Leonard Unruh, Corr.

—**Hoffnungsau Church, Inman, Kan.:** Jan 30 the Senior Mission Society met for a family supper in Fellowship Hall, to which the husbands were invited. Miss Marie Duerksen, home on furlough from India, told of her experiences. Feb. 12, Peter Kehler, a Canadian ministerial student at Bethel College, brought the morning message. That evening Miss Leonore Friesen told of her first term of experience in Japan. Feb. 19 Miss Kuyf acquainted us with the work among the colored people, through slides. Feb. 26 Dr. and Mrs. Joe Duerksen and their cousin, Marie Duerksen, showed pictures and related of their work. Dr. Joe and his wife will soon be leaving for India, while Marie is home on furlough. The Men's Brotherhood has purchased three heifers for the Heifer for Europe project. Born to Mr. and Mrs. Milford Penner, Marcia Lynn, Feb. 2; to Mr. and Mrs. James Heidebrecht, Jan Denise, Feb. 5; to Mr. and Mrs. Roy Dale Unruh, Sherilyn Kay, Feb. 21. Mr. and Mrs. Arnold Goertz have adopted a little girl, Doris Kay.—**Kathyrn** Klassen, Corr.

CHARLES DIEFFENBACH, of Pulaski, Iowa, and member of the First Mennonite Church, was born June 10, 1875, and died February 2, 1956.

JUNE ANN HUXMAN, infant daughter of Mr. and Mrs. Victor Huxman of Pretty Prairie, Kansas, was born February 8, 1956, and died the same day.

ABRAHAM J. GOERTZEN, of Mountain Lake, Minn., and member of the First Mennonite Church, was born December 26, 1863, in South Russia, and died in Mountain Lake on February 21, 1956.

MRS. EMMA BARBARA (HAURY) BEUTLER, of Reedley, California, and member of the First Mennonite Church, Upland, California, was born February 13, 1873, and died February 28, 1956. Service in Reedley, and burial at Ontario, California.

MRS. JONAS A. STUCKY, of Pretty Prairie, Kansas, and member of the First Mennonite Church of Pretty Prairie, was born August 4, 1884, and died March 3, 1956.

EMANUEL NEUENSCHWANDER, 76, member of First Mennonite Church in Berne, Indiana, passed away on January 15.

CHARLES V. MARKS, 78, member of the First Mennonite Church, Berne, Indiana, succumbed to a heart attack on March 5.

CALVIN O. AUSPURGER, of Hamilton, Ohio, and member of the Trenton Mennonite Church, was born June 1, 1902, and died March 9, 1956.

KATHRYN M. RUTH, daughter of Henry and Frieda Baer Ruth of Trenton, Illinois, was born February 18, 1926, and passed away March 10, 1956. She was a member of the Summerfeld, Illinois, Mennonite Church.

—**Woodland Church, Warroad, Minn.:** Our church attendance has been good. Mr. and Mrs. Jake Unruh are the parents of a boy, Timothy Wayne, born Jan. 13. The "Martin Luther" film was shown in our church twice, Feb 24 and March 2. The women of our aid have been sewing cut garments. At our last meeting new and used clothing was brought together to be packed for relief. One quilt has been made and will be sent along. A junior choir has been started. An Easter conference is being planned with B. D. Reimer of Steinbach, Manitoba, as speaker.—Mrs. Peter Thiessen, Corr.

—**Inman Church, Inman, Kan.:** Some of the ladies of our church visited the new cutting room at North Newton. The Mission Society has purchased and is sewing $50 worth of cut garments. Feb. 28 the Men's Chorus sang at the Union Rescue Mission at Wichita. The laymen have purchased a heifer to be sent overseas. A baby boy, Gregory Paul, was born to Mr. and Mrs. Paul Wiens, Feb 28. Randy Neal was born to Mr. and Mrs. Paul Reimer, Feb. 29. On March 4 we had installation service for our new deacon, Walter Wiens. Our Junior Choir under the direction of Mrs. Clarence Fraese, had charge of the evening service, March 4, and gave us a very inspirational musical program.—Corr.

—**First Church, Bluffton, Ohio:** Our church will celebrate the fiftieth anniversary of the completion of the present church building during the week of April 8-15. The program of the week is in commemoration of the many events and people who devoted their lives to the spiritual welfare of the church during this half century. Bluffton, Ebenezer, and St. John were one congregation at the time the church was built and not until 1918 did the congregation become an independent church and acquire the name, First Mennonite Church. A special committee is working on plans and gathering material for a historical booklet. Among the former ministers of the church who will have part in this week of celebration are Elmer Basinger, A. E. Kreider, H. T. Unruh, and J. N. Smucker. The climax of the celebration will be the Sunday evening meeting, April 15, with the rendition of the oratorio "Elijah" by an enlarged church choir, under the direction of Earl Lehman. Friends and former members are urged to be present at any or all of the programs.

—**Grace Church, Pandora, Ohio:** A school of Christian education was held in January. The Men's Gospel Team of Bluffton College gave us a fine program. Hiram Diller was ordained as our new deacon, Jan. 15. William Keeney called on members of our church in the interests of Bluffton College. Dale Welty, Rolland King, and Morris Schultz have been discharged from the service; but Marvin and Herman Hilty, Evan Lehman, and Robert Steiner are still in service. Youth Sunday was observed Feb. 5. The young men took part in the opening exercises in Sunday school and also ushered in worship service. Our pre-Easter meetings, with Ronald von Riesen of Freeman, S. D., as speaker, gave us a blessed week. Members of the church conducted services at the County Home. March 1 was all-day sewing for relief. Our church hymnaries were replaced by new ones. Born to Mr. and Mrs. Max Miller a daughter. Sons were born to Mr. and Mrs. Willard Cornwell, and Mr. and Mrs. Dean Cupples. Let us remember these children as they are the hope of the future church.—Mrs. L. A. Amstutz, Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** Feb. 19 J. C. Douglas, pastor Greater St. Mary's colored Baptist Church, preached in our church as exchange pastor with G. S. Stoneback. Many of our people attended the Bethel College Booster Banquet at the Newton First Church on Feb. 25. Our Brotherhood men and sons attended the Bethel vs. Friends game at Newton on Feb. 24. On Feb. 26 our two newly elected deacons and weekday and church school officers and teachers were consecrated. On Feb. 28 ten of our women attended the visitation of the cutting room at North Newton. At the evening service on March 4 two German exchange students and Lillian Galle from Bethel College had charge of the service. Lillian is a member of our church, she was an exchange student last year. She showed pictures and told of her experiences there. Following prayer meetings on Thursday evenings those present call on people living in the area.—Mrs. John H. Gaeddert, Corr.

CONFERENCE NOTES

(Continued from page 202)

New Westminster being an industrial area. Rev. and Mrs. A. Neufeld are the home mission workers there.

BOARD OF EDUCATION AND PUBLICATION

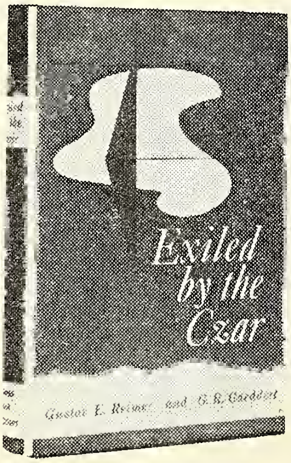
The Associate Editors of The Mennonite met in Chicago, on Monday March 5, to work on plans and programs for our church paper. Attention was given to coverage to be given the General Conference sessions at Winnipeg. Attending this meeting were J. N. Smucker, Robert W. Hartzler, Paul R. Shelly, David Schroeder, Willard Claassen, Donovan Smucker, and Maynard Shelly.

Willard Claassen and Paul Lederach were in Nashville, Tennessee, on March 9 to confer on graded Sunday school curriculum plans with Dr. William Howse and his editorial associates of the Sunday School Board of the Southern Baptist Convention. While the purpose of the interview was for evaluation of plans, the Baptists expressed a warm interest in the joint project of the General Conference and (Old) Mennonite Churches, since they themselves are in the process of formulating objectives and revising their Sunday school curriculum. They particularly commended the groups for the statements on educational policies prepared for the writers of these curriculum materials.

The Committee on the Ministry is happy to announce that Camp Arnes, on Lake Winnipeg, Manitoba, has been secured for the Ministers' and Christian Workers' Retreat to be held August 8 to 15, 1956. This event is held just prior to the opening of General Conference in Winnipeg on August 15.

Camp Arnes is a beautiful site, located 90 miles north of Winnipeg, in the heart of one of Manitoba's most scenic and restful places. Ministers, missionaries, teachers and other Christian workers in the Conference are encouraged to include this week in their plans for this summer. Further information will be released soon.

Andrew R. Shelly, Secretary



Exiled by the Czar

by Gustav E. Reimer
G. R. Gaeddert

Conviction or convenience has been the question which mankind has confronted in every age and still confronts. This question challenged a large segment of the population of Germany and Russia in a particular way during the second half of the past century when universal military conscription was introduced. What was the reaction among people who traditionally were opposed to participation in warfare? What was the spiritual atmosphere in which this question was discussed? Who were the chief promoters of the challenge that conviction goes above convenience? How was the great migration to the prairie states and provinces of North America aroused, initiated and carried out? These are some of the questions answered in *Exiled by the Czar.*

Cornelius Jansen, for some time active in a German consular service in Berdyansk, Russia, had contact with government circles of various countries. Through his deep convictions he became the Moses who led his people from Prussia and Russia to the "promised land" and inaugurated a migration movement to North America in magnitude far beyond his anticipation. For these convictions and activities he was exiled by the czar. This account, fully presented in its natural dramatic development for the first time, will startle and challenge readers by posing the question again: conviction or convenience? The pioneers of the prairie states and provinces in many cases cherished conviction above everything else. Are their descendants made of the same mettle? Or is it convenience and accommodation that is most important for them? Read this book and answer the question yourself!

Available at:

Mennonite Book Store
Rosthern, Sask., Canada

Mennonite Publication Office and Bookstore
720 Main Street, Newton, Kansas

Mennonite Book Concern
Berne, Indiana

THE Mennonite

MENNONITE
SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by McCullough from Monkmeyer

Famine in Africa

John Thiessen

Inter-Mennonite Co-operation

Holy Spirit Empowered Witnessing

G. G. Epp

Volume 71 Number 14 April 3, 1956

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Of Things to Come

Western District DVBS Workshops
Sat., April 7—Beatrice, Neb.
Fri., April 13—Kismet, Kan.
Sat., April 14—Ransom, Kan.
April 8—Mennonite Men's Chorus Festival, Memorial Hall, N. Newton
April 12—Western District Council of Committees, 9 a.m. First Church, Halstead, Kansas
April 27-29—Joint Inspirational Conference, Berne, Indiana
April 29—Conference Sunday
May 3-6—Eastern District Conference, First Church, Philadelphia
May 6—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 28—Bethel College Commencement
June 4—Bluffton College Commencement
June 7-11—Northern District Conference
June 13-17—Pacific District Conference, Downey, California.
July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 8-15—Intermediate Retreat, Camp Men-O-Lan

Conference Notes

BOARD OF EDUCATION AND PUBLICATION

"We have a responsibility to strengthen both the public high school and the church academy." This was one of the convictions expressed by the Study Conference on the Secondary Education of General Conference Mennonite young people held at North Newton, Kansas, on March 17, under the sponsorship of the Western District Education Committee.

The conference studied papers prepared by M. S. Harder, Bethel College; Vincent Krabill, Hesston, Kansas, Academy; Walter Ediger, Central Academy, Hutchinson, Kan.; and Waldo Schmidt, Goessel, Kansas, High School.

BOARD OF CHRISTIAN SERVICE

A Foreman's Training School sponsored by Mennonite Disaster Service of the Kansas area was held in the education wing of the Hesston College Mennonite Church, April 7.

The Otto Giesbrechts, of St. Catharines, Ontario, who spent two years as houseparents of the MCC center in Asuncion, Paraguay, returned home on March 29, after spending March 27-28 at Mennonite Central Committee headquarters in Akron, Pennsylvania.

Sister Theodosia Harms of the Bethel Deaconess Hospital has been appointed by the MCC to a two-year term of service to help with the health center program in Uruguay.

Surplus Foods: Recent letters have gone to all our congregations together with a poster announcing that $20-$25 worth of surplus foods can be distributed for approximately $1.

Although the food is free the overhead requires $1 per $20-$25 value to pay for transportation to some countries and particularly for our material aid share of relief worker costs. Our relief workers are essential for managing distribution and for the Christian "plus" all of us want to give with the food.

Several million pounds, largely rice and wheat, of food have already been requested for the April-May-June period. Since a major portion of this will count toward the Board of Christian Service relief budget, congregations may wish to designate a regular offering for "Surplus Foods Distribution." With some special effort the offering can perhaps be double the usual.

Special personal gifts of $5, $25, and more are also needed. A $100 gift would make a significant contribution to those who need our surplus. Let us give in the name of Christ.

BOARD OF MISSIONS

Verney Unruh reports the incorporation of the mission in Japan: "We have finally received permission from the government to incorporate as 'General Conference Mennonite Mission.' So we are now officially recognized by the government, have been duly registered, and are in the process of registering the various properties."

The Hammon Indian Mennonite Church, Oklahoma, had a two-day celebration in observance of the 50th anniversary of the baptism of the first four persons and the organization of the church February 11, 1906. Missionary Arthur Friesen reports that they were encouraged by "testimonies of several who never publicly take part" on that occasion.

The Colombia Mennonite Mission is joining in on the celebration of the 100th anniversary of the founding of Protestant missions in that predominantly Catholic country. The Evangelical Confederation of Colombia has planned special programs to take place throughout 1956. Particular emphasis is being given to evangelism and evangelistic campaigns, with three large climaxing meetings to be held in the larger cities of the country. The Mennonite church in Cachipay has made as its goal the contacting of fifty new converts for the kingdom of God.

Three full time teachers, Vernelle Yoder, Berta Correa, and Lucia Barrera, were on the staff when the school on the Colombia mission opened for its tenth year on January 30. Seventy-two children reside at the school home. Forty-one of the children have parents suffering from leprosy.

Another evangelistic station, Pena Negra, situated about three hours' walking time from Cachipay, has been added by the Colombia Mennonite Mission. About a year ago regular visits were begun and services were held in the individual homes. At the present time four families are faithfully following Christ and have placed their children in the school at Cachipay.

Alice Bachert, missionary in Colombia, flew from Bogota to Miami on March 19 to begin her furlough. After spending April, May, and part of June in Florida, she will return to her home community in Kitchener, Ontario.

Dr. and Mrs. Peter J. Pankratz, Mountain Lake, Minnesota, left Minneapolis March 14, enroute to Formosa where they will serve as medical missionaries. They were planning to spend a week at Honolulu for a brief orientation in tropical medicine. They are members of the Bethel Mennonite Church, Mountain Lake.

Missionaries in India are preparing to celebrate the anniversary of the

(Continued on page 231)

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE. Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

MAINTAIN THE EASTER GLOW

Holy Week and Easter are the high points of the church year. This is as it should be, for it represents the high point of the Christian Faith: the vicarious death and glorious resurrection of our Lord. During this season more people attend church and religious services than at any other period of the year. This, too, is a healthy sign. This period should be a mountain top experience for all Christians and a special spiritual witness to all non-Christians.

It is MAINTAINING the Easter glow that is the real problem. There is a very real danger of letting it flicker out or smothering it with the cares and business of daily life. Much is said and written about the "after-Easter slump" in church attendance. Too often the Easter glow is allowed to die out because it is not fed continually by the oil of sacrificial devotion to the Easter Christ.

One cannot live in a glowing mountain top experience at all times; there is the valley of daily duties and common life obligations. But one can carry the Easter glow within and let it shed radiance on all the common activities of life. The Easter experience may become a permanent power in our lives if we have the permanent fellowship with the risen Lord. This is possible and this is the glory of the Christian life. This is maintaining the spiritual glow every day of the year.

TEMPTATION AND DELIVERANCE

There are difficulties involved in the petition of the Lord's Prayer which says "Lead us not into temptation but deliver us from evil." Do not temptations and testings often strengthen us? Then why seek to be shielded from them? We are also told that God "tempts" no one, it is our sinful nature that leads us into trouble. Again, temptations do come to all of us, then why ask to be released when we know we will continue to be faced with temptations?

Perhaps we should have a proper understanding of the term, "temptation." It might mean that which incites to evil; or it might mean that which puts us to a test, such as Jesus faced. It might also involve the necessity of a great choice. But whatever meaning we attach to it, there is still great danger that we may be defeated by such temptations.

Perhaps the significance of the petition is that we be kept aware of the dangers of temptations, and that we may be spared from facing such as are too strong for us. We pray that we may not be deserted at the fork of the road when confronted with important decisions. Also, we are asking that we may not be led *into* temptations and abandoned there, but that we may come *through* them on the victorious side.

"Deliver us from evil" is the second half of this joint petition. We are strangely susceptible to all the many evils about us and we cannot deliver ourselves. Evil is too much for us, alone. Our deep desire is to be kept from the evils about us and within us. Real deliverance can come only through Christ who conquered sin and death. As He abides in us, we, too, may be conquerors.

Like the other petitions, this one must be the soul's sincere desire if it is to be effective. We want desperately to be kept in the hour of temptation and to be delivered from the sins and evils surrounding us on every side. Our faith and trust must be in God and not in ourselves. He is ready, willing, and able to keep and to deliver.

"PRAYER FOR PERMANENT PEACE WEEK"

With so many "special weeks" designated by all sorts of interests, it is gratifying to note that one of the leading service clubs—Kiwanis International—has set aside a special week, April 8-15, as "Prayer for Permanent Peace Week." This is in accord with one of their six objectives: "to give primacy to the human and spiritual rather than to the material values of life."

Since prayer is one of the most powerful influences that can be used in bringing about permanent peace, Christians should be encouraged to use this potential force every week of the year. But it is noteworthy to have special emphasis placed upon this force at special times and in a special way that we may not lose its importance.

To really pray for permanent peace will mean more than expressing some vague desires. We must be so conscious of the real source of such inner peace in Christ that it permeates all our thinking and doing. Everyone seems to want peace but many do not want it strongly enough to accept wholeheartedly the Christ of peace and His full way of life in both personal and group living. Real peace flows from the heart of God through the lives of redeemed men out into the world of trouble and strife.

To pray for permanent peace means that we open our hearts fully to the peace of God which passeth all understanding. Under His guidance and according to His will and plan, true peace may be made real among men. There are no easy roads or short cuts to lasting peace. It is a matter of the spirit and not of the stockpile of bombs.

May we all sincerely engage in "Prayer for Permanent Peace," not only on the week designated, but at all times. This invisible power could release the mightiest weapon of them all; Love.

Holy Spirit Empowered Witnessing

G. G. EPP*

In Acts 1:8 we read as follows: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Our Lord had finished His redemptive work on earth, having shed His precious blood and died on the cross with the triumphant shout: It is finished. He was laid in the grave, then rose again on the third day; He had wiped out the sin-debt of the whole world. The ransom-price which He had paid was so great as to set every sinner free.

This glorious gospel is to be made known to all the people of the earth. Everyone must become acquainted with that wonderful message.

The disciples whom the Lord had chosen, had been eyewitnesses and earwitnesses of all the miracles, teachings and of His redemptive work; yet were afraid to make an open stand for Christ. But the Lord did not rebuke them because of that. He knew what they lacked, namely; power.

It was no easy matter at that time, nor in our time to openly confess Christ. They very keenly felt, after all that had transpired, that they stood alone and that everyone was against them. They were in no way ready to witness, and the risen Lord, in His understanding love, during those forty days after His resurrection, met with them time and again, speaking of the things pertaining to the kingdom of God. He wanted them to be very sure and above the shadow of any doubt, that He truly was risen from the dead.

These forty days, therefore, were a time of final preparation for future witnessing. The Lord at that time gave them the promise of the empowerment from above; the Holy Spirit, by whom they would be empowered to be His witnesses. The Lord ascended into heaven and the disciples continued in prayer and supplication for ten days, waiting for the Holy Spirit to come.

When He came upon them, He marvelously transformed those fearsome disciples into witnesses, who fearlessly and boldly proclaimed Christ.

The result of which is amazing; sinners were convicted of their sins and accepted Jesus Christ as their Savior. The Church of Christ had come into being, three thousand souls made an open stand for Christ and soon after they were five thousand; and then the holy record goes on to say that "The Lord added to the Church daily such as should be saved."

This could only be effected by Holy Spirit empowered witnessing.

The Holy Spirit came to earth at that time; He still is here to convict, inspire and to empower. It is futile to wait for a new outpouring of the Holy Spirit, because He is here! All we have to do is to open our minds and hearts to Him, give Him room, let Him dominate our lives. He is waiting for us to do that and produce most wonderful results.

If all Christianity would submit to this Divine Power, God would transform the people of this world, which have not yet accepted salvation in Christ, in a very short time.

To us as Mennonite Christians, God has given an extra amount of enlightenment, understanding, and knowledge of Holy Scripture and the application of them in everyday life. This is not given to us for our own selfish well-being, but for the purpose of imparting to others.

The fact, that Christ has entered into our lives and has transformed us, "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son," Col. 1:13, impells us to tell others about it. This every born-again Christian must do.

The Great Commission which the Lord gave to His disciples—and ye shall be witnesses unto Me—He has given to His Church, to you and to me. But like the apostles we need supernatural strength and power not to be found in ourselves. We must be Holy Spirit empowered. For only by Holy Spirit empowered witnessing the Church of Jesus Christ came into being, and only by Holy Spirit empowered witnessing can it be maintained and established. Only by such witness can it grow.

The apostles were much in prayer to the Lord, that He fulfill His promise. The Lord answered in a mighty and overwhelming way. Unceasing fervent prayer cleared the way then; the same holds true today. Our solitary and united prayers are the means of clearing the way that the Holy Spirit can operate and empower our witnessing.

In Sunday school the superintendent and teachers' staff must be open and desirous of this empowerment. Ministers of the gospel only then, when endued with this Power, will have the success they strive for.

Missionaries on the home and foreign field, can only then accomplish their God-given assignment.

It holds true in any area of work for the Lord; the saving of souls is entirely the work of the Holy Spirit. He convicts of sin and also aids the penitent soul to appropriate salvation. All man-made efforts can only then be effective, if Holy Spirit empowered.

Our witnessing therefore, will only be weak and of no effect if it is done in our strength only. Even if by natural gift of speech, the good educational training or both, we seem to have the prerequisite for witnessing; yet it must be Holy Spirit empowered.

How much effort has already been put forth in vain, how much honest and tireless labor, because of this lack!

May we truly become more yearning and receptive for this Divine Power. Then all of our personal, our church and manifold Conference work, which in its true sense is witnessing, will produce more wonderful and amazing results to the Honor and Glory of our Lord Jesus Christ.

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*Pastor, Eigenheim Church, Rosthern, Sask.; Member, Board of Missions.

Inter-Mennonite Co-operation

The various Mennonite groups in America belong together. They belong together in the spiritual sense that all the churches of Christ belong together, as our Lord himself indicated. But even within this larger unity of the Protestant church, our Mennonite congregations have a special affinity arising out of a special tradition, special historic origins, and shared cultural patterns.

The truth is that our groups *are* together in a sense. Serving the suffering of this battered earth has commanded the best brains and energies of our combined groups. The effort to establish the principle that a human being has the inalienable right to love and not to kill, and to provide for legal expression of it in alternative service programs has made us aware of our togetherness. Returned relief workers carrying the story of Christian love in action through our churches without regard to which of our groups those churches represent, have further dramatized our essential oneness.

However, who has not been aware that the secular world, as well as the rest of the Christian world, regards us as one? Today, anything which one of the Mennonite groups does quickly affects the others. Publicity, good or bad, befalling the (Old) Mennonites reflects upon the General Conference, and vice versa. Before these unknowing others, it is a mark of weakness to disavow, blame, or credit for what another group has done, for in their eyes we are essentially one.

The promotion of inter-Mennonite co-operation is one of the principal objectives of *The Mennonite.* Not that the editors have a blueprint for the organic union of all our fifteen branches, but they believe that the fuller realization of the purposes of God for our conferences and congregations lies along the route of growing co-operation.

What kind of co-operation?

Well, certainly at least maintaining the program of the past. Relief work, representation to governments, hospital work, international service programs, pouring oil upon the troubled waters of world affairs, the unrelenting effort to make an impact upon grass roots feelings and top-level policy—we can do our best work *together* in all these areas.

We are aware of discussions going forward on co-operation in seminary education. We are for it. Not that we have anything against our present setup. We think the affiliation with Bethany and the work of our leaders in Chicago has been topnotch. But in the larger, long range view, if our Mennonite groups are to make their proper contribution to the full picture of world protestantism, a single center of biblical and theological thought will be most helpful. And at the same time such a school would likely release into the churches influences for further co-operation upon which our future effectiveness may well depend. The problems involved in actually founding a joint Mennonite seminary we recognize as tremendous, and we are content to leave them with those upon whose shoulders they fall.

The whole field of publications is another place where further co-operation might well be discussed. Most readers would be amazed to know the full publication costs of any paper, journal, quarterly, or other printed materials. Blame it onto labor, if you wish—but that won't change the situation. The costs of duplication of effort in the publication field among our Mennonite groups must be staggering. Most likely every last one of these publications has value; "it fills a need," as defenders of things as they usually say. But maybe by some strategic combining and co-operation the same need could be served more economically, but above all, in a way that would tend to make our Mennonite groups further aware of their togetherness. This is not virgin territory, by any means, for our publication interests have already made a big beginning along these lines.

Other possibilities come to mind: Is it too much to hope for a day when one of our schools, of whatever group, on behalf of us all specializes in agriculture so fully as to adequately express and conserve the Mennonite vocational interest at this point? Is it too much to hope that where congregations of different Mennonite groups are found in the same geographical area they may have some shared activities — retreats, conferences, union services? Could we not with profit co-operate in the ownership and use of retreat grounds?

Let us not assume that we must all be alike in method, emphasis, and procedure before we can surrender ourselves to the widest co-operation. If our traditional belief that a Christian may, and, indeed must, interpret the Scriptures for himself is anything more than a pious fraud, we are compelled to allow for considerable differences in understanding and emphasis. The resulting diversity which we have among our Mennonite family of churches, far from being an embarrassment or a thing to fear, becomes an enriching, fertilizing, energizing force which lifts the level of all.

The radical source of continued and growing inter-Mennonite co-operation is understanding. The time for suspicions, fears, and wrong guesses is long past. To know the leaders and people of other groups is to love them and trust them. The God they serve is the same One we serve; the gospel they read is not different from our own; the Holy Spirit upon which we rely guides them as well.

The readers of this paper who use every opportunity to gain for themselves, and to promote in others, a sympathetic understanding of the other Mennonite groups will go a long way toward setting the stage for unprecedented future inter-Mennonite co-operation.

—R.W.H.

The Mennonite World Conference

Our church papers have announced the coming Mennonite World Conference and have given us considerable information in regard to the same. In this article we wish to give such information related to our own General Conference interests in the World Conference.

Since we are one of the constituent Conferences we, of course, will want to be fairly represented. The Executive Committee of the General Conference has passed several resolutions to make such representation possible. The distribution of delegates is to be as follows:

Speakers and program people	4
Conference Officers	4
Schools and Institutions	11
District Conferences	6
South America	1
General Conference Boards	4
Auxiliaries	3
Delegates at large	17
Total Delegates for Conference	50

In each case the sponsor is to make arrangements with the delegate in the matter of financing the trip abroad and the expenses at the Conference. In some instances the sponsor may be in a position to pay the major portion of all of the expenses. In some instances the delegates may want to carry a good part of the expense. In each case an understanding must be reached between the sponsor and the delegate as to the proportionate cost to each. It is also possible that in some instances there may be two or more sponsors. For an instance, a delegate may represent a district conference and at the same time represent a school, or hospital, or a home for the aged. It is also possible that in some instance the congregation of the delegate would wish to be represented and would be willing to share in the expense. Arrangements should be made which are acceptable to all concerned.

One other important element is the matter of time. Traveling agencies inform us that it is high time to get in our applications for space either by boat or plane. Block booking is not acceptable and wherever it can be done the name of the delegate should be submitted just as soon as possible. The place of the Conference is in Karlsruhe, Germany, and the date is August 10 to 16, 1957.

In case the name of the delegate cannot yet be ascertained because it is not known who will hold a given office such, for instance as the president of a conference, a tentative name may be used. It will be possible later to substitute names, where it may not be possible to get a reservation for an entirely new name. Cancellations can also be made and if any money has been paid on deposit, such payments will be refunded up to six weeks before sailing time. The important thing to remember is to make application for space NOW, or else run the risk of being unable to get any reservation at all.

If you as an individual wish to attend the next sessions of the World Conference or if you are responsible for a school or institution please send the necessary information to the undersigned at once. We are working closely with the Menno Travel Service and we will do our part in order that it may be possible to carry out your plans.

P. K. Regier
Chairman, General Conference Planning Commission

Maynard Shelly
Secretary, General Conference Planning Commission

Film Review

LIFE OF ST. PAUL, filmsrtips, black and white or color; manual; and 33 1/3 *rpm records. Produced by Cathedral Films,* 140 *North Hollywood Way, Burbank, California.*

This series contains twelve filmstrips on the *Life of Paul.* It follows the series of movies on the *Life of Paul* produced by Cathedral Films.

Your reviewing committee previewed three in this series of twelve: *Ambassador for Christ, First Missionary Journey,* and *Trial at Jerusalem.*

The committee is very much impressed with these filmstrips. We previewed the series in color. The color is very well done. The filmstrips also followed the biblical account closely. It is difficult in some of these filmstrips to tell the story without adding a few background items to make the story live. Additions of this nature were noticed particularly in *Ambassador for Christ* and in the *First Missionary Journey.* The committee feels that this kind of material does not hinder the effectiveness of the filmstrips.

Each filmstrip in black and white with a manual can be purchased for $3.00. The entire set can be purchased for $32.40. Each filmstrip in color with a manual costs $5.00. A record for each filmstrip can be purchased for $2.50. The records give a running comment with musical background for adults on the one side and for children on the other side. The records are well done and help to make the stories live. Cathedral has two plans by which you can purchase the complete set in color with manuals and records. They are willing to send these to you one a month for $7.50. They will send the Deluxe File Box and Record Album free with the first filmstrip and record under this plan. The other plan is to buy the entire set at one time for $81.00.

These filmstrips could be used to advantage in connection with the Sunday school lessons in the second quarter which deal with the Book of Acts. They could also be used over and over again in many situations. If any church or group of churches is interested in buying this set of filmstrips it would be well to purchase them through the Mennonite Publication Office, 720 Main Street, Newton, Kan.

Bookmarks

EXILED BY THE CZAR. Cornelius Jansen and the Great Mennonite Migration, 1874, *by Gustav E. Reimer and G. R. Gaeddert. Newton, Kansas: Mennonite Publication Office,* 1956. *Illustrated.* 205 *pp.* $2.75.

The great migration of Mennonites from Russia, Poland, and Prussia to the prairie states and provinces in the 1870's has been investigated and presented repeatedly. Now for the first time a thorough investigation of the spiritual and cultural background of the Prussian and Russian Mennonites who were involved in the conflict which led to the migration for conscience' sake is being presented in *Exiled by the Czar.*

Cornelius Jansen of Danzig and Berdyansk, Russia, is featured as the "conscience" and the "Moses" of the great movement. When he realized that the impending universal military conscription law of Russia was a threat to the privileges given to Mennonites and the principles adhered to by Mennonites of Prussia, Poland, and Russia, which became even more pronounced through emphasized acculturation programs in these countries, Jansen, in public service and in contact with British, American, and other foreign representatives, sounded the alarm for the Mennonites and urged them to go to America for conscience sake. He held meetings, printed booklets, corresponded with and contacted foreign authorities until he was expelled by the czar of Russia. In Canada and the USA he was active in paving the way for the great migration and helped the settlers through his experience, spiritual counsel, and financial aid.

Exiled by the Czar is a dramatic account, and a challenging and startling story of the great Mennonite migration of the 1870's which brought the Mennonites to the prairies centering around Cornelius Jansen who had the insight, vision, and courage to face the real problems of the day and to bear the consequences. The story has been presented by Gustav E. Reimer, formerly Germany now Uruguay; Dr. G. R. Gaeddert, who has written a number of books including *The American Red Cross, The Birth of Kansas,* etc.; and Dr. D. Paul Miller who contributed the part dealing with the Jansen ranch and community at Nebraska, on which subject he has written his Ph.D. dissertation.

The research project was directed and edited by the Bethel College Historical Library staff. It was sponsored by Cornelius J. and Aaron J. Claassen and the Mennonite Historical Committee of the General Conference Mennonite Church. The book is divided into four parts: Preparation for a Task, Great Issues, The Promised Land, Settlement in Retrospect, to which are added illustrations, writings by Cornelius Jansen and genealogical charts pertaining to the Jansen family. The book based on thorough research and written in a legible, fluent style belongs into every Mennonite library and home interested in the questions, "Where do we come from?" and "Where are we going?"

Cornelius Krahn

Flashes of Thought

Little Gardens

Walter Gering

Those little gardens—how ridiculous it looked. At the most they were hardly more than four feet wide and eight feet long. What could come out of a plot as small as that? Why bother with such matters anyway? Their food, such as it was, was being supplied daily and anything harvested from such a tiny spot was hardly a supplement to their meager fare.

Yet day after day these plots were visited. They had become a symbol of hope to hearts heavy with despair. For many months they had hoped against hope that the day of release would appear. Gradually the clouds of hopelessness had settled and the light had grown dim.

Once again the gates had closed behind us; we were encircled with barbed wire fences, armed soldiers pacing back and forth. The entrance through those gates was a strange sensation. To be sure, we had a pass. We could return to the freedom of the land. But these others, our brethren in the faith, were less fortunate. Only time would tell whether they would ever be privileged to go forth into life as freed men and women. They were prisoners, victims of a cruel set of circumstances which had brought them into these camps. Month after month they had hoped for release; the opportunity to redeem their shattered lives. Gradually hopeless despair was settling like a heavy cloud upon many.

Unannounced this Sunday afternoon we made our way through the camp. Perchance we might be able to bring a word of cheer and comfort to these despairing souls. Even the very presence of such who represented their brethren in the States was sometimes enough to renew their courage.

How utterly unprepared we were for the sight we were about to behold. They were gathered for a service. That we could understand; it was Sunday afternoon. Why not meet for prayer and fellowship in the Word. Where else was there a greater source of comfort and cheer in times such as these. But the nature of that service was the challenge. It was not a prayer meeting; not even an ordinary service of worship. This was a special service toward which they had been looking with anticipation. Hundreds of miles away from home, encircled by barbed wire fences, armed guards, these brethren had gathered to observe their annual Ernte Dank Fest. These ridiculous little plots of ground—surely this was no harvest! It was only mockery in the light of abundant harvest fruits gathered in former years. Yet here they were singing hymns of praise and giving thanks unto God for mercies received. It was indeed "Ernte Dank Fest."

Bless the Lord O MY soul and forget not!

Conference of Mennonites in South America

South American Mennonite Church ministers and workers of the General Conference met for sessions of worship, work, and fellowship January 25-29, 1956, in the Mennonite colony of El Ombu, Uruguay. The conference topic was "Grace and Apostleship," Romans 1:5.

In this account it is not my purpose to review the whole conference program but only to give a few personal impressions which stayed with me.

1. First of all the warm welcome and generous hospitality which we all received in the hearts and homes of the Mennonites in Uruguay impressed me. If we are to worship, work, and fellowship together, this factor is basic: we must receive and accept people as they are, even if there are cultural, racial, and religious differences. I do not say that these differences existed, but I do say, that the Mennonites in Uruguay received us wholeheartedly, thereby clearing the road for the Spirit of love and oneness.

2. In his introductory remarks Rev. Regehr of El Ombu emphasized, that we say only that which is of God, and that we work together in love and truth. In general, I think, this was the case. Where differences of opinions and practices appeared the workers earnestly tried to find their way through to the truth of the Word of God and the love of Christ.

3. Prayer was emphasized. We must not neglect this great source of power.

4. Young people were recognized as an essential part of the church. The youth problem in S. A. is a problem of the home, a problem of leadership. Home, school, and church must combine to win the young people for the cause of Christ.

5. In the history of the Mennonite church as a whole we find at times a tendency to the left and maybe more often a tendency to the right, liberal and conservative tendencies. Joshua was commanded in 1:7 not to turn from the law either to the right hand or the left, "That thou mayest prosper whither-so-ever thou goest." I received the impression at the conference that an earnest effort was made to stick to the main road, but that on the whole there was a pull to the right. Maybe the right front tire needed a bit of air. Maybe it has needed that bit of air throughout most of our history.

In his closing remarks Rev. Klaus Dueck of Montevideo spoke of how after 150 years Prussian and Russian Mennonites streams again united in S. A. to form one stream of life. God grant that this stream be instrumental in quenching the thirst of millions in South America.

Frank Dyck

The Glass Snake

The glass snake lizard is a generally unknown but a very interesting little reptile. (Glass because it is so easily broken.)

The lizard is legless and may grow to a length of three feet, two thirds of the length being tail. Because of its striking resemblance to a snake and because of its peculiar means of self-defense, this unusual animal is commonly nicknamed the jointed snake.

When a predator attacks this little animal, the tail breaks from its body and goes to pieces. While the tail pieces violently thrash and squirm about, attracting the attention of the enemy, the vital portion quietly glides away to safety.

It is a common superstition that when the danger is over, the many body segments reunite and the animal continues its normal life. This is not so. The broken tail pieces, if not eaten by the enemy, will die. The animal then grows a new tail on the old stump.

It is believed that when this little reptile finds no other food, rather than starve it will deliberately break off pieces from its own tail and devour them for food.

Using this lowly creature as a symbol of the church—can the church go on unhindered like a glass snake lizard when Satan attacks and members backslide and fall into sin? Or can members, in time of trouble break away with violence from the home congregation saying, "The church is going wrong. I am more vital without the head. I must sever relations and leave the church to its fate"? Or do we even have churches where, because of spiritual starvation, some of the less vital members are devoured, as presumably happens in the case of the lowly creature of the wild?

No. When these things happen in a church, it is following the way of the serpent (Satan). The way of Christ is the exact opposite of the way of the glass snake lizard. Christ the head redeems His body out of spiritual death and makes out of formerly dead men, members of the united vital church, His body and bride. He is the Good Shepherd who lays down His life for His sheep. John 10:11. His body is made up of many members, all are dependent upon each other. When one suffers, all suffer. 1 Cor. 12:26. The church cannot continue unhindered when even one falls away.

However, because the church is made up of us who still understand and act so many times in imperfection, there are tendencies toward divisions and strife. This must not be. 1 Cor. 12:22-25. When a vital member sees this, he gives himself in full Christian love to keep the church in harmony and love. Thus he fulfills the law of Christ.

Richard H. Schmidt

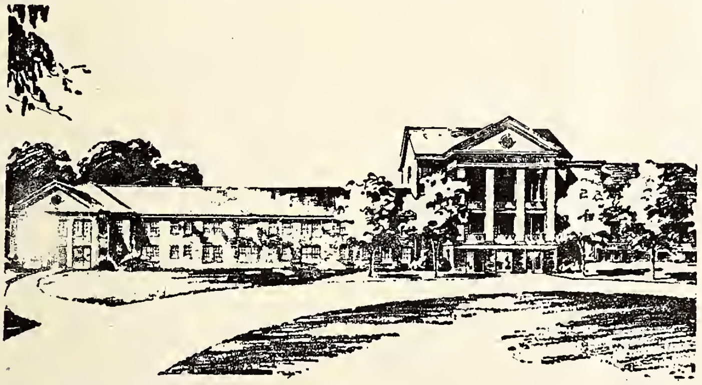
Mennonites Expand Frederick Home

Plans for the final stages of renovating and expanding The Mennonite Home for the Aged at Frederick, Pa., are now nearing completion, according to its Board of Managers. The Upper Montgomery County landmark, owned and operated since 1896 by the Eastern District of the General Conference Mennonite Church, is already undergoing the first phase of its modernization program with the installation of a completely new and mechanized kitchen, refrigerated food storage facilities, a new and more spacious dining room, a modern laundry, and a new water supply and sewage system. Officials anticipate the completion of this phase of renovation by Easter.

Stage two of the expansion program, as announced by the Board of Managers, calls for the construction of a two-story 90-foot wing northward from the present building with a 110 foot extension eastward. The extension will house 39 guests, and each room will have a private bath attached. An extensive tract of ground along the north side has already been purchased in anticipation of the expansion program.

With the building of the new wing, reconstruction of the present building will be completed to include office space with fireproof vaults for preserving official Conference records, a reception lobby, an inside fire tower and hospital-sized elevator, as well as a chapel with a seating capacity of 150. One wing of the present structure, added in 1928, will be converted into an infirmary, and the entire front of the present building will be redesigned, drives will be relocated and grounds landscaped.

The Home is administered by the Rev. Wilmer Shelly, former pastor of the Hereford Mennonite Congregation. The original building, which once housed the Frederick Institute, a private school operating in the last half of the nineteenth century, was purchased for the Eastern District Conference as a home for the aging in 1896 under the leadership of the late Rev. N. B. Grubb, a Philadelphia pastor. The institution at present houses 32 guests.



The Mennonite Home for the Aged at Frederick will be enlarged and renovated as shown in this sketch prepared by architect Charles Talley of Telford. Renovation of central portion is now under way.

The Coming General Conference

It is commonly known that the General Conference owes its origin and growth to a deeply felt need and desire for a closer union of individual congregations. It is an instrument to provide a working basis for co-operation in serving God's kingdom. Through the Conference Boards and committees which are the servants of the Conference, increasing opportunities are needed to do effective work in missions, evangelization, the promotion of Christian education, relief work and mutual aid, as well as hospital and deaconess work. In order to do effective Christian work there need be a central body to unite us for more effective Christian service. In unity there is always strength.

If our congregations that now belong to the General Conference were left to do their own work in the field of services now under the wing of the Conference, very likely less work would be done. There would be a lack of knowledge as to how and where to serve and to appropriate funds properly in the great fields of work that the Lord has entrusted to them.

We often hear remarks against the General Conference. I think this is due to a lack of understanding of the purpose of this organization. Since our forefathers saw the need to organize into a General Conference already as early as May 28, 1860, at West Point, Iowa, with only three congregations participating, is evidence of its value and usefulness. Since the congregations from the various states of the Union, Canada, and elsewhere joined the Conference in increasing numbers shows the value and usefulness of such a body in promoting the Lord's work. Thus from a small beginning there has grown under the gracious guidance of God, a noteworthy and constantly increasing church body. Again another General Conference year has arrived and the Lord willing we shall meet in Winnipeg, Canada, for a General Conference in August. May we attend this Conference with the desire to receive a blessing. We pray that a rich measure of spiritual invigoration will come to all who attend the Conference.

P. A. Wedel
Chairman of Board of Missions

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

Pax Men on Holy Land Pilgrimage

SUSAN KRAHN

Three Lions

This spot on the Jordan River where it is believed Jesus was baptized will be viewed by Pax men.

Susan Krahn of Winnipeg, Man., who is now serving as PAX matron at Backnang, Germany, describes the Pax pilgrimage to Palestine. The Pax men themselves arrange and pay for this two-week vacation tour each winter. Visiting these lands made familiar in the Scriptures is usually a highlight of a European Pax man's service. Brother J. P. Duerksen of Hesston, Kan., the Pax pastor, accompanied this year's tour and planned devotional studies to enrich each day's visits.

I AM SITTING in the open doorway of my Damascus hotel room hearing constant beeping, honking, and clanking of hectic traffic below. I'm trying to get some semblance of order into the chaos of impressions this exciting week has left upon me.

We are on a Pax pilgrimage tour to Palestine, and 58 enthusiastic members are making the most of it.

The tour started Feb. 13 from Frankfurt, Germany, by train. The weather was bitter cold. Many tour members were at a loss to know what to pack—woolens for Germany, cottons for Lebanon, bathing suits for Jordan—what a contrast!

Train windows were frosted completely so sightseeing was at a minimum through Germany, Austria, and Yugoslavia. We didn't see the sunny Adriatic, but the imposing mountain ranges in Austria and Yugoslavia were impressive. The few glimpses of Yugoslavian countryside suggested a relatively poor country where people have a hard time earning their daily living.

We got off the train at Salonika, Greece, and spent a short night in a hotel. After breakfast (meals are always a novelty on such a tour) we hopped on sightseeing busses and headed for the villages of Panayitsa and Tsakones where Pax units are located. Most of us were familiar with the agricultural improvement program Paxers are doing, but it was entirely different to actually meet these Greek farmers and see the projects.

Our next stop was Athens, that ancient city of culture. Our guide, a humorous man with a caustic tongue, took great pride in showing us around and describing the historical significance of this famous place.

The minutes ticked by relentlessly, so we had to hurry to the airport to board our plane to Beirut. This was the first plane flight for many of us. As an added interest, we were permitted to walk into the control room to see the plane crew in action. We touched down in Beirut, Lebanon, about 5 p.m.

What a city of contrasts! We stared in fascination and amazement at the seething, milling mass of people, donkeys, and cars. Policemen vainly tried to direct the congested traffic as pedestrians darted in and out among the moving vehicles. It was most surprising that no one was injured in the process. We could have watched for hours but an interesting supper and welcome HOT water in washrooms lured us away.

Next morning's all-too-brief tour of Beirut once again sharpened the contrast between the modern and the ancient. Countless numbers of late model American cars swept through streets amid the crowd of Arabs in long robes and quaint headdresses, veiled women, and heavily-laden donkeys and mules. An intriguing city.

(Continued on page 228)

Strangers at Our Door

ANNI DYCK*

IT WAS A COLD winter night. There were no sounds in the deep quietness which lay on the slopes and in the valleys of the mountains; only a monk's footsteps crunching on the snow. He was looking for the robbers.

That morning they had knocked at the little hut, asking for food. But with hard and self-righteous words he had turned them away. For there was blood on their hands.

In the afternoon his fellow-brother, Francis of Assisi, returned. When Brother Francis learned about the incident the monk only read in his eyes what his own heart had told him all day long. So he took the last food they possessed and was now trying to find the robbers in the wilderness. One more curve around the rocks and the monk stood before them. They had been lurking there when they heard his approaching footsteps.

"Forgive my pride and my unfriendliness; take the food I have brought for you."

The knives, designed to pierce his body that night, drop to the ground. In this moment as the monk kneels before them, honoring them as men, deep shame begins to conquer the fierce men. Never before have they known so clearly how deep they have sunk.

No matter what you call it, the humiliation of good in the presence of evil or the victory of love, this act resulted in peace. It resulted in a meal partaken by all. It resulted in the return of several outcasts to the human family and to the family of God.

It is peace for which we are searching. Let us not go from east to west, from south to north, but stay within the sphere of our own hearts and within the fences of our own neighborhood. It is there that peace begins.

If we reduce all arguments about why we cannot have peace to the simplest denominator, there remain but two reasons: pride and self-love. These exclude love for others.

Someone knocks at our door. "But," we argue, "it is our good right to keep what belongs to us." And someone leaves our door, pushed away further from the shores of peace. Bitterness arises. There is a law written in the law book and one written in the heart. The monk followed the law of the heart.

But worse, the beggar at the door of our house or of our heart is a person, with whose life we do not agree. "Someone ought to tell him," we argue. And so we do. So, like the robbers, not only is he given nothing but sent away with hard and self-righteous words. We know what this person has just recently done, so someone ought to tell him; as if he does not know himself.

We, too, have been in shameful situations at one time or another. Didn't we know ourselves? Didn't we hate ourselves in those days? Then how do we know that this other person is so happy and content in his unpleasant way of life? Everyone tries to hold his head up. Well, didn't we? Did we run around like sinners? How we resented being told, especially by those who thought they were better than we.

We kept our head high until—yes, until there was this one person who loved us, who did not see the cheater, the liar, the coward in us, but the man who wants to become free of all that.

Force hardens and clenches fists; love softens so that knives drop powerless to the ground. The result is constructive peace. Some lost piece is inserted into its place and some outcasts are brought back into the human family.

You may ask, "Don't we have to protect our fellow men from bad influence?" The monk's neighbors were not those vague and undefinable fellow men he had to save from robbery, but the very robbers themselves. So he took bread and went to find them.

Do we take a risk in going as far as did the monk? But is it not also taking a risk to sow the terrible seed of hate, not knowing what the outcome will be? Because one man risked all, many lives were saved that night.

By the beauty of love evil is unmasked in its most grotesque form. It is willingly exchanged by the man caught in the web of evil for a life of reality, love, and peace.

Love is not passive; it heals where the wounds of hate fester; feeds where there is hunger; trusts where there has been rejection.

Love is willing to sacrifice

(Continued on next page)

Anni Dyck is a student at Bethel College.

STRANGERS AT OUR DOOR

(Continued from page 227)

property, name, and life in order to restore other lives. In its seeming defenselessness it becomes a strong weapon to destroy the very roots of hatred, so that a constructive peace can be established.

In this spirit Francis of Assisi prayed:

"Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O divine master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life."

PAX PILGRIMAGE

(Continued from page 226)

Busses took us from Beirut to Baalbeck, city of the sun, where we viewed the world famous ruins of some temples built in honor of the sun god. After lunch we went to Damascus, capital of Syria.

This is a city of numberless beautiful mosques. We saw the historic street called "Straight" and the house where Paul was supposedly lowered from a window in a basket. Still in a key position commercially, Damascus has a tremendous bazaar and its streets literally swarm with people.

(To be continued)

Prayer while we run is to be commended, of course, but praying before we have to run is usually better.

Wisdom is knowing what to do next; skill is knowing how to do it, and virtue is doing it.

(David Starr Jordan)

FAMINE IN AFRICA

JOHN THIESSEN

Many of you have heard of the famine in the Kamayala area of our Congo mission field in Africa. I have just visited the area in which 60,000 people suffered. The government has 23 trucks hauling in food for these needy people.

On our mission station of Kamayala and in neighboring Christian communities, are some 2,000 school children and Christian families who are in need. Christians from other stations and our relief board are helping the Christians who do not share the help supplied by government, since most of the school children are under the care of the mission. It is right; it is Christian, that we help our brethren in the faith. Let us keep on doing this in the name of Christ.

Why do Africa's people in the Kamayala area suffer? The answer we receive is that the manioc (Kasava) plant is stricken with a blight which attacks the leaves and destroys the root, which is the food for people. The African feels that manioc is the only food that fills his stomach. If he cannot get that, he wastes away. He is hungry.

Now, in the same area where the manioc is destroyed, the following crops could be raised and used: millet, corn, beans, peanuts, some sweet potatoes, rice, vegetables like tomatoes, cabbage, and fruits like oranges, papayas, and bananas. Reading this some will ask: why should we then bother about sending help to Kamayala's hungry people? My reply is: We should and we must send help, because the primitive mind is not free until that mind is freed by Christ.

In my observations in India I have learned that if the man with the primitive mind cannot get rice, his stomach will not fill. What, then, is our real long range task? The Belgian government gives us a hint in this. This government brings in the food and supplies the hungry with food on condition that every family cultivate some fields with crops that yield, and start eating those crops.

Our Christian task is to send out more well trained, consecrated missionaries who will supplement the gospel by patiently convincing the primitive mind that other foods also fill his stomach and are better than manioc. Such devoted and agriculturally trained missionaries should then persistently and fraternally keep on inducing people to use God's gift, the soil, for the kinds of food crops the soil will produce. Missionaries thus trained would also teach prevention of soil erosion, improving the soil by proper fertilization, etc.

Yes, famine is a challenge to the Christian church to help release the primitive mind from bondage.

YPU FINANCIAL REPORT FOR DECEMBER

Receipts, Jan. 1 to Nov. 30, 1955	$7,080.94
Receipts, December, 1955	310.50
Total 1955 Receipts	$7,391.44
General Fund Deficit	$(304.01)
Youth Office Typewriter Fund Balance	110.11
Missionary Education Fund Balance	336.64
Cash Balance, December 31, 1955	$ 142.74

Our Schools

BETHEL COLLEGE

Two outstanding music concert groups will be offered in a combined program as the final number of the Bethel College Memorial Hall Series, Saturday, April 7.

The Roger Wagner Chorale—hailed by cities as the finest singing group in America today—will be featured on the same program with Melvin Stecher and Norman Horowitz, versatile duo-piano team.

The 26-voice Roger Wagner Chorale makes its headquarters in Hollywood, Calif., where for the eighth consecutive year it has appeared with the Los Angeles Philharmonic Orchestra in major choral works.

The group, under the direction of its dynamic French-born director, is currently on a six-weeks tour, appearing in some 30 cities from coast to coast.

Adding color and sparkle to an unusual musical evening will be the young duo-pianists, Melvin Stecher and Norman Horowitz. As a duo-piano team Stecher and Horowitz have, since 1951, appeared throughout the United States and Canada. They travel with two Steinway pianos in their own van. A Wurlitzer organ, to accompany the Roger Wagner Chorale, will also be on the stage.

BLUFFTON COLLEGE

On Wednesday, April 4, the world famous Apollo Boys' Choir will appear in Founders Hall, at 8:00 p.m. On Friday, April 6, the annual Booster Banquet will be held in Founders Hall with Hugh Downs, "the man around the house" on NBC-TV's new HOME show, as the main speaker. Project for Booster Banquet will be the purchase of a small tractor and other equipment for campus maintenance.

Officers of the campus Student Christian Association elected for 1956-57 are Marilyn Blomgren, Chicago, Ill., president; Marvin Zehr, Gridley, Ill., vice-president; Jeannie Hughes, Lima, Ohio, secretary; and Wallace Yoder, Danvers, Ill., treasurer.

Fifteen students were recently admitted to the Junior Pi Delta, an honorary society for scholastic achievement. Members this year are: Connie Diller, Joann Fett, Marion Keeney, Edmund Leech, Diane Lora, Janet Musselman, Joyce Musselman, Omer Nisley, Don Pannabecker, Dan Roth, Laverne Schirch, Carolyn Schnell, Sarita Schrock, Paul Snyder, and Evelyn Steiner.

Lincoln Hall, the girls' dorm, will observe "Women's Open House" the evening of April 7. Men students will furnish the evening's entertainment.

CANADIAN MENNONITE BIBLE COLLEGE

On Tuesday, March 6, the Music Society sponsored a concert. The guest soloist was Hulda Reimer and her accompanist was Lenora Dyck. Both are students at the Mennonite Brethren Bible College.

We were favored with a visit of a delegation of four men from Indonesia in chapel on March 8. They are making a study of Canada's educational system in an effort to improve their own system.

The College Choir under the direction of George Wiebe gave its first performance of Mendelssohn's oratorio "St. Paul" on Sunday, March 11. On March 18 they sang at Winkler in the afternoon and Altona in the evening. The following week a portion of the choir left for Ontario to render it there.

Rev. I. I. Friesen said goodbye to the college family on March 12 as he has left for Princeton Theological Seminary in order to take a course there. Rev. G. Lohrenz will be taking over his duties during his absence.

FREEMAN JUNIOR COLLEGE

The traditional Easter Monday Song Festival in which the Mennonite churches of the area participate will again be held on Easter Monday, April 2. The Mennonite Ministerium is sponsoring this community-wide songfest. The morning session will be devoted to the theme, "The Power of the Resurrection," and an address by Dr. J. E. Hartzler. The afternoon performances are by church musical organizations and by the Academy choir. At the evening meeting Junior Choirs, Men's Choruses, and the College Choir will be featured. Dr. Hartzler will give another address.

Among chapel activities recently were a message by President von Riesen, a program by a rural school and their teacher Gloria Hofer; and a presentation of MCC Voluntary Service opportunities and challenges by J. Harold Sherk and Roger Haines from MCC Headquarters.

The Academy Choir participated in the Inter-State Academy Music Festival at Wessington Springs March 16. The fifty voice choir is directed by James Faul.

The Peace Club sponsored two films March 23 at Pioneer Hall: "Which Way to Peace?" featuring Henry Hitt Crane and Bishop G. Bromley Oxnam, and "The Two Kingdoms" depicting relief work.

MENNONITE BIBLICAL SEMINARY

Students experienced a rare occasion on Tuesday, March 13, when Wm. Archer Wright and Sheikh Al Bitar attended and conducted the chapel service. William Archer is the Executive Secretary of the American Friends of the East, and Sheikh Al Bitar of Damascus, Syria, is one of the world's outstanding leaders of Islam.

Rev. Lawrence Burkholder, of Goshen College, was the main speaker at the Seminary Retreat held at Palos Park on March 16-17. The members of the faculty also attended the retreat.

M. R. Ziegler, director of the European Program of the Brethren Service Commission, Geneva, Switzerland, gave a report of the Peace activities being carried on in Europe by the Peace Churches.

We wish to thank Menno Eicher and Palmer Moser, Berne, Indiana, for their donation of meat to the Seminary and students.

A film entitled "Children of Hiroshima" was presented at Woodlawn Mennonite Church on March 25. This film is produced by the American Friends Service Commission and portrays the effects of the A-bomb explosion. The film makes a strong plea for peace.

MCC news & notes

NEW AREA OF NEED IN KOREA

Ullung is an island about 80 miles off the east coast of Korea with a population of 15,000. During the first week of March the Korean government informed relief agencies in Korea that 9,000 of the 15,000 people on this island were needy.

MCC will send food and clothing to the island. Other agencies will send wheat, milk, and butter oil. A special ship will carry the relief supplies and personnel to this island which is so isolated that it has neither roads nor ox carts.

TWO COUPLES SAIL FOR INDONESIA AND KOREA

The Kenneth Brunk's and Chris Z. Yoder's sailed aboard the "S.S. China Mail" March 28 for the Orient and three years' service in the Far East.

Kenneth and Twila Brunk will take over direction of the Mennonite Vocational School for Orphan Boys at Taegu, Korea, from Verne and Norma Kohls.

Chris and Sara Grace Yoder will join the MCC unit at Kudus, Java.

Both couples are from Denbigh, Va., and attended the Warwick River Mennonite Church there.

TWO YEARS IN IRAQ

Carl R. Jantzen of Beatrice, Neb., spent most of his 1-W time in Iraq. He was loaned from MCC to the International Voluntary Service community development team there.

In the first phase of the IVS program the teams established pilot projects where they trained village workers in sanitation measures, agricultural and dairy herd improvements, digging wells, etc. Now a program of village development for the entire country will be launched this year based on the IVS project.

Jantzen writes of his experience: "I am enthusiastic about the project in Iraq. . . . For one thing my eyes were opened to the way in which much of the world lives—crude mud or stone houses where one sees none of the luxuries that are termed necessities in a common American home. Life here presents itself as a wretched thing, especially when a philosophy of fatalism holds the people. . . .

"Another outstanding personal gain from these two years in Iraq stems from having spent a long enough period of time in one place to learn to know individual persons. Sometimes one finds that in the course of a busy day he forgets that he is not only holding down a job. Knowing the people for whom he is working is valuable not only for the personal friendship, but also for keeping in mind the total purpose of the project as he is led to think directly about the future of those about him. In fact, to have been there, to have seen and realized what the people need and then to go away and forget does not seem right. One finds himself beginning to think of foreign service, no more so much as adventure, but as a possibility for a vocation showing the love which he as a Christian is asked to give."

Mrs. Katherine Funk, Winnipeg, Manitoba, has announced her resignation from the editorship of the **Junior Messenger**, the General Conference's weekly story paper for children. Mrs. Funk has served in this capacity for six years. Mrs. **Griselda Shelly**, Newton, Kansas, will be the new editor for the **Junior Messenger beginning May 6**.

Jottings

—**Stirling Ave. Church, Kitchener, Ont.:** Fred Beck of Hamston, Ont., spoke on behalf of the Ontario Temperance Federation, Sunday morning, Feb 26. In the evening service, Miss Florence Shantz showed pictures taken by Elsie Cressman, missionary at Shirate Tarime, East Africa. Her work is among the lepers. March 4, Ross Goodall of the House of Friendship spoke on behalf of the ministry among the Hebrew people of Toronto and the summer camp at Kearny, Ont. The Young People's Society held a "talent night" Feb 20. The society presented a program at the Fairview Mennonite Home for the Aged in Preston. This home is equipped for 93 guests. The official opening was Feb. 10. Miss Violet Manske, the new president, presided at the first meeting of the Vesper Circle in January. The meetings are held the first and third Thursday of each month. A Bible study period under the leadership of Pastor Ulrich, is given the first meeting of the month. Quilting and relief sewing has been done at each meeting. Feb. 14, 42 residents of Willow Hall were thrilled with a party which the Vesper Circle had for them. Prizes were distributed to each child.—Corr.

—**First Church, Hutchinson, Kan.:** Six new members were received into our fellowship. Several of our members have been on the sick list, but have recovered for which we are thankful. Our Faithful Workers made a profit of $64.82 on the food sale. A Junior Youth Fellowship has been organized for the 6, 7, and 8 grades. A telephone has been installed in the church study. Men's Brotherhood recreational meeting Feb 2, at the Y.M.C.A. The Sunshine Bible Class enjoyed two filmstrips Feb. 22; "The Good Samaritan" and "The Little Star That Got Lost." The rest of the evening was spent in singing. As we approach Good Friday and Easter may we search our hearts whether we are lightening the burden of our Redeemer's cross or making it heavier.—Mrs. J. H. Epp, Corr.

—**Bethel Mennonite Church, Mountain Lake, Minn.:** Jan. 1, a day filled with activities. Installation of church officers, committee members, and Sunday school workers with a dedicatory prayer by the pastor. A message followed: "The Challenge of the New Year—Prove Me Now" based on Mal. 3:10. Communion service followed. Prayer week was observed with messages by Pastor Walter Gering on "Prayer—Then and Now" basing his thoughts on great men of prayer as Daniel and Abraham. Wednesday evenings are Bible classes for all age groups. The adult group makes a study of Mennonite History. A prayer service follows. Jan. 22 the Christian Youth Volunteers of Freeman Junior College rendered a program. Our pastor held services in the First Mennonite Church at Reedley, Calif., Jan. 28-Feb.6. Our assistant pastor, Orlando Schmidt, served during his absence. Elmyra Kliewer, who spent three years of her service under the MCC in Switzerland, related of her work there and also showed interesting slides. The funeral of Rev. D. A. Regier from the E. M. B. church was first held in their church and then services were held in our church. The annual Bible Conference, sponsored by the local Bible school as a contribution to the spiritual welfare of the community was held Feb 12-14. Rev. Wilbert Regier, instructor at Grace Bible Institute of Omaha, was the speaker. Miss Marie Duerksen, missionary from India on furlough, gave a very interesting report of her work at our Mission Society. On Feb. 21 the ladies of the Genral Conference churches met in the First Mennonite Church when Miss Elma Esau from Newton, Kansas, spoke. Miss Esau is now the MCC regional director of the Midwest. A farewell service was given for Dr. and Mrs. P. J. Pankratz the evening of Feb. 26. A commissioning service was held sponsored by the Board of the General Conference, Pastor Willard Wiebe officiating. Impressive responses were given by Dr. and Mrs. Pankratz. They are going to Formosa for a period of four years to replace the Dr. Roland Browns, who have served under the MCC at the hospital for the past three years. — Marie Toews, Corr.

—**First Church, Berne, Ind.:** After waiting for their visas for a number of months, the Leonard Kingsley family are now enroute to the island of Timor where Mr. Kingsley will be engaged in a cattle improvement project under the sponsorship of the MCC. Our assistant pastor, Howard J. Habegger, will terminate his services here on May 31 to join the fourth

"Venture for Victory" tour sponsored by Taylor University, but participated in by a number of other institutions. The tour this year will take them to South America. Nineteen quilts and twenty-one comforters were made by the WMS for missions and relef last week. Another all-day quilting will be held in June. Pre-Easter services will be held here next week, March 18-23, with Henry N. Harder of Normal, Illinois, as speaker. The theme of his messages will be "The Glory of the Cross." A special communion service will be held Thursday evening, March 29. A committee has been appointed to plan the building of additional Sunday school room, which is badly needed. Delegates for the Middle District Conference in April and the General Conference to be held in Winnipeg in August were elected at a special business meeting. The district conference will be held here, in conjunction with the Central District Conference. Glen Habegger was ordained as elder at the morning worship service on March 11. Mr. and Mrs. Habegger have been working among the migrants near Eloy, Ariz.—Corr.

—**Immanuel Church, Delft, Minn.:** Feb. 12, Wesley E. Jantz brought the message in our pastor's absence. Pastor McDowell and A. H. Schultz, pastor of the Gospel Church, with their wives, spent a week visiting various mission boards, mission workers, and mission fields. J. A. Kleinsasser of Yale, S. D., was speaker at our all-day Sunday school rally, Feb. 19. The men of our church were hosts to the Cotton Wood County Men's Fellowship, Feb. 20. There are 29 churches and pastors co-operating in this Fellowship which meets once a month. The wedding of Lillian Baerg and Lyle Bennet took place Feb. 24. The young people presented a film "Lord of All," Sunday evening Feb. 26. Special meetings were held Feb. 26 to March 4, with Missionary Wm. Shillingburg from Colombia, S. A., bringing the messages. He is under the Gospel Missionary Union. He spoke from the first eight chapters of Romans. He also brought the Sunday morning message—Corr.

—**First Church, Upland, Calif.:** We observed Holy Communion Jan. 1. In the evening service, Jan. 11, E. A. Sommer gave a talk on "Shipwreck and Deliverance." At our annual business meeting our pastor was re-elected and graciously consented to continue to serve us. The first volume of the Mennonite Encyclopedia was presented to the church by the Friendship Class. Clothing for flood relief is being collected and prepared for shipment by our Women's Missionary Society. Our pastor attended the Pacific District Ministers' Conference and in his absence E. A. Sommer preached for us. Jan. 22, we enjoyed the film, "Martin Luther," purchased by the Downey Church and offered for our use. We are studying the Psalms at our Prayer Meeting service. D. C. Wedel of Bethel College preached for us morning and evening, Feb. 5. Funeral services for Mrs. Calvin Niswander were held Jan. 31. Bill Gering, youth worker, gave us a message both morning and evening, March 4. We were privileged to hear the "Singing Quakers" of the Friends' University, Wichita, Kan., the evening of March 12.—Corr.

—**Glendale Church, Lynden, Wash.:** Our church was host to the North Whatcom County Gospel Rally on Saturday, Feb. 25. Rev. John Bajema, of Lynden, was the special speaker. Music was brought by several churches. Our C. E. had a "family night" when each family was called on for a number. This proved very interesting and a blessing to all. About half of the family names had been called when it was time to close. A continuation is planned for the next meeting. The pastor, D. G. Regier, is starting a class for the students who plan to take catechism.—Mrs. Clarence Schmidt, Corr.

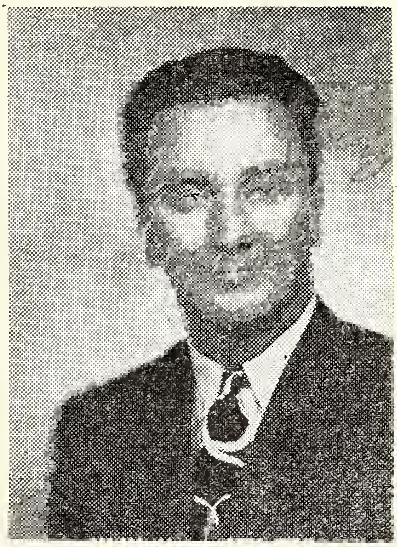
—**Deep Run Church, Bedminster, Pa.:** Mr. and Mrs. Herman Brandt and daughter Hildegarde, Mr. and Mrs. Walton Derstine and Mrs. Jean Tice united with our fellowship recently. Several of our women took advantage of joining the Prayer Fellowship held at Blooming Glen, Pa., Feb. 18. A musical program was given at the Vesper Service at the Home for the Aged March 4. May 1 was set as the starting date for our building program. Elmer R. Friesen, pastor of Grace Mennonite Church, Lansdale, is speaker for the Lenten Services March 17-20. The C. E. enjoyed a visit from William Mills who spoke and showed slides of his recent trip to Europe on a cattle boat. Martha Fretz, Lansdale, and her sister, Alice Yost, showed pictures to the Ladies' Missionary Society and told of their recent trip to Trinidad visiting the latter's daughter and family at the mission station there.—Corr.

CONFERENCE NOTES

(Continued from page 218)

Anne C. Funk Memorial School for girls at Janjgir. The school was founded in 1908 by Missionary Funk, who sank with the Titanic in 1912, when she was returning after her first term of service to visit her sick mother. The school was subsequently named after the founder.

The Indian Workers' News Letter with issues in January, April, and October of each year, is published on behalf of the General Conference Mennonite missionaries to the American Indians. Malcolm Wenger, Busby, Montana, is the editor. The January number included inspirational articles and news items on the Mennonite witness to the Indians in United States, Canada, and Paraguay.



Rev. Waldo Kaufman, pastor of the Zion Mennonite Church, Elbing, Kansas, assumed duties as director of the week-day General Conference radio program "Faith and Life" on March 15. The program is heard twice every day, 6:45 a.m., and 12:15 p.m., over KJRG, Newton. The office of the Director of Radio is at Central Offices.

Into the Beyond

WILLIAM CARLSON, member of the Topeka Mennonite Church, Topeka, Indiana, was born April 9, 1875, and died February 12, 1956.

IRA BAUMAN, of Topeka, Indiana, and member of the Topeka Church, was born July 8, 1876, and died February 27, 1956.

MRS. MARY SCHAAD EARNEST, member of the Wayland Mennonite Church, Wayland, Iowa, was born August 27, 1878, and died March 11, 1956.

MRS. ANNA F. GOERING KREHBIEL, member of the Eden Mennonite Church, Moundridge, Kansas, was born March 4, 1898, and died March 6, 1956.

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in.

Edwin Markham

What Does Manitoba Offer the Visitor?

The 34th Meeting of the General Conference Church will bring people from many parts of the United States and Canada to Winnipeg. Most of them will want to see at least the scenic attractions of this city and some will want to spend a few days or a week seeing Manitoba in addition to attending the meeting. The Publication Committee plans a series of brief reports on "What to see and do in Manitoba."

Manitoba has been richly blessed with scenic attractions. One of our most beautiful is Riding Mountain National Park with its crystal clear lakes and its herds of wild animals. Hard against Manitoba's eastern boundary lies the Whiteshell Forest Reserve, scenic and unspoiled land of lakes and rock-rimmed islands. Just north of Winnipeg lies Lake Winnipeg with its many fine beaches and water sports.

Points of historic interest include: the International Peace Garden south of Brandon where Canada and the United States pledged themselves to abiding peace; Lower Fort Garry, the only stone fort of the early fur trading days; and the Cairn near Gretna which commemorates the arrival of the Mennonite settlers in southern Manitoba.

Winnipeg offers the visitor many things to see: its fine churches, the Legislative Building, its commercial district, its hospitals, as well as the very fine Parks: the Assiniboine Park with its zoo and the Kildonan Park with its open-air concert stage.

Publication Committee

Ministerial Course in Saskatoon

On March 13-15 the annual ministerial courses were held in Saskatoon, Sask., at the First Mennonite Church. The lecturers for these courses were Rev. G. Lorenz, teacher at the Canadian Mennonite Bible College in Winnipeg, Manitoba, and Rev. A. J. Regier, teacher at the Rosthern Junior College, Rosthern, Sask. Morning and afternoon sessions were held on all three days, with evening sessions being held on the first two days as well. The evening meetings were open to all.

About forty ministers and church workers from various parts of the province attended the series of lectures.

Rev. Lorenz lectured on the first three chapters of Revelation, emphasizing the seven letters to the churches.

Rev. Regier spoke on the prophet Jeremiah, and outlined for us the first twenty-nine chapters of this prophetical book of the Old Testament. We were stimulated to continue our studies of the prophet Jeremiah on our own.

The ladies of the First Mennonite Church served the visitors with meals in the church basement.

Farm Opportunity

Young couple without capital can begin farming with salary and crop interest. Kingman, Kansas, stock and grain farm of extensive landowner. Recommended by R. A. Graber, Kingman. Contact him or Mutual Aid, 722 Main, Newton, Kansas.

50th Anniversary Invitation

The congregation of the First Mennonite Church, Bluffton, Ohio, is looking forward with great anticipation to a week of spiritual feasting and fellowship, April 8 to 15, when we will celebrate the 50th anniversary of the building of our sanctuary. Several former pastors of the congregation will return and will speak at the evening services during the week. A fellowship dinner will be held on Sunday noon, April 15, at Founders Hall, with an informal program in the afternoon, at which many reminiscences will be shared. Our choir will sing "The Elijah" in the evening.

All former members, college students, and friends of the congregation are heartily invited to spend the week, or any part of it, with us in this celebration. If you desire lodging during your stay, please be free to write to any of the deacons telling when you plan to be here.

The Board of Deacons
Robert Kreider, Carl Smucker, G. T. Soldner

Seminary Board Meets

The Board of Trustees of the Mennonite Biblical Seminary held its annual meeting at the Seminary on Tuesday and Wednesday, March 6 and 7. Most of the time was given over to a discussion of the proposed Inter-Mennonite Seminary relationship. The Board formulated a proposal as to location which has been passed on to the Goshen College Biblical Seminary for its consideration. Since it has been agreed that all announcements shall be issued jointly, a definite statement will be made publicly when a mutual decision is reached.

At this meeting of the Board, John T. Neufeld submitted his resignation, effective at the close of the school year, as assistant treasurer and business manager, due to the state of health and his duties as pastor of Grace Mennonite Church, Chicago. Brother Neufeld has served faithfully and efficiently in this office since the Seminary was opened in Chicago a little over ten years ago and his resignation was received with regret.

The report of the president of the Seminary, S. F. Pannabecker, showed that there is an over-all enrollment for this year of forty-seven, of which thirty-seven are regular full time students. His report also showed that eighty-six per cent of the students who have attended Mennonite Biblical Seminary are in service sponsored by the church and related to the church. There were 1260 accessions to the Seminary Library during the past year making a total of 9020 volumes. The Historical Library has 1531 volumes.

A man without mirth is like a wagon without springs, in which one is caused disagreeably to jolt by every pebble over which it runs.

Henry Ward Beecher

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

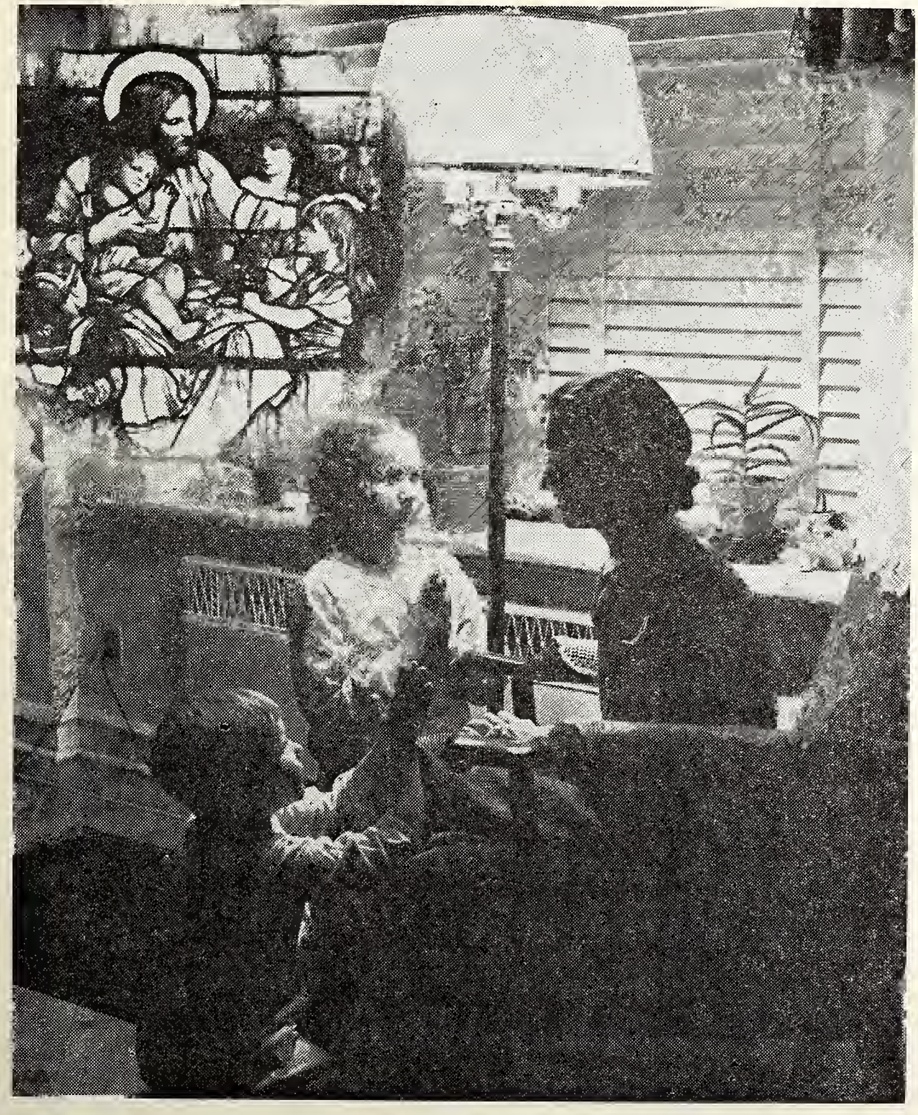


Photo by Harold M. Lambert

MCC in Berlin
Robert Schrag

New Life in Congo Africa
John Thiessen

Why I Didn't Choose a Conference School

Volume 71 Number 15 April 10, 1956

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Of Things to Come

Western District DVBS Workshops
Fri., April 13—Kismet, Kan.
Sat., April 14—Ransom, Kan.
April 12—Western District Council of Committees, 9 a.m. First Church, Halstead, Kansas
April 27-29—Joint Inspirational Conference, Berne, Indiana
April 29—Conference Sunday
May 3-6—Eastern District Conference, First Church, Philadelphia
May 6—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 28—Bethel College Commencement
June 4—Bluffton College Commencement
June 7-11—Northern District Conference
June 13-17—Pacific District Conference, Downey, California.
July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 15-22—Junior Retreat, Camp Men-O-Lan
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Kan.

Conference Notes

BOARD OF CHRISTIAN SERVICE

The Central Conference Mennonite Men's Organization agreed to a $3,000 project for the Jordan relief work, with two-thirds of the amount going for the transportation and distribution of surplus foods, and one-third for the total Jordan overhead. Herman Buller is the chairman of the Central Conference Mennonite Men.

The Board of Directors of the Bethel Deaconess Home and Hospital Society is now working on a plan to offer churches of the Western District and General Conference a more direct voice in the operation of the institutions of the Society.

BOARD OF EDUCATION AND PUBLICATION

Christian College Day will be observed in many congregations on Sunday, April 15. The Board's Educational Institutions Committee prepared a folder for this occasion called "Operation Vision" which is available, singly or in quantities, to individuals and groups interested in emphasizing the place of the Christian College. These folders can be used on Christian College Day, or later.

The Committee has also prepared a summary of the distribution of Mennonite students in all schools (above high school level) and a list of all Mennonite students in non-conference related institutions. A copy will be sent to those interested upon request.

Paul Lederach, secretary of the Commission of Christian Education of the (Old) Mennonite Church and co-editor of the co-operative graded Sunday school material worked in Newton three days recently on refining the outlines for this curriculum.

BOARD OF MISSIONS

Tina Quiring, missionary at Charlesville in the Belgian Congo, writes: "They've (John Thiessen, H. Driver) been a great blessing to us. Yes, they've given us new joy and courage, yet at the same time they've uncovered some of our failures. . . . Brother Thiessen has been like a spiritual Father to us."

John Thiessen, on world tour of General Conference missions, arrived at Jagdeeshpur, India, on March 19. Senior Missionary, S. T. Moyer, reports that unprecedented welcome was accorded the executive secretary when he arrived. Rev. and Mrs. Thiessen were missionaries in India up to 1949. After a heavy schedule in that country, Rev. Thiessen will visit mission fields in Formosa and Japan, returning to Newton on May 11.

Dr. and Mrs. P. J. Pankratz "arrived happily" in Formosa on March 25, according to a telegram received at the mission office. Dr. Pankratz will succeed Dr. Roland Brown in the medical work on the mission field there.

The Pierceland group of the Immanuel Mennonite Church in Northern Saskatchewan is planning to rebuild the church which burned down in early winter. The Mission Board has made a contribution of $500 to help the group. Timber for building purposes will be cut as soon as the snow disappears.

A loan has been granted the Toronto United Mennonite Church for the purpose of building a new meeting house. A conveniently located lot has already been acquired in an area where there are no Protestant churches. Building operations will get underway in May.

Prayer for China: "Almighty and everlasting God, Who desirest not the death, but always the life of sinners: Mercifully receive our prayer, and deliver the multitudes of China from the old idolatries and the new, and gather them into Thy Holy Church, to the praise and glory of Thy name; through Jesus Christ our Lord. Amen."—China Bulletin.

GENERAL

Donovan E. Smucker, professor at Mennonite Biblical Seminary, spoke at the weekly devotional meeting of the Central Offices staff on Wednesday morning, March 28. He spoke on understanding the Russian people, the mission of the Mennonites to Russia in general and of the MCC delegation in particular.

A. J. Richert, conference treasurer, completed almost three years as director of the "Faith and Life" radio program in March. The new director is Waldo Kaufman, pastor of the Zion Mennonite Church, Elbing, Kansas. The weekday "Faith and Life" devotional programs have not missed a single week since the first program was released over radio station KJRG, on May 25, 1953.

Publicity and Promotion of the total conference work, particularly as relates to the August conference sessions, was discussed at a special Central Offices staff meeting on March 20. Present were: P. K. Regier, A. J. Richert, Willard Claassen, Andrew R. Shelly, Maynard Shelly, Waldo Kaufman, Elmer Ediger, Wilhelmina Kuyf, and Abe. M. Wiebe.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, **Paul R. Shelly, Don. E. Smucker,** Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

THE KINGDOM, THE POWER, AND THE GLORY

The Lord's Prayer begins with God, His Fatherliness and His Holiness. Then we consider His Kingdom and His Will. There is a simple request for daily sustenance needed; then a plea for forgiveness and deliverance. At the close, the prayer again moves up to God as we acknowledge His Kingdom, Power, and Glory.

The Kingdom is His, and He reigns as King supreme. It is a kingdom of love and mercy; of justice and righteousness; of honesty and goodness. This spiritual kingdom requires spiritual qualifications as we seek to become a part of it.

The Power is His. Since He is the King, He has the right to designate the kind of power that shall operate in His kingdom. In the world, there is ever the clash of the two great powers: the spiritual and the material. We have gone far in developing and discovering the new material forces, and we boast of our achievements. But such powers are as nothing compared with the great spiritual forces of God. The universe, as well as mankind, is built to be run by the spiritual power of God, and not by violence and bombs of mere man. The powers of love and sacrifice and forgiveness and goodwill are ever supreme. Such power belongs to God.

The Glory is His, not ours. How often we mistake glitter for glory. Too often we seek glory for ourselves. But the glory must be His. We need to so center life in Jesus Christ that His glory becomes our passion in life. Then we will have a motive and a power that will lift life out of its smallness and set it high with the children of God. We must seek His glory.

His Kingdom and Power and Glory is permanent and eternal "forever." Gladly we submit to it and identify ourselves with it.

SKY SALOONS

What a rousing protest is being raised because of the airlines' decision to serve liquor during flights. The religious press is very vocal in denouncing the practice. But much of the secular press also is voicing its strong disapproval. Organizations of various kinds are beginning to inform their Congressmen that they strongly object to their tax money going for free drinks aboard airliners.

It all started when one leading airline became the first to include liquor without additional charge on certain first-class flights. This started a chain reaction and other airlines quickly followed suit. Not all, however. Some are steadfastly holding out against the practice.

In April of 1955 the Airline Stewards and Stewardesses Association passed a resolution requesting that airlines stop serving liquor in the air "in the interest of the flying public." The Airplane Pilots Association followed with a similar resolution in the interests of the "public safety." These people know from first-hand experience of the risks, dangers, and annoyance that a drinking individual or group can bring to a small closed "saloon" up in the sky. There are incidents where planes had to make unscheduled landings to remove some dangerous drunken passenger.

Whether we fly or not, this should cause us concern. It may do some good if we inform our lawmakers where we stand on such matters and that we are emphatically opposed to "sky saloons." Christians should not only admonish people to be "good," but they need to take definite stands against sin and evil.

MORE HISTORY "DEBUNKED"

Not so many years ago it seemed to be a favorite pastime of writers to "debunk" history. They seemed to have a certain unholy glee in tearing away the high reputation many of our national heroes had acquired. They delighted in showing up their weaknesses and playing down the popular high regard with which they were held. No doubt such critics did cause a new appraisal and evaluation of the qualities which we considered made men great.

Now, to the surprise of the whole world, Russia also seems to be engaged in a process of "debunking" their great national hero, Stalin, who had almost become a "god" among the people. Perhaps the greatest surprise of all is among the Russian people themselves. They had been led to believe that Stalin was the perfect national hero, that he did no wrong, and that he was to be perpetually revered and worshiped. Now that the Kremlin leaders are denouncing him as a murderer, a traitor, a tyrant, and a coward, the Russian people do not know what to make of it.

This may have more far-reaching effects than the Communist leaders themselves anticipated. It may be the beginning of a Russian revolt. Things have been going rather badly and the Kremlin leaders seem very anxious to throw the blame on someone else to clear themselves. But the common people may well begin to doubt other stories they had been asked to believe. It is difficult to destroy a national hero without undermining the whole myth of Soviet infallibility. Perhaps the Russian common people will be less willing to follow the Kremlin line hereafter. A new day may be dawning for Russia.

Mennonite Central Committee in Berlin

ROBERT SCHRAG

"MCC in Berlin" is the first of a series of articles describing the work of the North American Mennonites through MCC are doing in Europe.

Divided Berlin, a rankling sore on the face of the postwar world, continues to be a major point of Mennonite relief service in Europe. This city of hate and tension, almost obliterated by Allied bombing 11 years ago and today a "battleground" in the cold war between East and West, urgently needs the aid of Christians serving in the spirit of love.

Focal points of our Berlin program are relief services for some of West Berlin's 40,000 unrecognized refugees and aid to Mennonites—including refugees and the nearly 1,000 fellow believers still residing in East Germany.

Menno-Heim, a fellowship and service center, is the base for Mennonite activity in this city on the very edge of the Western world. Established in early 1952 when the incessant refugee influx to West Berlin was beginning to reach the proportions of a mass exodus, Menno-Heim has served as a transient center for an estimated 500 Mennonite refugees. At this center, these emigrants from Communist East Germany received temporary housing, meals, and material aid before being flown out to West Germany.

Haven for "East Zoners"

Menno-Heim is also considered a very special place by the nearly 1,000 Mennonites still living in Communist East Germany. For them it is a haven of hope and assistance where, in addition to receiving material aid, they can temporarily be free of Communist restrictions, speak freely and worship God in a Mennonite church service.

Since it is relatively simple for East Germans to enter West Berlin, every three weeks the local Mennonites invite a different group of some 25 "East Zoners" to spend a weekend at the center. Even though the trip to Menno-Heim often requires travel by train from their homes—sometimes more than 100 miles from the city—to East Berlin, then by streetcar across into the city's American sector, more than 300 "East Zoners" attended the special weekends last year.

YOU ARE LEAVING
THE AMERICAN SECTOR
ВЫ ВЫЕЗЖАЕТЕ ИЗ
АМЕРИКАНСКОГО СЕКТОРА
VOUS SORTEZ
DU SECTEUR AMERICAIN

Signs like these in the devastated heart of the former German capital clearly define the split between East and West Berlin. Sign across street marks the limits of the Russian East sector. It reads: "Anfang des demokratischen Sektors von Gross Berlin" (Beginning of the Democratic Sector of Greater Berlin).

MCC relief supplies distributed to them include much-needed clothing of all types and food like butter, cheese, and flour. Three worship services, held especially for the "East Zoners" by the local Mennonites, are a much appreciated part of the weekend activities. MCC worker J. K. Klassen is usually in charge of one service. One afternoon is free for singing and informal fellowship.

These "East Zone" Mennonites were uprooted from their prosperous farms in Prussia by World War II. Despite their flight westward before the advancing Russian army, the division of Germany nevertheless brought them under the Communist regime.

Some conditions these people face today were pointed out by Herr F., who formerly farmed in the rich agricultural area near the city of Danzig. Since many farms in East Germany are now being collectivized, he considers himself fortunate to still be privately operating a small farm with two horses, three cows, and a few hogs. "We like to work for ourselves," he said. Income from agricultural produce, according to the Mennonite farmer, provides very limited buying power, since textiles and foodstuffs are usually high in price.

Another Menno-Heim visitor, Herr S., commented that even if one has the money, such "luxury" items as butter, cheese, and coffee are unobtainable. "We have to save every Pfennig," said the "East Zoner," whose meager earnings as a baker must provide for his wife and six children. "But we are very thankful for the little that we have."

Originally a joint project of MCC and the West Berlin Mennonites, Menno-Heim recently became the charge of the local Mennonite congregation, but MCC continues to provide facilities and relief supplies. With local members now responsible for Mennonite aid, MCC personnel can give more attention to the city's great problem — providing for unrecognized refugees.

Plight of Unrecognized Refugees

Of the many thousands of refugees who have funneled through the Berlin bottleneck, most were able to pass the government screening procedures and qualify as "political" refugees. To get this recognized status, each defector to West Berlin must convince the screening panel that he was actually imperiled by the East German regime. Some common reasons accepted as legitimate grounds for seeking asylum in the West: 1) unwillingness to join the "Volkspolizei" (People's Police) or the recently organized East German army, 2) inability to meet excessive work norms and 3) parents' objection to having children trained in the Communist way. (Any one of these charges would brand an individual as an enemy of the Eastern state.) After a relatively short stay in one of West Berlin's 20 "Durchgangslager" (transit camps), these recognized refugees — 102,725 in 1955 — are flown from Tempelhof airport to various cities in the West German Federal Republic.

But many others, who perhaps came merely to seek a higher living standard, are not given permission to go to the West. For fear of punishment they cannot return to their former homes. These are the unrecognized refugees. More than 40,000 of them are today stranded on the "island" of West Berlin.

The city's reduced commercial life, cut off from its former markets and supplies can offer no jobs to these "left over" refugees. Therefore, about 25,000 are on social relief. Receiving a meager government stipend, they live in some 56 crowded camps or reside privately, often with relatives. The remaining 15,000 live "black," wandering the streets, existing on what they get by begging.

Since West Berlin keeps virtually all refugees not admitted to West Germany (only known criminals are sent back), the ever-increasing number of "unrecognized" places a heavy burden on the city's already strained economy. Private agencies, by supplementing the government's monumental relief efforts, play an important role in helping to provide for these unfortunates. The Mennonite Central Committee works alongside such agencies as the German Red Cross and Lutheran Relief to provide food and clothing in principally two ways.

Material Aid With Spiritual Message

For refugees living in "larger" (camps), MCC relief supplies go directly to the settlements where they are stored and distributed as needed. To aid poor Berlin residents and refugees not accommodated in camps, MCC designates regular distribution days when these people may come to the center for supplies. The social welfare office previously checks prospective recipients to determine the exact nature of their need. An average portion of material aid may include flour, canned meat, butter, cheese, and beans in addition to various types of clothing.

East Zone Mennonites gratefully receive clothing and blankets from Rosa Kim. During a year's time, some 300 of them come to Menno-Heim for the special weekend activities which include church services, fellowship and counseling—in addition to material assistance.

Besides the oft-spoken reminder that this is given "in the name of Christ," Berlin MCC personnel, the Jacob K. Klassen's of Gretna, Man., and Rosa Kim of Buhler, Kan., have special opportunities to give a spiritual message with material aid. Of one MCC Christmas bundle distribution for 218 children of unrecognized refugee families held in a Berlin Evangelical church, Brother Klassen reported: "The program consisted of some German Christmas carols, the Christmas story told by Rosa Kim, a poem by each of our girls, and a few comments on John 3:16 by myself. . . . After the program, members of this church helped in handing out the bundles. New Testaments were also received very eagerly by the children.

Localized Needs in Europe

Berlin is typical of the localized relief needs that still exist in scattered areas of Europe today. In such trouble spots MCC's European relief program, although greatly reduced since the peak years immediately after the war, still serves vital human needs by aiding undernourished and poorly clothed in Germany, France, Austria, and Greece. Last year more than 900 tons of food and clothing valued at over half a million dollars—including U. S. government surplus food commodities — reached these four European countries via Mennonite Central Committee.

But material relief is no longer the primary objective of the total European MCC program. Through the door opened wide by the impact of tons of relief supplies given by North American Mennonites, other new Christian services, adapted to the different needs of a revived postwar Europe, are being introduced by MCC today. The European program which presently occupies 119 MCC personnel—including 76 Pax 1-W men—has a wide scope of service outreach from caring for underprivileged children to promoting nonresistance, citing only two examples.

Greatly increased fellowship with Mennonites of Europe has been a significant outcome of 16 years of MCC service on the continent. In fact, North American and European Mennonites are mutually dependent upon one another in carrying out many phases of the present program. Today about three out of every four European MCC personnel work in co-operation with local Mennonites.

Conference Representation

All congregations which are members of the General Conference are herewith reminded to make the necessary arrangements to be represented at the conference sessions at Winnipeg, August 15 to 22. This representation is to be through delegates elected by the congregations. However, if a congregation finds it impossible to send one or more delegates it may be represented by proxy. A congregation is authorized to appoint delegates from other Conference congregations to represent it, but no delegate shall be allowed to cast more than ten such proxy votes. In Portland, Oregon, many congregations failed to be represented. We certainly trust that this will not happen again at Winnipeg. In the spirit of Christian love and brotherhood we sincerely urge every congregation to make arrangements now for proper representation.

Looking Toward General Conference

Hundreds of people are already making their plans for the month of August for it is then that their separate trails will converge at Winnipeg. What will Winnipeg hold for them? Just another conference that convenes, transacts business, adjourns, and is soon forgotten? No, Winnipeg can and must be made an EXPERIENCE!

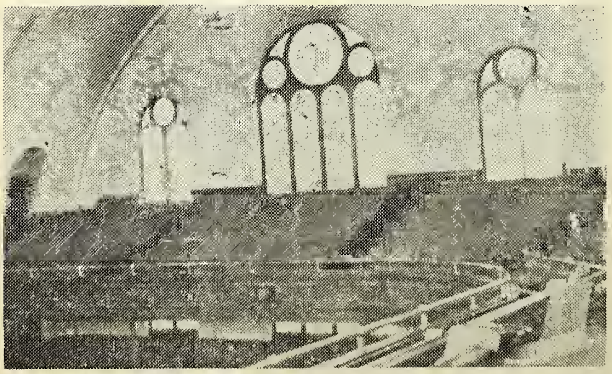
Winnipeg can be an experience for the individual. It is here where he will meet like-minded people. Strangers? Yes, some of them. But even with these a bond has long existed, for both have professed the same Lord. Both have labored at a common task. Both have dreamed dreams and have seen visions of marvelous things the Lord can do if they join hands to perform the Great Commission at home and abroad. What a potential for a thrilling experience!

It can become an experience for each of the 250 sister congregations. It is here that the church of California meets the church of Pennsylvania and the church of Oklahoma meets the church of Canada. As they meet they discover that each has its problems, its discouragements, but also its glorious victories as the life-giving gospel of Jesus Christ is administered to the salvation and edification of precious souls.

But it can and must become a great experience to the Believers' Church—the Body of Christ, the Assembly of the Lord. How can it be otherwise when this Brotherhood has faced together great and vital issues! When a people, the people of the Lord, for days at a time think together, pray together, sing together, jointly make decisions together of far-reaching consequences—how can it be otherwise than an experience which moves to gratitude toward God and a deeper fellowship with each other.

And then, when the days of blessed fellowship are over, may God grant that we leave Winnipeg with a profound sense of oneness and an assurance that it has been good to have been here to the glory of God and the future of His work.

P. K. Regier, Exec. Sec.,
General Conference



Young United Church (balcony view), Winnipeg, where the 34th session of General Conference will be held August 15-22.

"In Everything Give Thanks"

The cell door snapped shut. The stocks were tight. The jailor had fastened them with special care. The prisoners sat with torn clothing, their backs burning from the bloody sting of the rod.

The whole thing had been unfair and illegal. An attempt to help an unfortunate girl had been twisted by angry men until what should have been a trial was turned unto the ugly violence of a mob. Even the magistrates had taken a hand in roughing up the prisoners.

It was in just these circumstances that Paul and his companion Silas held a Thanksgiving service of prayer and song.

Would you have been able to join them?

* * *

It was a clever plot. Jealous men, unable to accuse Daniel of misconduct in high office, tried to destroy him by attacking his faith in God. A law had been pushed through which they knew Daniel could not obey. The penalty was death.

Was this a time for Thanksgiving? Daniel thought so. It is said of him that when "he knew the writing was signed . . . he kneeled upon his knees three times a day, and prayed and *gave thanks* before his God.

* * *

The prospect was for complete failure of crops and livestock. Habakkuk faced this possibility and was able to say, "Yet will I joy in the God of my salvation."

* * *

Our Lord was facing the cross. He took bread, *gave thanks,* and said, "This is my body which is broken for you." Broken by the wounds of the soldiers, the agonizing nails, the cruel cross, and yet—He gave thanks.

He took the cup, *gave thanks,* and said, "This is my blood . . . which is shed for many." "My blood . . . which is shed for many." My blood dripping in the agony of Gethsemane, flowing from the wounds of Calvary. Yes, He gave thanks because of what His sacrifice would mean in forgiveness of sins and new life for many.

It may not be difficult to give thanks with a turkey on the table, a new car in the garage, and a deep freeze on the back porch. But only God can put thanksgiving into the heart of one who suffers for doing good, who is hated without cause, or who faces the loss of all things.

Only a person with a quiet confidence that his life and circumstances are in the hands of a loving God, his heavenly Father, can give thanks at such times. He knows that "to those who love God, who are called according to His plan, everything that happens fits into a pattern for good."

You too can share this confidence no matter what life brings to you. Read Acts 16, Daniel 6, Habakkuk 3:17-18, John 1:12, John 14:27, Romans 8:28, and Philippians 4:6-7.

Malcolm Wenger

Bookmarks

Raising Children

CHRISTIAN NURTURE OF CHILDREN by Alta Mae Erb. 180 *pages. Herald,* $2.00.

Christian nurture and admonition have a dominant influence on the child both in the home and in his outside contacts. Physical as well as spiritual food is an essential part of the growth of every child. Developing a beautiful Christlike character in the child is the task of each home.

Personality is the byproduct of large and adventurous living adapted to the age level of the individual. To this end the author has delved into her wisdom and experience as instructor in child psychology, and as a Christian mother and grandmother. The book is soundly based on Scripture with many quotations from the Bible so aptly used that the reader sees familiar words with a more personal meaning than ever before.

Food for growth either spiritual or physical must be good food adapted to the age and development of the child. Mrs. Erb uses the biblical figure of "meat" and "milk" to bear out her contention. Just as meat is not given to babies in like manner parents should try to keep their nurture of the child in all areas, physical, spiritual, emotional, social, and so forth simple, scriptural, and easily digestible. Illustrations from actual home experiences give the feeling of being a participant and encourage us to look forward for some of the stated results.

Play is recognized as an essential part of growth in the stimulating chapter on the Christian viewpoint of play. The home should be the center of play activity and parents should be willing to give more of themselves to their children in play. Parents must know their children and adapt recreation to help the child to grow mentally, socially, and in self-control. This chapter includes a comprehensive list of play equipment graded to age level and purpose. It is the sort of list that one checks and says "Why didn't I think of that?"

While reading the book, one feels the author is pointing out the happy privilege of the parent in leading the child to God in all of life, by faith in Christ, who becomes his Savior. The years of childhood are given to help a child mature spiritually. He should not be rushed into a confession that is sudden or emotional. By careful instruction and guidance life becomes a sacred thing and the dedication of that life to its Maker is a natural part of the whole process.

The influence and example of the parent in Christian nurture cannot be minimized. The home, the church, the school, heredity, and environment all have their part to play. It is the consecrated parent however, zealous in prayer and in the knowledge of God whose efforts will be blessed. It is God's will that not one of these little ones should perish.

Jean Yoder

Flashes of Thought

A Morsel of Bread

Walter Gering

Once again the sacred moment had arrived; the bread had been distributed and unitedly we partook of the elements of the Holy Communion. Here at the Lord's Table all marks of distinction vanish. We are all sinners saved by grace, pleading "naught but Jesus' blood." The Communion message directing our attention toward the sacrifice of God had been given. The music of the choir was beautiful as these voices blended in inspiring tones of melody. The knowledge that we were united in an act of Christian fellowship stirred the soul.

But it was the words of the ancient oriental host which kept ringing in my mind. He was an ordinary, simple man intent upon making his guests at ease as they sat at his table. But the light which he shed upon the true meaning of fellowship around the table was not easily forgotten. Said he, "When we wish to honor a guest we do this," and he detached a piece of roast mutton with his fingers and passed it to his guest, who took it with his fingers and ate it. "Do you know what I have done?" questioned the host. "You have given me a delicious piece of meat and I have eaten it." "Much more than that; by this act I have pledged you every drop of my blood, that while you are in my territory no evil shall come to you."

It was true! Eating together at a common meal was an holy pledge of friendship and love for each other. "I loved him so much that I gave him the morsel from my own mouth" was a common Eastern saying.

How true it was of the Son of God in whose memory we had gathered to partake of this Holy Communion. We were joining in moments of fellowship. The morsel which we shared took on new meaning. Not only had He pledged His very life blood that no evil might come upon us. He had actually given His life blood in the fulfilling of His pledge.

But what of our own life? We had shared the morsel of bread at the table. Were we willing to share our life blood with each other in order that no evil might come upon us? The question fixed itself upon the mind; it would not be thrust aside. There was no answer. Only time would tell how much we would be willing and ready to put into practice the symbol which we had exemplified in our moments around the Lord's Table. That alone would prove the sincerity of our profession of brotherhood at the Communion.

New Life in Congo Africa

JOHN THIESSEN*

HEALTH

Among all so-called primitive peoples, hygienic practices are rare. In most uncivilized areas of the world only the fittest survive. Infant mortality is extremely high. But through Christian missions and other philanthropic agencies a new day has dawned. New life has come.

In the Congo the Belgian government is busy stamping out sleeping sickness, and the success is marvelous. Malaria is successfully fought by various anti-malaria drugs, mosquito breeding swamps are drained and cleared out.

The Belgian government urges, even forces expectant mothers to go to O. B. clinics where the baby is born, and mother receives instructions in baby care. The mother is also treated scientifically, and the importance of sanitation is taught her.

Several thousand babies are born every year in our own CIM mission hospitals and O.B. clinics. In most cases both mother and baby live, and are healthy.

All this and more, we believe is in line with Christ's purpose for mankind. He healed people, so must we. Medical work has become a powerful arm in the total mission enterprise in the Congo.

Medical aid is closely knit together with evangelism. At hospitals, clinics, and dispensaries, some brothers or sisters are always found who present Christ Jesus, to the patients. Many people respond to this spiritual and physical help. Congo needs more consecrated Christian doctors.

HOMES

When we think of "home" we may refer to the people, the family, or to a building in which the family lives. Let us this time consider people, the family.

Among non-Christian people in Congo it is still common for a man to have several wives. The father of one of our pastors had 18 wives. Not many men have such a large harem, however. The wives are just property, not life partners, hence there is no real home life.

A new day however is rapidly coming to Congo Africa. For one thing, a man has to pay tax for each wife he has, so it is economically unprofitable to have too many wives.

But more important, an increasing number of people are becoming Christians. On our own field are some 20 thousand Christians. It is beginning to be dishonorable to have more than one wife.

The other meaning of "home" is the house in which the African family lives. Many families, including Christians, still live in houses, the walls of which are sticks with mud plaster inside and out. There is a grass roof, and just a dirt floor.

The shapes of these homes vary. Most are square, and have walls from 4 to 6 feet high, with a roof. Others are round and look like a Navajo "hogan" with grass roof coming clear to the ground.

In other areas one sees a primitive concept of a prefabricated house. America has no monoply on prefabricated houses. The African has had them long before the American thought of them.

The African prefabricated house is made of braided bamboo strips. One such mat is usually about 4 feet wide (or high) and about 6 feet long (or wide). The roof is of the same kind of material, only it is more tightly woven so that it sheds the rain.

All this is securely tied together with bark or vines. Then when the family wants to move, the mats are untied and the woman of the house puts them on her head and walks off.

We sometimes speak of our bodies as being frail houses. It is true, but many material African houses are frail indeed, and the storms of nature easily upset them.

The new day in Congo also brings new desires for better houses. Many of our Christians, and also non-Christians, now build houses of raw brick or burnt brick, and palm leaf or even tin roofs. Yes, in respect to the construction of houses one can see a new Congo Africa emerging rapidly. God bless these new homes.

CIVILIZATION

It is sometimes said that our Bible is the strongest civilization power on earth. At the very foundation of civilization is the Spirit of Jesus and freedom (Gal. 5:1). But we know well enough how this freedom has been misused by people and nations through history.

Primitive people are not free, hence not civilized. They are bound by the past. New things are feared and shunned. If the fathers and mothers did not wear clothes, or only the very minimum, the gods are not pleased if the present generation wears clothes.

If the fathers ate only one kind of food, it is good that the present generation does not eat a variety of food. If the fathers had only walking as the means of getting from one place to another, the present generation should be satisfied with walking.

Yes, Western freedom, Western civilization has entered Congo Africa. Slowly, but surely, the African comes to see that he does not need to fear the old gods or the ancestors. So change is coming fast, and Christians are taking the lead for they are really free from primitive bondage.

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*Exec. Sec., Board of Missions, on World tour of Missions

So on mission stations and near government or industrial centers you seldom see a man without a shirt, or a woman exposed from waist up, or even a naked child. People literally scramble for clothes. Recently some fifteen men fell in a river when their raft upset, and were either drowned or devoured by crocodiles. One of the major sorrows was that all those clothes were lost.

In the old society the family did not bother about having a door on their hut. If they left the house they tied a string across the door opening and fastened a fetish to that string. Nobody would dare to break or crawl under or over that string. Now a new life has come in and people have to have a strong door, and a good padlock; yet thieves break through and steal.

Only a few decades ago Congo people never thought of shoes. Everyone walked barefoot. Now people want shoes. Idealizing shoes as the old Negro spiritual goes "I've got shoes, you've got shoes: I'll walk all over God's heaven with shoes . . . ," many an African man is prepared to buy a seven dollar pair of shoes when he earns only six dollars a month.

One still sees primitive huts; but one also sees more and more good houses; walls of brick and aluminum roofs. One also sees plenty of flowers and well kept yards. Then the scramble for education. Dr. Emory Ross once said: "Africa is education mad." On this trip I have seen thousands of children in school. They ask now: "Why can't we have university education?"

All this and more puts the greater task upon the missionary. Will the African remember and acknowledge Christ the real source of all this new life that comes to him? Will he yield to Him? Many do, thank God. But all too many want only the outward, the shell, the glitter. Let us in America understand the missionary's and the African church leader's task more clearly, so we can pray for them with more fellow feeling.

Film Review

PARABLES FROM NATURE, by J. Calvin Reid, 2 series of filmstrips, color with manuals and 33 1/3 *rpm records. Filmstrips* $5.00 *each, records,* $2.50 *each. Series One with* 6 *filmstrips and* 3 *records,* $33.75. *Series Two with* 6 *filmstrips and* 3 *records,* $33.75.

The reviewing committee previewed one of these filmstrips, entitled *Bruso, the Beaver*. These filmstrips are of the cartoon type similar to the type used by Disney. They present parables from nature taken from a book by J. Calvin Reid.

Bruso, the Beaver is an attempt to have Bruso, the Beaver, together with other beavers act out the parable of the laborers in the vineyard in Matthew 20:1-16. Bruso plays the role of the master of the vineyard. A beaver dam has broken and Bruso needs helpers. Those who come to work in the morning are concerned primarily about the pay they will receive and he makes an agreement with them to work for a certain sum. The others who come to help throughout the day are more concerned about the need than they are of the pay. At the end of the day all receive the same wages. A brief application is made to the parable in Matthew 20 at the end of the filmstrip.

The committee was not agreed on the effectiveness of these filmstrips for teaching New Testament parables. A number of issues were raised. One was whether some of the parables used in the filmstrips were suitable for children with or without filmstrips. The second was whether our churches would want to use this kind of cartoon for Sunday school. The third was whether children would make the application from the story of the beavers to the biblical truth and then to their own lives. In fairness to the committee it should be stated that two members of the committee felt that in some of our churches this kind of filmstrip would be effective while three members of the committee had more serious reservations concerning the use of these filmstrips by churches.

There is one story on each side of the records so only three records need to be purchased for each of the two series of six filmstrips.

Loss May Be Gain

The story is told of an only survivor of a shipwreck who was thrown upon an uninhabited island. After a while he managed to build a rude hut in which he placed the "little all" that he had saved from the sinking ship. He prayed to God for deliverance, and anxiously scanned the horizon each day to hail any ship that might chance to be passing that way.

One day, upon returning from a hunt for food, he was horrified to find his hut in flames. All that he had, had now gone up in smoke! The worst had happened, or so it appeared. But that which **seemed** to have happened for the worst was, in reality, for the best.

To the man's limited vision, it was the worst. To God's infinite wisdom, his loss was for the best—that for which he had prayed. The very next day a ship arrived. "We saw your smoke signal," the captain said.

Can we not take our seeming calamities, and look for God's best in them?

From BETTER CHURCH BULLETINS
by Stella O. Barnett
(Fleming H. Revell Company)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

RIGHT NOW many high school seniors in the General Conference Mennonite Church are picking the college they will attend. On the basis of a recent survey made of General Conference students we predict that next year there will be about 1,000 students from our congregations attending universities and colleges all over our country.

We further predict that of these 1,000 at least 550 will attend one of our conference-related schools (Bethel, Bluffton, Freeman, or Canadian Mennonite Bible College) while the rest will choose other schools. But of the remaining 450, 175 will go to other church-related schools, in itself an overwhelming endorsement of the place of the Christian college, with 275 attending non-church schools.

But someone will ask, "About those 450, why don't they attend our conference schools?" So we wrote to a number of these folks, selected quite at random, who were going to non-conference schools. We asked them to state why they chose to attend the colleges in which they are enrolled. Their answers, we believe, are typical.

We'll let these twelve students speak directly to you, while we go around the end of the columns and wait for you on the thirteenth paragraph.

Why I Didn't Choose a Conference School

Twelve students tell how they chose a college or university.

Gordon L. Brockmueller, South Dakota State College of Agriculture: "My main reason for choosing to attend South Dakota State College was because of an intense interest in the field of agriculture. I was seriously thinking about a Mennonite school but after some investigation I realized our Mennonite schools were weak in the agricultural curriculum. This is hard for me to understand because our Mennonite culture is almost entirely agricultural and it would then seem logical that we should teach more of this in our higher educational institutions."

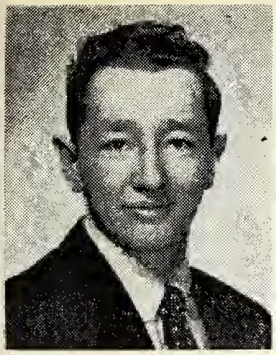
Jean Waltner, Oregon College of Education: "Frankly, it's not a matter of Mennonite or non-Mennonite; it is a question of getting a good education for the type of work I intend to do. As we happen to live quite near such a school, I decided to attend there. This way I get the education I want at a price I can afford to pay and best of all, I can live at home while I'm doing it. I will admit, however, that I did enjoy my years at Grace Bible Institute more than I do here. I believe you have more fellowship with people who believe basically what you believe."

Eleanor Anderson, Cascade College: "When I started college I did not have the money to go away to college, which I would need if I attended a Mennonite school. My parents said that they would pay my way to Cascade College, a fully accredited Christian college in Portland. I wanted to go to Bethel College because my girl friend was going there and I also wanted to be among other Mennonite young people. But now that I have attended Cascade for almost two terms I am positive that the Lord directed me here because I have received much spiritually and have grown spiritually."

Robert D. Suderman, Wheaton College: "I assume that it is understood that the choice was not made because the school is non-Mennonite, but because of the ideals which it represents. The men and women on the faculty of instruction embrace the faith which I was taught as a child and which I accepted. Christian scholarship is at a premium today, and again, the scholastic standards of the school are a convincing testimony that it ranks second to no other Christian college. Finally the school's co-operation with the Bible institute movement entitled me to every possible transfer credit for which I, a Bible institute graduate, am very grateful."

Jim Goering, Kansas State College: "My principal reason for transferring to K-State was because it was the only place, within reasonable proximity to my home, where I could attain the education necessary to my field of interest, that of agricultural economics and administration. With the ultimate goal in mind of some day doing agricultural extension work in Kansas, I realized that a degree from any school other than K-State would afford me a very minute chance of working in the ranks of extension service in our state as it is under the auspices of Kansas State College and is directed by administrative heads in its School of Agriculture."

Elvera Baumgartner, University of Missouri: "By going to the University I have no tuition to pay, I can live in a private home and do my own cooking. I am studying to be a public school music teacher. Missouri University has a better education and music program and more and better instructors than our church schools. For example, the vocal program in our church schools is fine, but the instrumental program is practically nonexistent. If I would go to a church school I would expect everything to be done in a Christian attitude and atmosphere. However, I have been told that our church colleges have a 'caste' system that is just as definite as the ones found in



Gordon . . . our schools were weak in the agricultural curriculum.

Jean . . . I can live at home.

Eleanor . . . I did not have the money to go away to school.

state schools with sororities and fraternities."

Carole Widmer, Iowa State University: "I know church schools aren't really small, but they are smaller than state schools. I wanted to get in with a lot of people just to see if I could get along on my own. I also felt I would be more broad-minded toward the other religions if I attended a large non-Mennonite school. I am learning to understand girls of different religions better and why they believe a certain way. Another reason I chose a non-Mennonite school was because of the social life. I think a larger school like ISC offers so many more social activities like big-name bands, orchestras, famous speakers, football games, basketball games, and many other things. All of these things seem to play a big part in my college life."

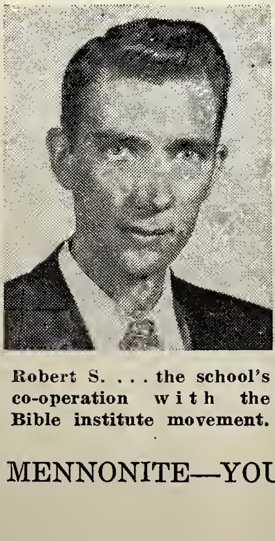
Nelson D. Galle, Kansas State College: "At first I thought I would like to study vet medicine but as I worked with the FFA I decided that I would like to be a vocational agriculture teacher. I also felt that this curriculum would give me a very broad background of farming. I am planning to farm some day. The primary reason why I chose to come to Kansas State is to study agriculture. I am not sorry I made this choice and I hope I never will be."

Arlene Quiring, Bob Jones University: "I am continuing my studies here because not only do I receive my academic studies but also I receive practical Christian training from administrators and faculty who have dedicated their lives to help students. I am not attending a Mennonite school because they put emphasis on the details rather than the duty of winning souls and upholding Christ first in everything. To me it seems that our Mennonite schools put their emphasis on the denomination rather than our commission—to win souls; although, I believe in the Mennonite ideals of a separated life."

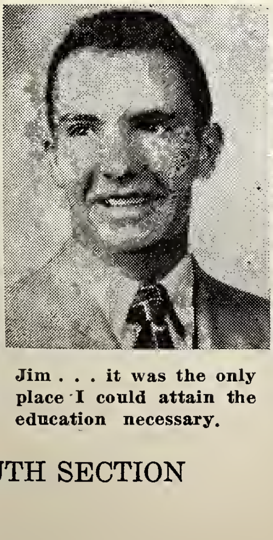
Ernie Sawatzky, University of Saskatchewan: "The main reason why I am attending a non-Mennonite school is because of convenience. The university was the nearest school of its type and the only one I knew anything about. A minor reason is, because I have already been in a Mennonite school for three years I believe one receives a more balanced education with part of his training at a different school. Because of a constant negative atmosphere a person learns to stand on his own feet much more than under the protection and Christian Influence of our Mennonite schools."

Marjorie Bleam, West Chester State Teachers College: "The cost of a state teachers college education is much lower in comparison with a church-controlled school; I feel that the education offered, however, is not inferior because of the lower cost. Its degree will enable me to teach in any of the 48 states. Where is a better place to train than with a group of other future teachers with whom you can share experiences and trade advice? The experiences and information learned from other students of various races and creeds proves invaluable. In a church school you really don't 'get out into life' until you graduate."

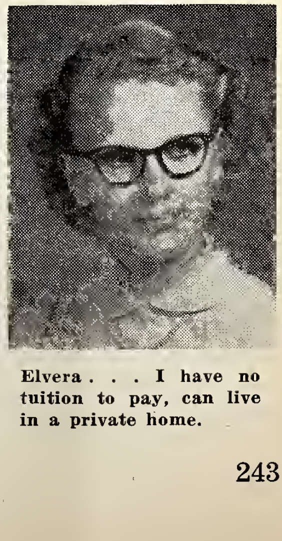
Robert A. Tschetter, University of South Dakota: "State universities are institutions at which an individual may, through numerous acquaintances, become familiar with various moral, ethical, political, social, and religious viewpoints. I believe this to be essential in the formative educational period for 'one who thinks and speaks but narrowly and without tolerance is not truly educated nor an asset to society.' Sometimes in the process of growing, we have to cast off mistaken ideas or inadequate standards, however much growth consists of enlarging upon that which we already have. Having old-fashioned standards is not fashionable in some places. Before we change them, however, we must make sure that the change is in the right direction; there is no better way of assuring that than testing all things, the standards and ideals a stu-



Robert S. . . . the school's co-operation with the Bible institute movement.



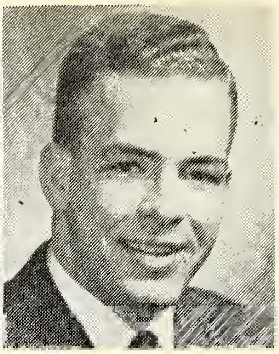
Jim . . . it was the only place I could attain the education necessary.



Elvera . . . I have no tuition to pay, can live in a private home.

Marjorie. . . in a church school you really don't "get out into life."

Nelson . . . this curriculum gives me a broad background of farming.



Robert T. . . . no better way than testing all things.

dent brings from home, as well as the new ways urged upon one in college."

That was an interesting hour, wasn't it? Let's sum up what was said.

1. A number of students want fields of specialized study which are not offered at our schools, or are more attractive at other institutions.

2. Many students find other schools more economical and convenient to attend, because tuition is lower or the school is close to their homes.

3. There is a feeling that another school, usually a larger school, gives a different kind of education and produces a more broadening outlook.

4. Some feel that there is something lacking in our church schools.

It is this last point which will disturb many people. For this reason, we present the special feature given below.

ARE OUR CHURCH SCHOOLS ALL RIGHT?

Our Mennonite schools, like our churches, are not perfect, but they are basically sound. This represents the sentiment of the eight students that we polled. But let them speak for themselves:

"It seems to me that we find in our church schools what we are looking for. The opportunities for practical Christian training are plentiful for those who have a sincere desire to grow spiritually. If we are looking for Christian training it is at our disposal in our church colleges! Our church schools do not claim to have reached a state of perfection. They leave much to be desired. What have we done to make our conference schools better places? Refusing to attend our schools is not the answer to the problem." **Lucille Peters,** Bethel College.

"The Mennonite college I am attending puts the emphasis not only on winning souls but goes a step further and emphasizes that the whole of man must come under the Lordship of Christ in true discipleship. It does not only put the emphasis on the Great Commission but also helps us to see what our particular duty as a Mennonite people is in this respect. One of the things I have been most thankful for is the friendly spirit of our school, that takes all the students in and allows for no 'caste' system." **Cornelia Lehn,** Canadian Mennonite Bible College

"When I chose a conference school I was aware of the fact that it, like all other schools, had certain shortcomings. But I felt the advantages outweighed the disadvantages." **John Bertsche,** Bethel College

"I'm really glad to see students who want to serve Christ in the best way possible and to find the best school for this training. I felt the same way too, but went to a Mennonite school. Here's what I found: one consecrated, well trained faculty member for every eight or nine students; a friendly campus with students from many denominations; a chance for active Christian service; and training to prepare me for the specific field of high school teaching in English and music as well as full time Christian service.

"On the other hand I found that a Mennonite school isn't perfect, but the foundation is built on the rock of Christ and His teachings." **Helen Neufeld,** Bluffton College

"In the particular college that I am attending I feel I have received a great deal of theory which one can apply in the Christian life but I have also received much which will be of great value for the practical Christian life. In the classroom our teachers bring out the various philosophies of life and help us in various ways to see the weakness of the non-Christian systems of thought. They do not expect us to accept everything from them as the final authority, but often show us many other sources where we can find the light we need on the subject. In this way they give us the opportunity to be scholars as best we know how." **Bernie Ratzlaff,** Canadian Mennonite Bible College

"Each individual helps to set the standard of a school. His behavior is going to help in building or tearing down. Of course, each one is responsible to others but we are responsible to ourselves as to what our relationship with Christ will be. The depth of our spiritual life depends on us and how we remain in fellowship with Christ. As our love to Christ grows He will also help us to grow in love to others. Where true love is, there is no place for partiality, for thinking we are higher or better than others which would make for segregation and 'caste' system." **Katie Kehler,** Canadian Mennonite Bible College

"Here at Bluffton one soon

(Continued on page 246)

Our Schools

BETHEL COLLEGE

The annual Bible lectures on the Hartzler Foundation given by the Rev. Theodore O. Wedel, Washington, D. C., were very well attended by appreciative audiences. Dr. Wedel dwelt on the great themes of the Church and the Bible. He gave the historic and evangelical Christian faith in a forthright and simple manner so that his hearers came to a new appreciation of the ageless gospel.

Rev. Henry Hege, Geary, Okla., a member of the college board of directors, spoke in chapel, Monday, March 26. He emphasized the importance of anchoring ourselves in the great heritage of the past in order to make our lives significant.

Students and faculty participated in an all-school workday Wednesday, March 28. Earnings of this day will be added to a fund already begun to purchase a grand piano for the Memorial Hall stage.

Bethel College students who have accepted teaching positions in the grades as reported by Dr. M. S. Harder, director of teacher placement, are the following:

Jennie Schmidt, Sand Creek rural school; Carol Brubacher, fourth grade, Newton; Lucille Peters, fourth grade, Newton; Joan Reimer, first and second grade, Goessel; Marcella Thieszen, second grade, Concordia; Maynard Janzen, rural school, Marion County; Orval Schwartz, sixth grade, Arkansas Ave. school, Wichita.

Nancy Hiebert, third and fourth grades, Elbing; Melvin Buller, junior high science, Ulysses; Rosella Wiens, Turkey Creek intermediates, McPherson County; Mary Duerksen, grades 1-4, Countryside school, Goessel; Florine Voran, elementary music, Dover; Harold Voth, elementary principal, Ransom.

The following have accepted high school teaching positions:

Ronald Zielke, industrial arts, Whiting; Mary K. Niles, home economics, Henderson, Neb.; Don Penner, coach and industrial arts, Walton; Roland Duerksen, English, Topeka; LaVerna Buller, English and speech, Syracuse; Edna Thieszen, commerce, Goessel; and Mildred Regier, history and cooking, Berean Academy, Elbing.

BLUFFTON COLLEGE

The Chinese classic "The Lute Song" will be staged under the direction of Dale Dickey on Friday and Saturday, April 13 and 14 in the Bluffton high school auditorium with the largest cast ever chosen for a Bluffton College production.

Joyce Musselman, Nan Tritch, Homer Gerber, and Glenn Hefner will portray the leading roles. Barbara Streid is student director.

Rev. William Keeney, assistant to the president and instructor in Bible has been awarded the J. E. Hartzler Fellowship grant of $1000 to continue his work toward a doctor's degree at Hartford Theological Seminary next year it was announced recently.

Marjorie Ferguson, senior from White Pigeon, Mich., was elected by the student body to be the 1956 May Day Queen with Popular Man honors going to Jim Bishop, senior from Souderton, Pa. Maid of Honor is Joanne Plank from Middlebury, Ind. The Queen and her court will reign over the May Day activities scheduled for June 2.

Student council members for 1956-57 were elected by the students recently. From the junior class are George Bailey, Jim Gundy, and Carol Whirledge; sophomores are Mary Ramseyer, Dan Roth, and Paul Snyder; and freshmen, Chet Foraker, Jerome Shenk, and Jim Musser.

CANADIAN MENNONITE BIBLE COLLEGE

As the prayer meeting on Saturday, March 17, was the last one for the winter term, it was held in the form of a testimony meeting. As we shared our experiences with one another, rich blessings were received by all. Following the prayer meeting, a farewell social was held for all the students who will be leaving at the end of the winter term.

On Sunday, March 18, the college choir went by chartered bus and some private cars to Winkler and Altona in order to sing the oratorio "St. Paul." Both Rev. D. Janzen and Rev. G. Lohrenz accompanied the group. Besides singing the oratorio, the choir sang as their opening number "Der Herr ist gross," the male octet brought a number, several testimonies were given and Rev. Janzen brought a message based on Paul's Damascus road experience. On Friday, March 23, a group left for Ontario to present the oratorio to the churches there. Rev. Lohrenz accompanied the choir.

We had two visitors recently. Rev. Esau was with us for a day and also spoke to us in chapel. Rev. Sherk, representing the MCC was also in our midst.

Final examinations for the winter term were held March 20-22. The spring term commenced on April 3.

FREEMAN JUNIOR COLLEGE

The College Board of Directors met in an all day session on March 20, to consider the work of the coming school year. Also present for the meeting were the two representatives of the Northern District Conference, Rev. Walter Gering of Mountain Lake, Minnesota, and Rev. Arnold Nickel of Henderson, Nebraska.

Two visiting pastors added to richness of the chapel program during the week. Speaking on March 19 was Rev. Orlando Wiebe of Saskatchewan who used 2 Tim. 2:1, 2 for his text. Rev. Wiebe was in the community as one of the leaders at the Missionary Conference at the EMB Church. Rev. Walter Gering was the guest chapel speaker on March 20.

Two students listed on the Academy Honor Roll for the second quarter received straight "A" grades. They are Helen Ratzlaff and Dianne Waltner.

This year the Senior Class has decided to give a play during the spring quarter. They have selected the play, "Cheaper by the Dozen." Miss Kaufman of the English Department directs the production. The cast has been selected and practice sessions have begun.

(Continued on next page)

MENNONITE BIBLICAL SEMINARY

The Sunday of March 18 was a full one at the Seminary and at the Woodlawn Mennonite Church. In the morning worship service one of the students, Walter Eisenbeis, gave the message. In the evening the Seminary Fellowship Choir rendered Du Bois' "The Seven Last Words." After the rendition the entire fellowship participated in the Communion Service led by Rev. J. J. Enz.

On two occasions the senior students have met with the members of the Bethany and Mennonite faculty in an effort to achieve a greater degree of integration between the material presented in individual classes and in different departments of the curriculum. Thus students are permitted to ask the professors how certain findings of psychology relate to that which has been presented in a course in theology and so on. Thus far the discussions have been very lively and have proven to be very helpful. Two more meetings are scheduled before graduation.

Paul and Lois Dyck visited the Seminary on their way to New York from where they left for India. Paul graduated from the Seminary in 1955 and served the church at Regina, Sask., since that time. While at the Seminary they made last minute preparations and visited with friends at the Seminary. They stayed with David and Mildred Schroeder. Mrs. Dyck is a sister to Mrs. Schroeder.

ROSTHERN JUNIOR COLLEGE

A memorial service was held on March 20 in memory of a son born to Mr. and Mrs. Elmer Richert on March 17. This service which was held in the home of Rev. and Mrs. J. C. Schmidt consisted of a few friends and relatives of the Richert family. Short messages were given by Rev. J. C. Schmidt and Rev. A. J. Regier. The internment of the baby took place on the following day.

Gerhard Klaassen and Mr. Elmer Richert attended the Young People's Workshop at Swift Current, March 17. These also represented the college at the annual Youth Meeting. Gerhard Klaassen gave a report of the meeting at our weekly prayer meeting.

Rev. A. J. Regier was one of the speakers at the Saskatchewan Ministers' Bible Conference. He gave a series of messages on the prophet Jeremiah.

Like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in newness of life. —Paul

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ARE OUR CHURCH COLLEGES ALL RIGHT?

(Continued from page 244)

senses the dedication of the faculty. They are truly examples to the students that material values are not the highest values in life, but that spiritual values are of main importance. I wonder whether the answer to the problem of lack of facilities and instructors is not the fault of people like ourselves. We tend to complain about the lack of things, but do we ever try to identify ourselves with the need we know exists? **Jerry Yost,** Bluffton College

MCC *news & notes*

RUSSIAN DELEGATION

On March 24 a special session of the MCC Executive Committee met to reappraise the proposed delegation to Russia. The Committee concluded that the stated purpose of the Annual MCC Meeting in December had been too broad for full inclusion in this first visit. The principal concern at this time is to establish contact, to fellowship and help services with other Christian people in Russia, including Mennonites.

The members now appointed to this delegation are Harold S. Bender, chairman, of Goshen, Ind.; H. M. Epp, Abbotsford, B. C., and David B. Wiens of Saskatoon, Sask.

They plan a maximum of 30 days in Russia provided the visas are granted.

WITH THE DOCTOR IN VIETNAM

Qui Nhon is a town of Vietnam located on the beautiful sandy beaches of the China Sea. It was evacuated by the Communists in April, 1955, and in departing they left the town a complete ruin.

The Willard Krabills spent February working with a Filipino medical unit in an "Operation Brotherhood" hospital at Qui Nhon.

The hospital and living quarters were located in a badly damaged old Catholic seminary located right on the beach amid the sand and cactus and reminders of war. Scattered about the beach were concrete pillboxes and barbed wire entanglements. The seminary building was bombed and burned out. The roof was gone so only the first floor was usable—nothing but a shell of a building! Land mines and grenades were around the countryside in abundance.

Dr. Krabill writes: "Each week we were at Qui Nhon two or three more patients would be brought in with injuries suffered in mine or grenade accidents. I amputated two fingers on the hand of one such young man after he had picked up a grenade. He came 25 miles to the hospital, most of the way on foot. We had some evangelical tracts on hand and he was given one of these. Through this and the personal witnessing of my interpreter, this young man became a Christian during his stay in the hospital. Rather sullen and defiant when he first came, he became one of the warmest, friendliest, and happiest Vietnamese we have ever known."

During this month Dr. Krabill was busy seeing as many as 85 clinic patients each morning, caring for hospital patients and doing surgical operations. Each morning Mrs. Krabill cooked a mixture of MCC beef and concentrate to supplement the diet of the 80 patients. She also distributed sugar to the refugees.

In March the Krabills moved inland to Ban Me Thout. In this area they will set up an MCC medical program, working among the needy tribes people who have no medical care. They will also assist at a leprosarium there which presently has no doctor.

CANNING SEASON

The 1955-56 canning of the MCC portable canner was completed Feb. 13 at Freeport, Ill. The 47 actual canning days produced 99,870 cans of food—beef, pork, lard, chicken, and cooking fat.

The various Mennonite churches in each community where the canner was invited united to donate the meat and do the canning.

Besides communities in Kansas, the canner operated at Manson, Iowa; Mt. Lake, Minn.; Freeman, S. D.; Beaver Crossing, Henderson, and Beatrice, Neb.; Enid, Okla.; Versailles, Mo.; and Tiskilwa, Sterling, and Freeport, Ill.

Besides the meat canned by the MCC canner, 54,328 cans of food have been received from U. S. communities using local facilities. These projects are important as jams, fruits, and vegetables are often included. The Kalona-Wellman, Iowa, communities do this yearly.

PAX UNIT AT PANAYITSA, GREECE

The Pax unit at Panayitsa, Greece, are holding meetings with the villagers who are to receive cattle from the shipment of Brown Swiss heifers. They discuss necessities of sanitation, advantages of silage, importance of a good feeding program and a central barn. At a recent meeting the area agriculturist from Edessa lectured to this group.

During March four Paxers from Germany joined the Greece unit to build a barn for the heifers.

This shipment of heifers to Greece supplements the work of the boys in demonstrating proven feeding methods and care of dairy cattle during the past year.

Jottings

—**Bethany Church, Kingman, Kan.:** Pastor P. P. Tschetter left for British Columbia for six weeks revival meetings and Bible study. In his absence B. Bonebrake of Kingman led our midweek Bible study and prayer meetings. Sunday mornings we were served by: Paul Hiebert and Edwin Unruh of Buhler, representing the Gideons; Don Tchetter of S. D., now at Berean Academy, Elbing; Nicholson Dick, accompanied by a mixed quartet of Bethel College; and Frank Epp of British Columbia, now at Bethel College. Sons were born to Mr. and Mrs. Victor Flickner, McPherson; Mr. and Mrs. Karl Funk, Denver; and Dr. and Mrs. Willard E. Kaufman, serving in Hebron, Jordan. Feb. 26 our Ladies' Mission Society gave a program commemorating 25 years of Christian service "In the Name of Christ."—Willard M. Voran, Corr.

—**Topeka Church, Topeka, Ind.:** The first three Sunday evening services in February were devoted to a school of missions. Feb. 5 the film "Call of the Cheyenne" was shown. Feb. 12 and 19, J. N. Smucker spoke concerning our mission work. The closing missionary messages were given by Andrew Shelly March 4. In the evening he showed pictures of several General Conference mission fields. Sunday evening, Jan. 29, J. E. Hartzler spoke on "This Revolutionary Faith." Rev. and Mrs. Esko Loewen and family, just returning from two and one-half years of service in Europe under MCC, spent Feb. 26 with us. He brought the morning message; a carry-in dinner was served at noon, and in the evening pictures were shown of their work in Holland. A son, William Eugene, was born to Mr. and Mrs. Wm. E. Oesch. Mrs. Clarence Yoder was received into church membership, March 11.—Opal King, Corr.

—**Silver Street Church, Goshen, Ind.:** A student from Switzerland, Miss Ruth Pfrunder, was the guest speaker at the Family Night service March 11. She presented an interesting description of her country and specifically of family life in Switzerland. Following the program a fellowship hour was held in the church basement. For our Holy Week services this year J. N. Smucker, editor of "The Mennonite" and a resident of our community, brought us a series of nine messages on "Questions of Holy Week." The meetings were held March 25 through Easter Sunday, April 1. The men of the Silver Street church were hosts to the five-church Men's Brotherhood on March 19. This included the men of the Topeka, Middlebury, Nappanee, Eighth Street, and Silver Street churches. Wendell Metzler, Nappanee, a former MCC worker, was the speaker. Members of the Youth Fellowship joined youth from the other four General Conference Mennonite churches in this area for a banquet and meeting March 18 at the Eighth Street Mennonite Church. William Gering, General Conference youth worker, was the principal speaker.—Corr.

—**Salem Church, Dalton, Ohio:** Relief offering for March amounted to $265.75 which was used to purchase two beeves that were cut up and canned with the assistance of a number of our members for the MCC. Men's Brotherhood met in the church basement on Tuesday evening, March 13, with guest speaker, Mr. Wesley Scott, president of the Urban League of Massillon, using as his topic "Problems of Racial Segregation." A number of our folks assisted the Wilbur Gerber family in moving to their newly purchased farm close to Smithville on March 14. Mrs. Caroline Lehman celebrated her 80th birthday on March 14. Mrs. Lehman is very active in the work of the church and is most faithful in attendance. She is especially active in the work of the Missionary Society and spends much time in relief sewing and quilting, finding much joy in service for her Lord. Mrs. Earl Hofstetter, Corr.

—**Carlock Church, Carlock, Ill.:** The Junior Choir held a bake sale March 10. The proceeds ($21.10) will be used to purchase music and also plastic covers for the Junior Choir robes. Moses Weefur and Ed. Hoff from Liberia, exchange students at Illinois State Normal University, were guest speakers at the Fellowship Class Meeting March 12. They told in a most interesting manner of the people, governments, and religion of their country. Mr. Weefur was a member of the first class to graduate from the University of Liberia. Both expect to be elementary teachers when they return. A group of men from our church went to Summerfield, Ill., to assist in the tornado stricken area. At a Conference Men's Brotherhood meeting held at the North Danvers Church Saturday evening, March 17, it was decided to take on a relief project for Palestine, the goal being about $3,000. This would call for about $300 from each church. The project is to be closed by April 10.—Corr.

—**Grace Hill Church, Whitewater, Kan.:** On Feb. 8 the Father and Son banquet was held in our basement with Harley Stucky of Bethel College and Clinton Kaufman of Wichita as speakers. The World Day of Prayer was observed Feb. 17. The children had their own meeting in the basement. March 11 Miss Leonore Friesen, missionary to Japan, spoke of our mission work in Japan. The Bethel College Fellowship dinner, which included the neighboring churches, was held Friday evening, March 16, at the Emmaus Church. Our church and community was saddened by the passing of Menno Penner on March 14. He was laid to rest March 16 in our church cemetery. Mrs. J. B. Schmidt, who has been bedfast for several months, was taken to the Bethel Deaconess Hospital. Several of our women attended the opening of the new relief cutting room at North Newton.—Mrs. Arthur Schmidt, Corr.

—**Meadow Church, Colby, Kan.:** Bethel College Chorale, with 12 voices, was here March 4. The Berean Academy was here March 15, with 35 voices. Mr. and Mrs. Frank Goossen went to visit the Walter Goossens at the "Go Ye" Mission. We are looking forward to a revival meeting April 8-15; we need your prayers. J. W. Bergen's message on "Christ the Redeemer," Gal. 4:1-7, was inspiring.—Mrs. J. C. Willems, Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** The Mission Workers Meeting was held March 7 with the theme "God speaks through nature." Our project for this month is items for Indian Americans in Montana, Arizona, and Oklahoma. The C. E. program given March 11, had the theme "The Teacher in the Church." The Men's Fellowship had their monthly meeting, March 19. The Adult Bible Class is studying the Book of Hebrews with Pastor Sawatzky teaching. A group of young people of the church attended the Discipleship Conference at North Newton, Kan., March 11. Some of our members were in the cast of the Easter Pageant, "The Way of the Cross," which was an Easter sunrise service on historical Pawnee Rock. A review was given on television KCKT, Great Bend, the week before Easter.—Mrs. LaVerne Unruh, Corr.

(Continued on next page)

—**Wayland Church, Wayland, Iowa:** Frank Epp, Harris Waltner, Erland Waltner, Wm. Gering, Maynard Shelly, Gordon Dyck, Leola Schultz, Henry Funk, and Mr. and Mrs. Harold Moyer met in our church Feb. 17-18, to plan the YPU work of the Conference. On the eve of Feb. 17, the young people of the church met in fellowship with the group of visitors. Feb. 17, World Day of Prayer was observed in our church with the 5 local churches participating. Harris Waltner brought the morning message Feb. 19. That evening the youth of the church were invited to meet with the Eicher Church group. Homer Garber was guest speaker. Family Night was observed Feb. 27. On Feb. 26, the film "Mixed Marriage," was shown. All local young people were invited and a large group was present. Rex Roth, Roger Wyse, and Donnie Myers traveled to Summerfield, Ill., and helped two days where the tornado had struck. March 11, the film, "The Way to Peace" was shown. Pastor and Mrs. Habegger and family visited in Kansas during spring vacation. J. J. Pritchard filled the pulpit on March 18, in the absence of the pastor.—Mrs. Jacob E. Graber, Corr.

—**First Church, McPherson, Kan.:** The evening of Jan. 8, missionaries Harold Grabers brought us an illustrated presentation of their work in Belgian Congo, Africa. Jan. 25, members of our church canned 660 cans of food with the MCC canner at Moundridge; 158 cans of beef, 231 cans of lard, 271 cans of pork. Feb. 12, the C. E. had as guest speakers, Jane Krehbiel, Myron Krehbiel, and Clinton Krehbiel, who told of their experiences in 1-W and VS in which they recently served. Feb. 26, the Bethel College Chorale presented a program. Feb. 27, the Men's Brotherhood had a family night and showed the film, "More for Peace."—Mrs. Arnold Krehbiel, Corr.

—**Friedensfeld Church, Turpin, Okla.:** The evening of March 4, we had a boys' quartet and a girls' trio from the Oklahoma Bible Academy in our church. Richard Boehr, one of the teachers, was with the group and brought the message. The evening of March 11 we had our C. E. program and election. Our new C. E. president is Chester Windsor; sec.-treas., Larene Dick, and program com., Shirley Dick, Gene Kliewer, and Walter Ediger. The evening of March 18, the mixed chorus from Meade Bible Academy was in charge of the service. Five students from our church are attending this Academy: Larry Becker, Nola and Kenneth Janzen, Phyllis and Julia Isaac. Mr. and Mrs. Chester Windsor and Alvin Dirks were entertained at the home of Mr. and Mrs. Bill Shipman, March 18, at Garden City, Kan. Mrs. Shipman is the former Mildred Dirks. Pastor and Mrs. Koehn attended the Ministers' Conference and Women's Missionary Meeting at Newton and Pretty Prairie, March 20, 21.—Mrs. Chester Windsor, Corr.

—**Buhler Church, Buhler, Kan.:** Russell Mast of Freeman, S. D., gave us a series of messages during the Lent season. Miss Leonore Friesen, G. C. missionary to Japan, spoke in our church on Sunday evening. She also showed some very interesting pictures of Japan. This program was sponsored jointly by the Women's Missionary Societies of our church and the C. E. After the program, an hour was spent in a social visit. Mrs. Robert Bogema of the Sudan Interior Mission, spoke to our missionary societies on March 6. A grocery shower was held at this time for the Bogema's. The Red Cross Bloodmobile Unit was set up in our church basement, Feb. 29. After the donation of blood, each person was given a substantial meal.—Corr.

—**Deer Creek Church, Deer Creek, Okla.:** Pre-Easter meetings were held in our church conducted by Maynard Shelly of Newton. Sermon theme: "Mountains in the Life of Jesus." Sermons on the Mountain of Temptation, Revelation, Prayer, Transformation, Triumph, Redemption, and Commission, were given. A short prayer service conducted by our pastor, Wm. Unrau, was held before each worship hour. Special music was furnished by various groups and the choir. A community choir, comprised of voices from the Methodist, Christian, and Mennonite churches gave a program of music Easter Sunday evening.—Mrs. M. C. Lichti, Corr.

—**Bethel Mission Church, Winnipeg, Man.:** The members and friends of the Bethel Mennonite Mission Church are appreciating it very much and are very thankful to now have a new and large church edifice, with a seating capacity of 600. It is with gratitude we see that the same is largely attended every Sunday for service, especially in the forenoon. We also appreciate the sermons of our minister, George Groening, and also the assistant ministers for their service, and praise the Lord for the same, and also for the large attendance of known and unknown people, composed mostly by young people, single and young married couples and others who are not members. The church is in the southern part of the city where no other Mennonite church is in existence. Various extra meetings are quite often held here in the interest of church, conference, MCC, young people's organizations, etc. A special meeting of the MCC Christian Service Organization, sponsored by an Association of Mennonite University Students of Manitoba took place here recently and was attended by about 100 or more young people, under the leadership of Elmer Ediger of North Newton, Harry Toews of Waterloo, and Wilson Hunsberger of Pennsylvania.—B. Ewert, Corr.

—**United Church, Toronto, Ontario, Canada:** The annual meeting of the Toronto United Mennonite Church was held during the afternoon and evening of Jan. 15. The election of a new church board resulted as follows: J. Fransen, chairman; J. Braden, vice-chairman; and A. Koop, secretary-treasurer. The board includes W. Dick, the pastor, and I. Lehn, the deacon. The latter are ex officio members. A revised constitution was also adopted on this occasion. A considerable part of the meeting was devoted to the question of a new church building. The first step had already been taken with the purchase of a building site. A building fund committee consisting of six people was appointed. The annual Young People's Workshop of the United Mennonite Churches of Ontario was held in Toronto on Jan. 21. The guest speaker for the occasion, D. P. Neufeld of Rosemary, Alberta, who only recently returned from service with the MCC in Germany, occupied the pulpit at the morning service on the following day. There have been other recent visitors to the local church group. D. D. Klassen of Homewood, Manitoba, spoke on the evenings of March 6 and 7. On Sunday, March 11, E. G. Kaufman, president emeritus of Bethel College in North Newton, Kansas, was the speaker at the morning service. March 18 J. W. Neufeld, principal of the St. Catharines Bible School, and seven of his students, served the congregation with songs and a sermon.—Corr.

—**Salem Church, Freeman, S. D.:** The Women's Mission Society sponsored the men's quartet in a musical program the evening of February 26. The offering went for relief. The Christian Youth Volunteers of Freeman Jr. College gave an Easter Play "St. Claudia" and an octet for the combined Christian Endeavors Sunday evening, March 4. The pastor attended the spring Seminary Board Meeting in Chicago early in March. The Ladies' Choir has again resumed rehearsals. A young married people's fellowship was planned for Thursday, March 15. This includes couples to the age of 30. Due to blocked roads of Saturday's snowstorm no services were held on Sunday, March 11. Professor Harold Gross was in the pulpit on March 18 in the absence of our pastor who conducted a week of meetings in the Bethesda Church, Henderson, Neb. Holy Week meetings were held in our church three evenings, March 27 to 29. Our speaker was Russell Mast of the Salem-Zion Church, our neighbors to the north. Communion of the Lord's Supper was observed on Good Friday morning. The cantata "The Seven Last Words," by Dubois, was given Good Friday evening by the combined mixed choirs of the North and South Churches. New members were received into our church fellowship on Palm Sunday. They were Mrs. LeMoyne Ries and Mrs. John D. Waltner. Recent deaths have been Mrs. Freni Graber on January 29 at the age of 84 years and Mrs. Joseph K. Schrag on March 14 at the age of 80 years.—Corr.

THE Mennonite

MENNONITE LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.

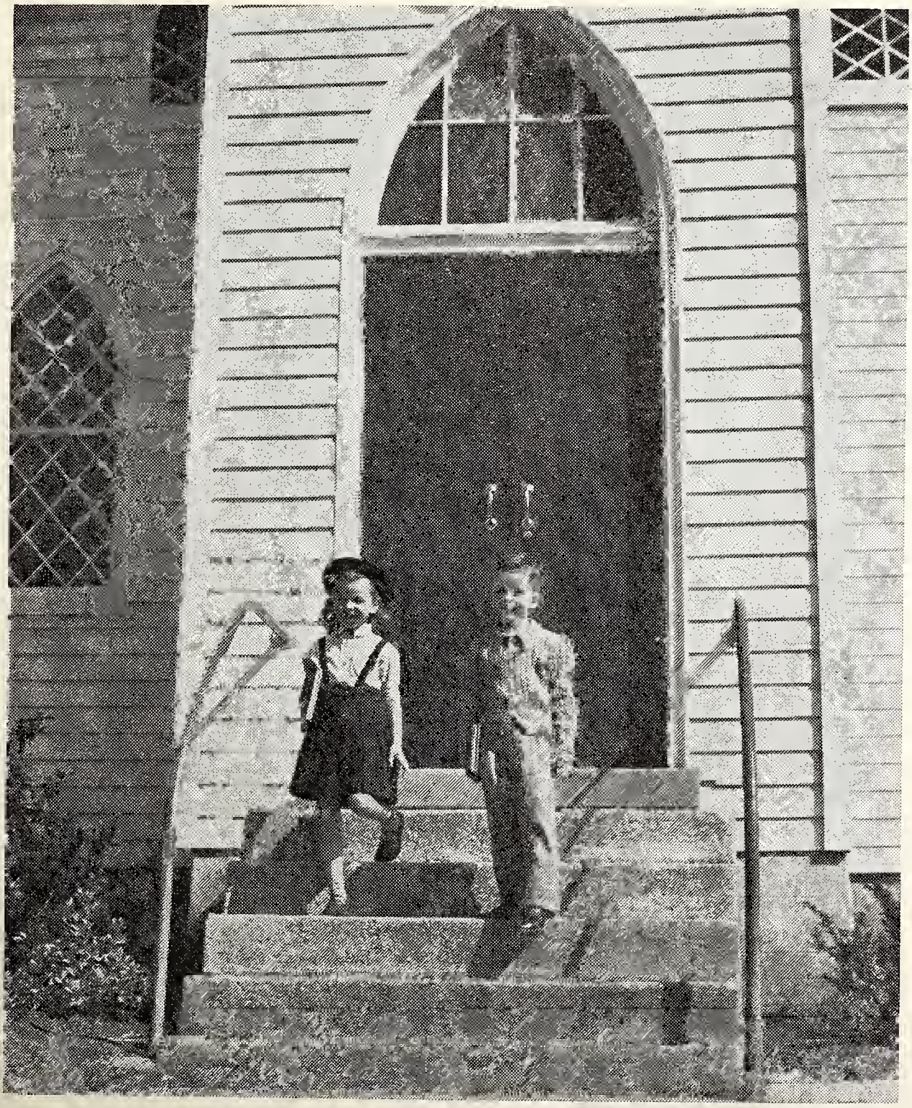

Photo by Harold M. Lambert

Conference

Sunday

April 29, 1956

The Unity of Our General Conference

My Vision for the General Conference Church

S. F. Pannabecker

Why I Chose a Mennonite School

Volume 71 Number 16 April 17, 1956

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Of Things to Come

April 27-29—Joint Inspirational Conference, Berne, Indiana
April 29—Conference Sunday
May 3-6—Eastern District Conference, First Church, Philadelphia
May 6—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 28—Bethel College Commencement
May 28-30—Peace Retreat, Camp Mennoscah
June 4—Bluffton College Commencement
June 7-11—Northern District Conference
June 13-17—Pacific District Conference
July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 15-22—Junior Retreat, Camp Men-O-Lan
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Kan.

Conference Notes

BOARD OF CHRISTIAN SERVICE

A Canadian young man recently invested a "sum of money . . . which, at present, I am not using" in the Mutual Aid Fund of the Board, for a period of five years, with the hope "that my investment might be of Christian service." Additional investment funds are being sought to increase the Mutual Aid Housing Fund from $10,000 to $15,000 by June. Interest rates are 2½ and 3 per cent for five and ten years, respectively.

Paxers Fremont Regier and Larry Kaufman working in the Belgian Congo under the Congo Inland Mission report in the 1-W Mirror, "We are still anxious to see more 1-W's come here. After half our term is over we are still very enthusiastic."

Churches and Individuals have begun to respond to the MCC and Board of Christian Service appeal for surplus food funds. One brother who sent in a $100 check through his church mentioned that he did not know when he had had the opportunity to invest with better returns than here. Since the government has made available large quantities of surplus foods free of charge for relief agencies, it is possible to provide for the distribution of $20-$25 worth of food with a $1.00 donation.

Elmer Ediger, executive secretary, was scheduled to speak at a peace conference, sponsored jointly by the Manitoba Mennonite Conference and Canadian Mennonite Relief Committee, in Winnipeg, April 10-11. Weather conditions permitting, he was also planning to make some Disaster Service contacts in Manitoba communities.

BOARD OF MISSIONS

Henry and Helga Dueck and son Marvin, Aldergrove, B.C., were scheduled to leave from Detroit, Michigan, by plane on Monday, April 16, enroute to Asuncion, Paraguay, where Brother Dueck will be city missionary and pastor of the Mennonite Biblical Seminary in Montevideo, Uruguay.

Paul and Lois Dyck, and their two children, of Didsbury, Alberta, sailed from New York, April 2, on their way to India, where they will join other General Conference missionaries and national Christians in the building of the Church of Christ in India. During the winter months Brother Dyck was pastor of the Regina, Saskatchewan, Victoria Avenue Mennonite Church.

Lotus E. Troyer, member, Board of Missions, and Glenn Esh, of the MCC, visited Camp Landon, Gulfport, Mississippi, on March 12-15, to consult with Orlo Kaufman, MCC director there, and other community leaders on the future of the Mennonite service mission in that colored community.

The North Gulfport Christian Community Center was purchased for $4,800 by the Mission Board with funds contributed for this purpose. The Center program includes recreation, educational activities, and Bible teaching among colored children. The program meets a great need in the area. The Boards of Missions and Christian Service contribute $350 a month for this program.

A $400 piano for the Tiefenbrunn, Volendam, Mennonite Church in Paraguay was purchased with new funds contributed by conference and church groups and a number of individuals in Canada. The instrument meets a great need in the work with the young people in the Volendam colony.

Erma Birky, General Conference missionary serving under the Congo Inland Mission, was scheduled to return to the Belgian Congo field, leaving New York City by plane on Thursday, April 5. Sister Birky is returning for her final term.

Missionaries Esther Patkau and Mr. and Mrs. J. R. Duerksen were speakers at a mission conference in Vineland, Ontario, April 13-15. The conference was sponsored by the Niagara Peninsula churches.

BOARD OF EDUCATION AND PUBLICATION

The Committee on Education in Church, Home, and Community met in Newton on March 31. They made plans for a number of doctrinal publications and initiated plans for forthcoming studies on church discipline, divorce, and remarriage. Present for the meeting were Erland Waltner, chairman; Jacob T. Friesen, Henry Poettcker, Joanna Andres, Willard Claassen, and Maynard Shelly.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

CONFERENCE SUNDAY, APRIL 29

In 1944, the normal year for a General Conference session, the meeting was postponed because of wartime restrictions. The late C. E. Krehbiel, who was Conference president at the time, called for a Sunday to be observed as special Conference Sunday to keep before our people the work of General Conference. This was set for the last Sunday in April.

The idea met with such fine approval that it was decided to continue, and each year since, the last Sunday in April has come to be regarded as "Conference Sunday." Many churches take special note of this day and use it to acquaint the people of the general plan and work of the whole General Conference.

We invite readers to pay special attention to the articles in this issue which deal with the work and vision of the Conference. In this way we may prepare ourselves for the coming Conference at Winnipeg and become more aware of what comprises the total work of the Conference. Also note that in almost every issue, some member of a Conference Board or Committee has a brief article dealing with the coming Conference.

By proper information and prayer for the coming meeting we may expect our people to take a deep interest in the general work of the church. As much information as possible should be distributed to the churches beforehand so that all may be acquainted with the questions to be considered and the proposed work to be done.

THE MIRACLE OF SPRINGTIME

What a joyous miracle we behold at the coming of the springtime. That which seemed dormant and lifeless bursts forth into living green. The drab brown earth puts on its robes of verdant beauty. The flowers make their appearance to beautify renewed life. The birds sing joyously in praise of their Maker. "The whole earth is full of His glory."

Were we seeing spring for the first time, we could scarcely believe our eyes as we watched the resurrection of newness of life everywhere. May this miracle never become so commonplace that we cease to be moved and thrilled with the majesty and beauty of it all. God touches the world again and it responds in ways too wonderful to describe.

There can be springtime in our souls, too. If we have been spiritually cold, and drab, and barren, may the warmth of God's love touch us and awaken a response within. No matter how hard the winter of life, our souls can again take on new beauty at the touch of God. Is not the miracle of springtime a symbol of the miracle that may take place in our own lives as we respond to the upward pull of God? May we be as responsive as the trees, grass, and flowers; as appreciative as the birds of the air. Let all that is within me praise His name as I walk in newness of life.

BEAUTIFY THE CHURCH PREMISES

Our churches and church grounds should be kept in the best conditions. It is a sad reflection on church folks if they allow their church building and grounds to become shabby, dilapidated, and neglected. The building should be kept in excellent repair. It should keep pace with growing needs. To see a neglected, unpainted, inadequate building is a disgrace to God for whose worship the church is intended.

In olden days only the very best would do as a sacrifice to God. So today in our worship the place should show respect for God and be worthy of His presence. This does not mean that unnecessary and useless expenditure be made upon it, but that we should give it loving care and upkeep. If we keep up our own homes better than we do the Lord's house, the chances are we are not the devoted, unselfish Christians we should be.

The same holds true of the surrounding premises. They can be beautified with trees, flowers, shrubs, and beautiful lawn. It should be such a spot of loveliness that would remind people of the beauty and majesty of God. We honor Him by keeping His place of worship and the surroundings in proper repair and beauty.

THE SCHOOLS OUR YOUTH CHOOSE

Have you been following the symposium in the Youth Section the last two issues on why students choose or did not choose our church schools? It helps throw light on the whole problem of Christian education.

There may be some specialized forms of training which our schools are not equipped to give, and which certain students feel they need. In such instances it is clear to see why they should choose other schools. But for general basic education the church school should have decided preference. Perhaps pastors and homes have not thought deeply enough on this matter before advising their young people where to attend.

But the young people themselves must make the final decisions. Consecrated and conscientious men and women are doing their best in our church schools to meet the total needs of the young people, spiritual as well as mental and cultural. No schools are perfect, but those especially set up and prepared to meet the needs of our own young people should not be passed by lightly.

My Vision for the

General Conference Mennonite Church

S. F. PANNABECKER*

(The following is the latter part of a paper bearing this title, given at the Believers' Church Study Conference in August, 1955. There are two installments of which this is Part I. Next week will bring Part II. Ed.)

Don't Dodge Standards of Jesus

(1) My vision for the General Conference sees a church that does not dodge the acceptance of standards which are apparently impossible of attainment. Jesus' way as embodied in the "hard sayings" which caused lukewarm followers to turn away or the Sermon on the Mount are examples. The Sermon on the Mount particularly has been universally applauded and acclaimed as a wonderful statement of ideal life. The carnal man accepts the idealism of the statement of Jesus but at the same time immediately brands it as idealism and as something that cannot operate in ordinary human society. Therefore, while accepting it as a beautiful statement he condemns it as a standard of conduct. This has been a universal judgment of the common man as well as the good man who speaks as a humanist.

The Sermon on the Mount does obviously consist of counsels of perfection to which unaided humanity cannot attain. Yet one cannot get away from the conviction apparent on reading the New Testament that there was one man who actually lived by these counsels. Jesus' own life was a living, personal example of the ideas expressed in word in the Sermon on the Mount. It is disturbing to have to admit that what man cannot do, One Man has done. The answer is that this was not unaided humanity but that this was the God-man. The modern Mennonite approaching this question from the Anabaptist-Mennonite position is forced to admit the ideal quality of Jesus' way of life but also to admit that the disciple who approaches life in the spirit and presence of His Master must accept these very same standards. The presence of the resurrected Lord in His life makes the Christian not an unaided human agent but a new creation with a human-divine relationship which gives hope in the struggle just as it gives power for the attainment. We will, therefore, reject the judgment that Jesus' way of life is too ideal and *cannot* be followed just as we reject the judgment that the Christian's life is so fully a matter of grace that he *need not* follow the injunction of his Lord. There is a place for the acceptance of goals and standards that demands perfection.

Christian Life Is Supernatural

(2) As already suggested, this following of Jesus is only possible because it is a life which begins with a miracle, that is, the miracle of the "new creation," and as it begins with a miracle so it continues supernaturally as the "new life." My vision for the General Conference Church involves a clearer recognition of the miraculous nature of the Christian life both in its inception and in its daily continuation. The spiritual character of life, the consciousness of living in the presence of the risen Lord makes the difference.

Distinction Between Good and Christian

(3) Another consciousness which must carry over in my vision of our church life and one which has tended to get out of focus is the sense of distinction between the church and the world or between the believer's life and self life.

This sense of distinction has been increasingly lost as we have moved from the traditional pattern of formal separation from the world into one of more open and free contacts with society and in the process have found much in society, or the world, that is good and worth while. The bankrupt character, however, of these good things stands revealed in today's secular and materialistic life, a day when goodness without God has brought us to the horror of bloodshed and fear of annihilation. We are increasingly seeing that a good world is not good enough and that between the best that the world has to offer and that which God, through Christ, demands of His disciples there is an unbridged chasm. With this sense of distinction from the world we will not necessarily aspire after persecution nor anticipate discrimination, though either may conceivably come, nor will we adopt a "better than thou" attitude. We will recognize that there is a deep chasm between the self-life and the Christ-life and that in the present day life of discipleship cross-bearing becomes a self-imposed obligation. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it," Matt. 16:25.

Church More than Human

(4) Now turning to the church which has been the subject of the discussions at this conference there is one basic position which must be accepted regardless of whatever interpretation—high or low—may be put upon the church. This basic understanding is that the origin and existence of the church is *in the will of God.* This is not commonly understood in our democratic land. Whatever may be said about the faith of the founding fathers of America and the authors of the constitution of the United States, it must be understood that they were influenced fully as much by humanistic thinking as by Christian thought. Even religious liberty for which this country is noted is as much a contribution of the human-

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*President, Mennonite Biblical Seminary, Chicago ist thinking of the colonial period as it is of the religious struggles. In a country where revolution was under way and democracy developing the emphasis was upon the naturalness of human societies. John Locke's classic definition of the church clearly illustrates this point.

> A church then I take to be a voluntary society of men, joining themselves together of their own accord, in order to the public worshiping of God, in such a manner as they may judge acceptable to him, and effectual to the salvation of souls.
> (In John Locke, *A Letter Concerning Toleration.*)

Such a definition emphasizes human judgment on the place of the church. This point of view has been encouraged by the preoccupation in the human struggle of westward expansion of our country along with development of other human institutions. It has even been supported by the revival and awakening movements which promoted the idea of denominations instead of a church concept. The Mennonites have the background for a more thorough realization of the origin and existence of the church in the will of God, and it is my vision that this will be understood and emphasized in our approach to the nature and work of the church.

The Human in God's Church

(5) Coupled with this divine nature of the church is the human response—the conviction that all persons in all time and at all places are equally and fully responsible to the demands of God upon His church. All of life, for every believer, becomes a witness in the same sense that every disciple was responsible as a herald of the kingdom. The evangelical and missionary duties of the church from this point of view become the supreme concern of every believer and the whole body of believers. The whole church becomes in effect the missionary society with no distinction in zeal for heralding the gospel to the next door neighbor or to the neighbor in Timbuktu. In this life of witness, relief work, mutual aid, or what else you may have to suggest, all become integrated with evangelism and missions in a common approach to the task of witnessing to the gospel in a form of communication which cannot be misunderstood.

Deeper Experience in Fellowship

(6) The divine origin and the human response have been mentioned as basic concepts in the idea of the church. If these are given full rein, it leads us almost inevitably to the sense of fellowship in the church or to what we have called these days the Believers' Church. It is my vision for the future that this sense of fellowship will receive greater emphasis and a deeper understanding. With that comes the recognition of the body—the Body of Christ—and the realization of the responsibility of each member for all other members. When one member suffers, all suffer; when one member profits, all profit; and when one member sins, all sin. This sense of fellowship will be evident in all of the activities of the church. The training of children in the church becomes an activity of the body in which all may unite in the many varied and effective ways common today, and which may be developed in the future, for the evangelizing of each oncoming wave, generation by generation.

So with all of the activities of the church, even discipline which must be expanded to include teaching, training, mutual admonition in addition to extreme action. This type of extreme disciplinary action then becomes the body judging itself in the person of one of its members. Every occasion of discipline must be accompanied by a conscious confession on the part of the church that the body has failed, even as the offending ones have failed. Such discipline, instead of being punitive, becomes under the blessing of the Spirit redemptive.

Why Have Regular Church Attendance?

BECAUSE . . .

1. *It is the New Testament pattern.* "On the first day of the week, when we were gathered together to break bread . . ." Acts 20:7. "On the first day of the week, each of you is to put something aside . . ." 1 Cor. 16:2. ". . . not neglecting to meet together, as is the habit of some . . ." Heb. 10:25. The early Christians met on the first day of the week *regularly.*

2. *It is needed for personal spiritual growth.* Just as a person does not grow strong and healthy without regular eating habits, neither does a Christian grow morally and spiritually strong without regular worship. In order to become mature and fruit-bearing Christians we need a continuous nurture. It is a fiction that we can "grow in the grace and the knowledge of our Lord and Saviour" outside the church. Occasional attendance is like taking a pill, it is not a diet.

3. *It is necessary for the building of the church.* Industrial products are not produced by absent workers, nor are business organizations built by people on vacation. Neither does the church grow nor is it made strong by those who stay at home. Persons who have their names on church rolls and who do not attend regularly do not build the church, they tear it down. Well wishes and even money contributions are not a substitute for regular participation in worship and fellowship. "So with yourselves . . . strive to excel in building the church."

4. *It is a witness to the world.* The person who attends regularly shows the world that he stands on the side of God and righteousness. The person who attends off and on shows that he is indifferent. He cares a little for God, but mostly for this world. Paul says to us that "ye are witnesses" to one side or the other.

5. *You agreed to do this when you joined the church.* That is, unless you had mental reservations. Regular attendance is the duty of every member. If you cannot attend your own church every Sunday, you should be present in another church.

—*Bulletin,*
Upper Milford Church, Zionsville, Pa.

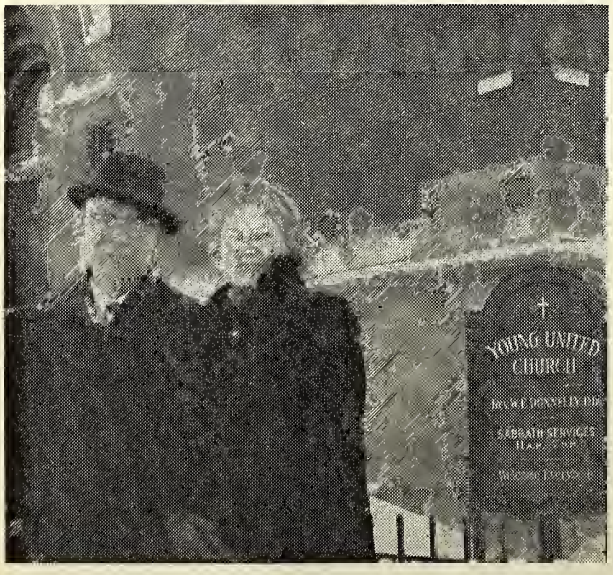
Looking Toward the Conference

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour," 1 Tim. 2:1-3.

Let us PRAY FOR WISDOM. Conference time is always a time of importance. It is then that fellow workers from the entire Conference meet for discussion of problems, common tasks and responsibilities. There is need for divine wisdom on the part of every delegate if the work is to move forward according to the plan of God. Such wisdom is available. "If any of you lack wisdom let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." The time to begin asking for such guidance is now as the preliminary plans are being made.

Let us PRAY FOR BROTHERLY LOVE. Conference time is a time for the renewal of friendships and the establishment of new experiences with others in the Conference. In an assembly of delegates representing such a large geographical area there are many who are total strangers to each other. The common faith in Christ as Lord and Saviour has been established. In that faith there is need for the establishment of the bond of love and goodwill. "Giving all diligence, add to your faith . . . brotherly kindness." Let us begin to pray now that the bond of love may be strengthened within the fold.

—Walter Gering, Secretary, General Conference



Rev. and Mrs. I. I. Friesen, Winnipeg, standing in front of Young United Church, where the General Conference meets August 15-22.

Farewell service for Paul and Lois Dyck held at the Mission Center, Chicago, March 26, 1956. Front row: David Schroeder, Mildred Schroeder (sister of Mrs. Dyck), Lois Dyck and Rodney, Paul Dyck and Curtis. About thirty-five fellow students and friends attended the farewell.

Paul Dycks to India

Rev. and Mrs. Paul Dyck and two children stopped for a few days in Chicago enroute to New York where they embark for a thirty-two day voyage to Bombay, for missionary service on our General Conference Mennonite field. While in Chicago they stayed at the Seminary where there was a double attraction for them since Brother Dyck is a Seminary graduate of the class of 1954 and since Mrs. Dyck's sister is residing here as the wife of one of the senior students.

Brother Dyck took part in the Sunday morning service and then on Monday evening a farewell gathering was held at the Mission Center. Here former Seminary friends and church people gathered for an evening of fellowship and prayer preparatory to the Dyck's departure. After a few hymns and Scripture reading both Lois and Paul spoke regarding their aspirations for this new work to which they are going. After a season of prayer tea was served by Mr. and Mrs. Paul Wenger who are in charge at the Mission Center.

On Tuesday evening a dozen or more friends from the Seminary accompanied the Dyck family to the Union Station and with a brief prayer on the station platform committed them to God for this trip and their service in India. Paul and Lois Dyck will increase the number of Seminary students who are now serving on the foreign field to twenty-one. They provide another tie between our home churches and the growing Christian church in India. As they go to give themselves in this service it increases our responsibility by that much more for supporting them in every way.

Instead of asking every day, "Do I believe?" ask rather, "Have I this day done one simple thing because He asked me to? Or have I this day refrained from doing one simple thing because He asked me to?" George MacDonald

Bookmarks

Finding Victory

FOREVER TRIUMPHANT by F. J. Huegel. 86 pages. Zondervan, $1.50.

The cleavage between the daily behavior of Christians and the conduct commanded by the Scriptures is a source of concern to many. They realize "these things ought not so to be." Books suggesting some help in overcoming this discrepancy should therefore be of interest to anyone who takes the New Testament ethic seriously.

"Forever Triumphant" as the title indicates is another book attempting to help people find "the secret of victory in the Christian life." The book is very similar in style and theology to "How to Live the Victorious Life" by An Unknown Christian. Individuals who benefited from a reading of the latter will also find this volume helpful. For the first reader on the victorious life I would suggest reading "The Christian's Secret of a Happy Life" by Hannah Whitall Smith, a Revell publication, which is a longer treatise but easier and more delightful reading. Persons not easily swayed by biblical arguments will find the illustrations and personal experiences of Hannah Smith's book more persuasive.

F. J. Huegel, professor at Union Seminary in Mexico City, and missionary to Mexico for twenty-five years has two basic premises. The first is summarized in these lines: "The Christian's victory does not have as a basis, struggle, because it is already a consummated thing to be accepted by faith in the redemptive achievement of the God-man. . . ."

The second promise is that Christ's consummated victory becomes the Christian's through faith as a gift. "What happened to Christ, happened to man potentially; to the believer actually, when he enters in by faith." By faith "the sin principle in you and me was crucified." By faith "it is not I, but Christ." This entrance by faith into the consummated victory is the secret to the Christian's victory. "The basic law of victorious Christian living is expressed for all time in Paul's classic: 'Not I, but Christ' of Galatians 2:20. To the degree in which 'It is not I, but Christ,' will the Christian be swept along by the heavenly stream of victory."

Outside of full and complete obedience there is no continuous victory. The author, however, fails to take into account the need for growth in the area of knowing and obeying God's will and therefore offers no help in facing some problems in learning obedience.

There is no once for all victory. "We never reach a place in the Christian life where it is no longer necessary to watch and pray lest we fall into temptation."

The closing chapter "Victory Means Right Relations" merits recognition. The author here forcefully emphasizes the necessity of right relations with our fellow men and especially within the brotherhood. "Now there can be no full-orbed victory without a deep recognition of the oneness of the body."

Orlo Kaufman

Flashes of Thought

One Day at a Time

Walter Gering

Day by day the sheet is torn off. It has served its purpose and is no more needed. Like an arresting voice it has come to sound forth its message. Would that its appeal were more easily heeded.

There was a time when I too felt that it ought to be replaced by a more practical calendar. I do not know how it started but for years this simple daily calendar has hung upon the east wall of the study. At the close of the year a new mat of sheets is placed upon the pad and the process is repeated. Day by day the sheet is torn off and the date changes.

It certainly has its disadvantages. Take this matter of the daily removal of the sheet. If in the hurry of the morning hour the simple operation is forgotten the calendar becomes outdated and loses its value. Then too it loses a proper perspective in relation to time itself. In planning the work there is need for a long range program. Each day must be seen in its relationship to the whole. Otherwise how can there be a unified approach to the activities of the weeks ahead.

Yes, I too have felt at times that there ought to be a change. Why not take down that old outmoded calendar and replace it with one of the new ones. There are so many which could be used. There are the prayer calendars with a new sheet for each month. Not only do they give the whole month in its proper relationship to the whole but they also are suggestive in terms of prayer. There are others with beautiful pictures; scenes from the Bible portrayed in color. Others suggest an appropriate verse of Scripture for each day. Why not use one of them?

But the old calendar remains. It simply cannot be laid aside. Its message has come to be a daily reminder. When Robert Louis Stevenson faced life with its overwhelming difficulties he wrote: "Any one can carry his burden, however, hard, until nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life really means." The words of the philosopher come to mind repeatedly: "Think that this day will never dawn again." Maybe that is what the Psalmist had in mind when he wrote: "This is the day which the Lord hath made: we will rejoice and be glad in it."

Daily the old calendar speaks: "Live one day at a time; no more and no less." That is its unfailing message as sheet after sheet is removed.

> "Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

The Unity of Ou

THE UNITY OF OUR ORGANIZATION

Unity within any church group presupposes mutual acceptance of a core of basic concepts. To them must be added a willingness on the part of each member to accept in love all other members in spite of individual differences which may exist between them. These conditions can be met only insofar as we completely dedicate ourselves to God's will.

As we continue to strive for this unity we need to prepare ourselves to work together at the tasks He assigns to us. We must be willing and ready to provide for those without food or clothing, to win the lost for Christ, and to teach them His way.

In order that we may successfully work together, a certain amount of organization is helpful. In the General Conference we seek to do this through various Boards and committees. Each has many specific assignments which we have asked them to do for us. Oftentimes they need to work together at these assignments.

We invite you to look in at our Conference Headquarters building in Newton, Kansas. Here under one roof are assembled representatives of each of the boards as well as the Women's Missionary Association and the Young People's Union.

This arrangement is an economical one. Only one office needs to be maintained. Much secretarial help and office equipment can be shared. A central treasury handles most of the funds. At the same time the records are readily available to all those who participate.

All Conference offices under one roof also makes for efficiency. Many activities that we carry on through our Conference require joint action on the the part of several boards or committees. All that is necessary to begin such joint action is for the representatives of one group to walk into the office of the next.

Our headquarters also simplifies contacts with the churches. Common concerns can be presented to them in a joint mailing. The officers of the churches can send all of their funds that are designated for any General Conference purpose to one address—722 Main, Newton, Kansas. Inquiries concerning any Conference activity can be directed to the same office address.

You are cordially invited to call at the Conference offices and have someone explain at first hand the many ways in which the present arrangement facilitates your work.

Clinton Kaufman, Chm.,
Board of Trustees and Finance

THE UNITY OF OUR SERVICE

The Board of Christian Service is charged by the General Conference "with all the responsibilities of the Conference in the broad area of relief, peace, and mutual aid." The Conference constitution here frankly recognizes that our churches have a deep concern in this area of need and want our Conference to provide adequate channels for meaningful service.

This deep and widespread concern for folks hurt and wronged and the sincere desire to help them as effectively as possible encourages our people to pool their resources of money and personnel in order to serve the larger need. The channels for united service thus offered include the whole ministry of love and relief to the hungry and needy, the victims of disaster, the refugees of a violent age, the sick, the aged, and others. But these channels also include as an equal concern the ministry of mutual aid to members of our own brotherhood and the large witness of Christian peace and of Voluntary Service. These common channels of service in response to a deeply felt need tend to unify our people and churches.

A great tragedy, a crying human need and terrible suffering tends to unite people. The Board of Christian Service calls these to our attention. Hunger, cold, danger, fear, persecution, catastrophe arouse instantly universal human, and especially *Christian*, sympathy. Men don't ask about labels and professions when a house is on fire and the lives of children are at stake. Working together in relief canning programs, the collecting, processing, and shipping of relief clothing, CROP drives, disaster teams, and similar service projects has brought many people together in closer bonds of understanding and brotherhood. There is a unifying power in the fellowship of toil in behalf of a great need and cause.

The Board of Christian Service in its witness to peace and in its program of peace education has emphasized Christian discipleship, fully committed and uncompromising, as the only sound basis for our peace position and our peace witness. This larger and fundamental emphasis has tended to unify the brotherhood. When Jesus is "lifted up" as Saviour and Lord He draws all men to himself and therefore closer to one another—also on such matters as the Christian peace testimony.

The Voluntary Service program likewise has been a great and vital factor in drawing people together because young people here learn to know each other and to work together on the highest levels of Christian concern and service. They feel drawn together by the Lord whom they are trying to serve and by the people for whom they labor.

Henry A. Fast, Chm.,
Board of Christian Service

neral Conference

UNITY IN THE SECOND GREATEST COMMANDMENT

When we think of unity we think of love. Without love unity is impossible. Christ died on the cross not only to reconcile us to God but to reconcile us to each other. Hence we became brethren in Christ.

Millions of hands are reaching across the distances of the globe, tugging at our heartstrings. Voices are saying, "Please, sir, I want enough to eat, too. I want warm clothes to wear in winter too. I want to know about Jesus and the true God, too." We are familiar with the precious promises of God; we know about our privileges in Jesus Christ. But millions of people have never yet heard about Jesus or the blessings He has purchased for them. How can we be happy in enjoying our privileges unless we do everything in our power to bring similar privileges and comforts to every person in the world?

The Bible mentions specifically some to whom we should extend our love.

1. We are to love our families, Eph. 5:25; Titus 2:4.
2. We are to love strangers, Lev. 19:34; Deut. 10:19.
3. We should love our enemies, Matt. 5:44; Romans 12:14.
4. We should love our brethren, Heb. 10:24; 1 Peter 2:17.
5. We are to love all men, Gal. 6:10.

Moses had such love for his fellow men that he was willing to have his name blotted out of the Book of Life if that would bring about their salvation. (Exodus 32:32) Jonathan had true love for David. (1 Sam. 20:17) Esther was willing to risk her life for her people. (Esther 4:11-17; 5:1) Paul could wish himself accursed if that would bring salvation to his fellow men. (Rom. 9:3)

This love is more important than all the talents and abilities which one could possess. It should be a characteristic of every Christian because it is one of the fruits of the Spirit.

Must I my brother keep,
And share his pains and toil;
And weep with those that weep,
And smile with those that smile;
And act to each a brother's part,
And feel his sorrows in my heart?

Oh, make me as Thou art,
Thy Spirit, Lord, bestow—
The kind and gentle heart,
That feels another's woe—
That thus I may be like my Head;
And in my Saviour's footsteps tread.

We must heed the second great commandment which admonishes us to love one another as a family of God. We must look at the cross to be clothed with love and unity.

P. A. Wedel, Chm.,
Board of Missions

UNITY FOR OUR WORLD WIDE MISSION

It seems as we read John 17 that Jesus very much desired that His followers should be united. There is little doubt that the work of the church is handicapped by its many divisions. This is especially true in foreign mission work, where non-Christians are puzzled concerning the true character of Christianity when they see it presented from so many different viewpionts.

So long as men think, however, they will not agree in every detail. Denominations represent different ways of thinking about Christian faith and life. To justify its existence, a denomination should feel that it has a real mission in the world. Even though complete unity among all Christians may be a goal which human frailty makes it impossible to achieve, at least we should have essential unity and love within our own brotherhood.

Our publications play a great part in maintaining that unity essential to the achievement of our goals. It would be extremely difficult, if not actually impossible, to do this without our church papers, such as *The Mennonite* and *Der Bote*. We consider this so important in maintaining a free flow of information, in order that we might be united in the work of the church, that provision has been made that every member might receive our paper without paying a personal subscription charge.

Unity within our group cannot be maintained unless our children are taught our faith and its biblical basis. If we believe that it is essential that a Christian live at peace with his neighbor, that marriage vows and the home are sacred, that simplicity should characterize one's living, and that other special teachings of our groups be maintained, then we must teach these things to the oncoming generation, as well as continuing to teach them to adults so that their faith may be more firmly established and that they might study the applications of that faith to life in our troubled world. That makes it necessary for us to publish educational materials which will help members of our churches to have a common educational background.

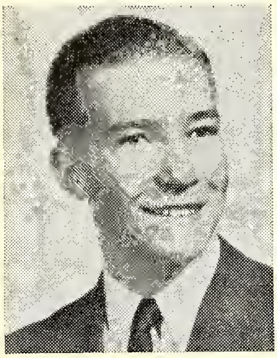
Unless we are informed concerning the work of our church and unless we have basic agreement concerning its beliefs, its mission, and the Christian way of life, we will lack the unity essential to the carrying out of our God-given tasks. The work of education and publication of the church thus becomes basic to the accomplishment of the work which has been entrusted to us, basic to the work of missions, Christian service, peace, and the bearing of the Christian witness in the many areas in which we have been given responsibility. The use of these publications will aid in producing unity and brotherhood among us.

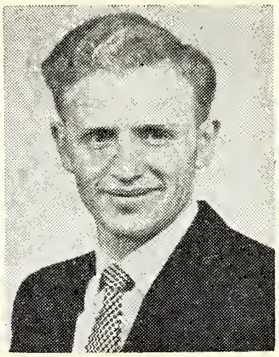
Lloyd L. Ramseyer, Chm.,
Board of Education and Publication

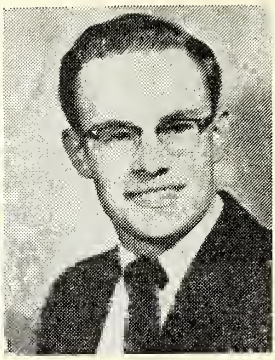
Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

Why I Chose a Mennonite School


Marvin . . . I wouldn't miss it for the world!


Henry . . . young people from scattered areas meet.


Neal . . . I wanted a solid Bible background.

Over half of all General Conference Mennonite college students have been attending our four Mennonite colleges. As a footnote to Christian College Day we asked these students to tell us why they chose to go to a Christian college related to the General Conference. Their reasons are varied and provocative. You might wish to compare these statements with those made by students attending non-conference-related schools as given in last week's issue under, "Why I Didn't Choose a Conference School."

Marvin Dirks, Jr., Bluffton College: "Other colleges drew my interest just as they will for some of you, and don't think that I wasn't interested. I even visited the campus of one of them. Nevertheless, all of the advantages which a non-Mennonite college might offer were overcome with the realization of the wonderfully rich heritage, which we as Mennonite youth have. It was this heritage which finally completely tipped the scales in a Mennonite college favor. Now that I'm here, I wouldn't miss it for the world. It's great."

Henry Isaac, Canadian Mennonite Bible College: "To what shall we as young people turn, the sword or Christ? We say the latter. Others say both. In our Mennonite schools we receive the teaching of God's Word on this matter. For this I am here. The Bible today is interpreted in many ways. If we want to remain in our church, we do well to study in our institutions where the Anabaptist view is presented. For this I am here. As a YPU we want to be a witness and for this we need unity. In a Mennonite school young people from scattered areas meet and become a united Mennonite youth in Christ. For this I am here."

Mary Kay Claassen, Bethel College: "I should say what I did not want from higher education —an empty sophistication which so often results from education of the mind only. I hoped to find a school with a pre-eminent concern for individual spiritual welfare. As well as some satisfaction of my desire to know, I wanted the evidence of Mennonite principles in action, the friendship of thinking young Mennonites, proficiency in doing from the highest motive, and the opportunity to make an intelligent, mature contribution as significant as my growth would enable me."

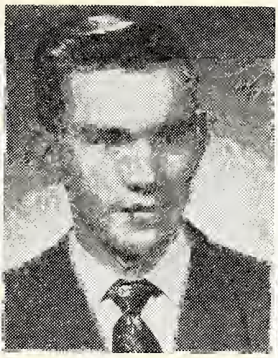
Neal Ratzlaff, Freeman Junior College: "I believe that just my being a Mennonite makes it almost understood that I will attend a Mennonite school. I naturally wanted to attend where my friends did and where I could live with people who live and believe much the same as I do. Also I wanted to get a solid Bible background along with my regular education. This Bible background could probably have been obtained at some other college for much less money but I preferred something with a more solid Mennonite background."

Helen . . . the desire to attend a Christ-centered school.

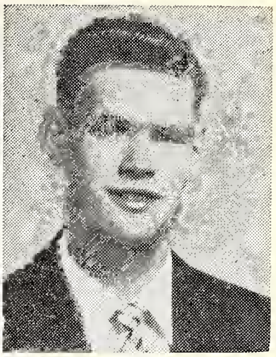
Menno . . . the well-balanced products our schools produced set me thinking.

Ronald . . . to begin with—the financial and convenience factors.

Onale . . . my preparation should be in the school my church supports.



Pete. . . I was impressed with the fine reputation of our Mennonite missionaries.



John H. . . . to find out more about us Mennonites.

Some students speaking about the choosing of a Christian college.

Wilma Janzen, Bethel College: "Perhaps the greatest reason for attending a Mennonite school was the pressure exerted by my parents and friends. No, they didn't say I had to, but I could tell what their innermost wish was. I also wanted to learn about my Christian heritage, where the Mennonites come from and what they stand for. Last, but not least, I wanted to cultivate some of my lifelong friendships with people who have had the same basic heritage and beliefs as I."

Helen Neufeld, Bluffton College: "Coming from a strictly non-Mennonite community, one of the biggest reasons for my choice of a Mennonite school was to meet other Mennonite young people along with students from other denominations as well. Deeper than this though was the desire to attend a Christ-centered school that offered Bible training but also gave a four year fully accredited degree with various fields from which to choose. The final major reason for my decision was that I wanted to support in this small way the denomination of my choice which had served me and which I want to serve."

Menno H. Epp, Canadian Mennonite Bible College: "Being brought up under sound Mennonite principles, I felt myself drawn to follow up this rich heritage of ours. It was the religious and the cultural as stressed in our Mennonite schools; the emphasis on the Word of God and its application in daily life; the well-balanced products that our school produced, that set me thinking, perhaps there is a chance for me. The dire need within myself required immediate attention of a place that could best fill that need — a Mennonite school. Although others took it for granted, even though the above factors played a part, I understood it to be the will of God to attend Canadian Mennonite Bible College."

Ronald Zielke, Bethel College: "My reasons for attending a Mennonite school were limited to begin with to two very common matters today—the financial and convenience factors. Aside from these and looking back on it now, it was the urge to enlarge the range and scope of my acquaintances with Christian youth of the same background and home life as mine. Lastly I wanted to gain a knowledge of creative learning and a degree from a school which stressed both man's view and God's view of man and the world."

Kathleen Janzen, Canadian Mennonite Bible College: "Having been born into a Mennonite home, after accepting Christ, I joined the church. This was done not merely as a custom, but rather I was convinced that seeking affiliation with a non-Mennonite group would create many barriers and complications, which would deteriorate, rather than supplement, my Christian witness."

Onale Stucky, Bluffton College: "Simply because I am a Mennonite, I always wanted to attend a Mennonite school. I wanted to get to know others in the Mennonite fellowship. However, the main reason for my choice of this school is that I might fulfill God's will for my life in His service. It is my feeling that if I desire to be a fellow worker in Christ in the Mennonite Church, my preparation for that service should be in the school my church supports."

Pete Letkeman, Canadian Mennonite Bible College: "I knew my parents would prefer my attending a Mennonite school. Though at that time the term 'Mennonite' did not have its present significance for me, it seemed logical that I should attend a school being supported by the church to which I had pledged my loyalty. Students upon return from Mennonite schools seemed more suitable for work in their Mennonite churches. Furthermore I was always impressed by the fine reputation of our Mennonite missionaries. The main reason for my choice was God's guidance, of this I am even more convinced after several years in a Mennonite school."

John D. Heese, Bethel College: "Why are we Mennonites and why should I be a Mennonite? Is it because we have a Mennonite heritage, tradition, or maybe a 'Mennonite myth' to live up to, to strive for? Or is there more to it than this? These were some of the questions that I wanted answered. Obviously study at a Mennonite college would be one of the best ways of discovering just what it means to be a Mennonite. In short, I came to a Mennonite college to find out more about us Mennonites, from us Mennonites, because I think we're the best authority on the subject."

Edna Thieszen, Bethel College: "We usually associate the term 'Christian' with Mennonites and,

Edna . . . to be better equipped to meet the church's challenge to its young people.

I believe rightly so. We cannot be Mennonites unless we are Christians and therefore we cannot have a Mennonite college unless it operates on Christian principles. Therefore, a Mennonite college offers courses in Bible and Christian education in addition to social studies, humanities, natural science, applied arts, and teacher education. Thus the student will develop intellectually, socially, and spiritually, and be better equipped to meet the challenge which the church is throwing out to its young people. Because of this ideal, I am attending a Mennonite college."

John Melchior, Bluffton College: "First of all I want you to know that I wasn't forced to come to a Mennonite school. Some people are persuaded by their parents to go to a certain school because their parents have attended that school, but this isn't true in my case. The main reason I chose to attend a Mennonite school was because I am a Mennonite and knew the particular school I wanted to attend was built upon sound principles of Christianity. Another thing that helped to persuade me to go to a Mennonite school were students whom I know and who are attending a Mennonite school."

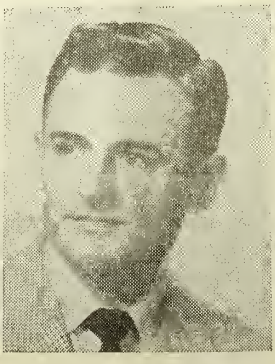
Evelyn Baergen, Canadian Mennonite Bible College: "After teaching for two years I felt that I should return to some educational institution to further my education. The question arose in my mind, 'Should I return to university or go to CMBC?' My aim was to enter some avenue of service in our Mennonite church. I did not feel I could accept an offer of this nature, should one be extended to me, without a greater biblical knowledge. I was also interested in working toward a degree."

Jane Nyce, Bluffton College: "When an individual has been brought up in the Mennonite faith and has had his entire life grounded in Mennonite doctrine and centered about Mennonite activities, it would hardly seem right that when a certain age of independence is achieved to leave these ties and go seeking other bonds. When choosing a school for further education after high school I was interested in one where I could find the correct type of study for the vocation that I wanted to pursue; a school that would be in accord with my interests both socially and spiritually. Through attending a Mennonite college I have been made aware of the true meaning and responsibility connected with the Mennonite heritage."

(Continued on page 263)

John M. . . . the school was built on sound principles of Christianity.

Jane . . . a school that would be in accord with my interests both socially and spiritually.



Peter . . . pushing from the beginning instead of dragging my feet.

YPU FINANCIAL REPORT FOR JANUARY

Receipts, Jan. 1-31, 1956	$1,392.68
General Fund Balance	128.58
Promotional Folder Fund Balance	140.00
Missionary Education Fund Balance	790.49
Cash Bal., Jan. 31, '56	$1,059.07

FIRST CLASS MAIL

Amen

Regarding "Call Me Brother, Brother," (March 6). Amen and AMEN! Brother.

James Reusser
Dalton, Ohio

Upon Coming To

Pin points to prick your Pencil Points "Call Me Brother, Brother": Please allow us a term of respect or courtesy for our clergymen. Just "Brother" is not enough for the one who is ordained into the ministry to perform religious rites and services, which not just any ordinary brother can perform. Also, one who does the job of ministering has a holy calling to do it. Allow us to honor that one. The reverends should be separated from the un-reverends. How else could one recognize or identify "the one" and "give honor to whom honor is due" (Romans 13:7)?

Yes, your article did shock us "old ones," and when I came to, I decided to write and plead my cause. In my days it was unheard of to call a minister by his given name, and it surprises me more, here in Pennsylvania, to hear: Ward, Maynard, Paul, Andrew, Wilmer, etc., when laymen speak of you ministers.

Reverend for Reverend is easy to use and easier to write than either Pastor or Shepherd, so please bear with us in this day and age.

Some one said that there is only one reverend, and that is God (Psalm 111:9; "holy and reverend is his name"). Why should not those who do God's work here on earth have that name also?

Mrs. Ida R. Gaeddert, York Pa. (Of Rev. Ward Shelly flock, Bethel Church, Lancaster, Pennsylvania)

Our Schools

BLUFFTON COLLEGE

The Gospel Teams elected officers for the forthcoming school year at a recent special meeting. Officers for the Men's Team are: Jerry Yost, Bally, Pa., president; James Steele, Waynesfield, Ohio, vice-president and program chairman; Royden Nyce, Hatfield, Pa., secretary-treasurer; and Gary Stenson, Carlock, Illinois, deputation chairman.

Officers for the Women's Team are: Carolyn Schnell, Goshen, Indiana, president; Eloise Gerig, Smithville, Ohio, vice-president and program chairman; Joan Reusser, Williamsport, Pa., secretary-treasurer; and Mary Ramseyer, deputation chairman.

The Gospel Teams will present a program at Berne, Indiana, on Sunday evening, April 15. The Girls' Quartet will sing. Helen Neufeld, Marvin Dirks, Jr., and Gary Stenson will also participate in the program.

Miss Ada Lapp attended a conference of the Association of Childhood Education, International, at Washington, D. C. She was gone from the campus from March 31 to April 6 for this purpose. Carl Lehman, business manager, reported to the Ohio Assoication of Colleges and Universities business officers on Workmen's Compensation at their meeting on April 13.

CANADIAN MENNONITE BIBLE COLLEGE

The activity at the center of importance was the tour of the Oratorio choir to Ontario, visiting five churches there. The 36-voice choir accompanied by Rev. G. Lohrenz and Mr. and Mrs. George Wiebe left March 22 in a bus chartered from Thiessen's Transportation and also in private cars. On Saturday evening the group arrived at its first stop, Leamington. The Ladies' Choir directed by Katie Bergen and the Male Octet served in the regular Sunday morning services of the two Leamington churches. Rev. Lohrenz brought the message in the north church.

Before a filled church the choir gave its first performance of the "St. Paul" on Sunday evening, March 25. On each of the following four evenings programs were brought in Waterloo, Vineland, St. Catharines, and Niagara-on-the-Lake respectively. At each program, beside the singing of the Oratorio, testimonies were given by two students, a song, "Haett' ich die Liebe nicht," was sung by the male octet, and a message was brought by Rev. Lohrenz. The choir appreciated the warm welcome of each congregation, and they were especially grateful for the kindly hospitality given them in the various homes.

The group made a recording for a radio program for the Ontario Youth Organization, as well as a 12-inch long playing record of some choruses from the "St. Paul" and some numbers by the male octet, which will be offered for sale to the public.

As Rev. I. I. Friesen is taking a course at Princeton at present, Rev. G. Lohrenz is assuming his duties as college president. Rev. H. Poettcker took advantage of the extra week of holiday while the choir was in Ontario, and did some private study during that time at Bethel College.

Two news items in the college just recently were the additions to the families of two of our students. Born to John and Anne Neufeld was a girl, Donna Louise, and to Bob and Betty Baergen, a boy, Donald Wayne.

MENNONITE BIBLICAL SEMINARY

Frugal Meals Held Again This Year

As in the past, during the Lenten Season, the Wednesday night prayer meeting took on a different form. The Seminary Fellowship was divided into some six groups each of which met in a different home each week for a frugal meal, Bible study, and prayer. In this way we actually had six prayer fellowships and also a spiritual fellowship around the table. In a small group we find that our prayer concerns are much more personal and specific and it is a great blessing to all.

The frugal meal consists perhaps of soup and crackers or some similar simple dish. No one needs to go away hungry and yet it is a reminder of those who do not have the abundance of food we have. The money thus saved was donated to the MCC for relief purchases. When the last Wednesday in March came the whole fellowship met at the church after the frugal meal and had a service of sharing and prayer and dedicated the gifts brought together. Although not nearly all the money was in already over $90.00 was given to the treasurer at the end of four weeks.

The meals are also a symbol of sacrifice. Nothing is gained in the work of the Lord without a willingness to sacrifice. No one really went away hungry and yet this small denial already amounted to much even when counted only in terms of dollars and cents. This would be a good project to start in some local church. The whole fellowship would be blessed through it.

Into the Beyond

(**CORRECTION:** By error in the March 27 issue the name of Mrs. Jonas A. Stucky appeared in this column. It should have read Mr. Jonas A. Stucky. We regret this mistake. Ed.)

MRS. ABRAM H. HARDER, of Vineland, Ont., Canada, and member of the United Mennonite Church of Vineland, was born October 30, 1879, and died February 2, 1956. Her husband, as well as her son, H. N. Harder, are both ministers.

ELMER REGIER of Paso Robles, California, and member of the First Mennonite Church of Paso Robles, was born July 12, 1919, and died March 22, 1956. He had served the church as Sunday school superintendent, teacher, and church secretary.

MCC news & notes

NEW TERM AT CHRISTIAN VOCATIONAL SCHOOL

March and April are busy months for a Korean schoolmaster. The Korean school term ends in March and the new term begins in April.

The Christian Vocational School for Orphan Boys at Kyong San, Korea, graduated its first class March 21. Fourteen students completed middle school, ready to enter the first year of their three-year high school.

On April 2 the new term began; between 30 and 50 new orphan students were expected at Kyong San. The new term has added significance for the Vocational School this year, for it marks the beginning of high school classes. The plan now is to inaugurate high school by adding one grade of the high school each successive year.

Verne and Norma Kohls of Grimes, Iowa, have served as director of the Christian Vocational School since July, 1953; the Kenneth Brunks of Denbigh, Va., sailed for Korea in March to replace the Kohls on completion of their term.

NEW SUMMER UNIT ADDED

Rustic Fairlee Manor Camp across the Chesapeake Bay from Baltimore, Md., will be the site of another Summer Service unit. Arrangements for this unit were made following an overflow of applications for Governor Bacon Health Center at Delaware City, Del.

Fairlee Manor Camp is a summer project of the Delaware Society for Crippled Children and Adults. Counselors guide these children to a creative interest in nature study and the out-of-doors. From June 27 through August 28 it operates in four sessions of two weeks each, serving 20 children at each session.

A young man with maturity, administrative ability, athletic skill, and interest in counseling is needed to serve as assistant director. A nurse is also in demand. There is a monthly salary. Detailed information may be obtained by writing Summer Service, MCC, Akron, Pa.

MILK DISTRIBUTION IN INDONESIA

Since August of 1955 an important part of the relief program in Indonesia has been distribution of U. S. surplus milk. Clinic patients, school children, institutions, and refugees benefit from this sharing.

At the two MCC medical clinics milk is given to malnourished children, expectant mothers, and TB patients. The patient is given enough milk for one week, and then he must return for a new supply.

Two projects in Central Java receive surplus milk. The large Christian hospital at Jogja takes many patients who are not able to pay. Milk is supplied daily to 300 of these nonpaying patients.

In Salitiga is a large community called the "White Cross Project." Poor people, orphans, and homeless may come to live in this community started about 1900 by a Dutchman. Here the people live and work co-operatively. They raise some of their own food and coffee to sell. However, the project is far from self-supporting and milk helps their budget considerably.

An orphanage near Djakarta, two schools and a poor people's organization of the East Java Church, East Indonesia hospitals, three church schools on the island of Java and clinics on the island of Celebes and Bali—all receive surplus milk.

Six hundred cases of milk each month are shipped to the island of Celebes. Here 100,000 refugees have spent the last five years in camps in the towns. Approximately 9000 people a day receive milk here. MCC has also been sending clothes and meat shipments to these refugees.

Up to the present MCC has had to pay all shipping costs on surplus foods. Transportation is expensive, but this milk saves children from malnutrition; helps the sick to regain strength. Recently the U. S. government released other surplus foods—including rice and beans. A shipment of rice is being planned for Indonesia in the near future. It will be welcomed by these many needy people.

SLIDE SET OF DISASTER SERVICE PLANNED

MCC is preparing a slide set depicting the general scope of Mennonite Disaster Service. We would like to review slides taken of Mennonite Disaster Service crews in action, and make duplicates of the best for the slide set.

GERMAN CONSCIENTIOUS OBJECTORS RECOGNIZED

Recent changes in the draft law of West Germany include provisions for conscientious objectors.

Provisions are to be made for a possible alternative service which is to have no connection with the armed force. Regulations provide that conscientious objectors for "reasons of dictates of conscience" may only be drafted for alternative service for a period not to exceed that required for military service.

MCC representatives along with other peace groups in Germany have been working in favor of these provisions.

Jottings

—**Walton Church, Walton, Kan.:** The following guest speakers have been in our church during the past three months: Erwin C. Goering, Jan. 15; Maynard Shelly, Jan. 22; and J. Winfield Fretz, March 18. Our pastor has held several evangelistic meetings; on Jan. 15 in Gotebo and Carnegie, Okla., and March 16-20 in Fredonia, Kan. Communion services were held March 11. Joseph and Elaine Goossen from the Alexanderwohl Church, missionaries to Brazil, S. A., conducted services Wednesday evening, March 14. The annual birthday celebration was held March 22, with Mrs. Cornelius Krahn as speaker. Special meetings will be conducted in our church April 2-8, with Arnold Epp of the First Church, Newton, as speaker. Jan. 14, Mary Schroeder, daughter of Mr. and Mrs. Pete Schroeder, became the bride of Harry McCreary of Ringwood, Okla. A daughter, Teresa Dale, was born to Mr. and Mrs. Ted Pankratz on Jan. 3. Also a daughter, Linda Diane, born to Mr. and Mrs. Marvin Esau on March 10.—Donna Jean Graves, Corr.

—**Stirling Avenue Church, Kitchener, Ont.:** Thomas Martin of Copper Cliff, Ont., spoke at the evening service, March 11. He has served several years under the Ontario Mennonite Mission Board in this mission. The Young People's Society and the Brotherhood met jointly March 12, with E. G. Kaufman, former president of Bethel College, as speaker. He was making a visit of the Ontario churches in behalf of the General Conference. The evening service, March 18, was on behalf of the Sudan Interior Box opening. Harold Oancy gave an illustrated message on the ministry of the Sudan Interior Mission. The evening offering was on behalf of Mrs. Cyril Forth, our missionary to Africa. A service for reception of new members will be held April 8. Our pastor was guest minister at the Upper Milford Church, Zionsville, Pa., March 21-23. Dr. Mickleson of the Kitchener-Waterloo Hospital Staff was guest speaker to the Stirling Homemakers, March 24. He spoke on the topic, "Mental Health and the Family." A Good Friday service was held at our church with William Amy as guest speaker.—Corr.

—**Eden Church, Inola, Okla.:** We are looking forward to a week of meetings, April 8-13, with Albert Gaeddert as the speaker. The young people's groups of our church sponsored the film "Martin Luther" on Sunday evening, March 11. Our church has voted to accept the proposed plan to enlarge our church building which will include a new nursery. Mrs. Jacob Froese passed away Jan. 22. She had been ill a long time. Our pastor and family, Rev. and Mrs. H. Sperling, had as guests in their home his parents, Mr. and Mrs. J. C. Sperling from Newton, Kan. We are sorry that Mrs. G. B. Regier is suffering from a severe attack of arthritis. Mrs. S. W. Springer is seriously ill. She was confined to the Grand Valley Hospital at Pryor, but is at home at present. Mr. and Mrs. Joe Jantz are the happy parents of a daughter born March 25.—Corr.

—**First Church, Beatrice, Neb.:** Jan. 29 two new members were added to our church fellowship: Mrs. Lawrence Reimer by baptism, and Mrs. Mary Goossen by letter of transfer. Erland Waltner of Bethel College brought the morning message Feb. 12. The evening of Feb. 19, Miss Leonore Friesen spoke to us of the mission work in Japan, with pictures of the work. The children's choir provided music for that evening. Feb. 26 A. W. Friesen of Henderson, Neb., filled the pulpit in the absence of our pastor who was in the Zion Church, Elbing, Kan., for a series of pre-Easter services. The Bethel Chorale of Bethel College presented a program of sacred music March 1. On March 4 a group from Freeman College rendered several musical numbers in the morning service. The Foreign Trainee Conference convened in the two Beatrice churches March 9-11. They presented an interesting program Friday evening. March 20-25 a series of pre-Easter services were held by Willard Wiebe. His general theme was "Faith and Life."—Martha Jantzen, Corr.

—**Herold Church, Bessie, Okla.:** Feb. 16 Rev. and Mrs. J. R. Duerksen, missionaries to India, spoke in our church. Feb. 22 Leo Burgthold, representing the Mexican Militant Mission, spoke and showed pictures. March 2 the "Mennonite Singers" presented a sacred concert in the Cordell City Auditorium. The O.B.A. trio gave us a program the evening of March 4. Our revival services with Ben Nickel of Meno, Okla., were held March 11-18. Friday night of the revival week was family night. The Julius Harms family was the largest represented with 21 present. A class for preschool age at midweek Bible study is being started with Mrs. A. T. Harms in charge. Lonnie Schmidt, who was inducted into service, left Feb. 28. At present he is stationed at Ft. Carson, Colo. L. D. Harms, who is working in the Halstead, Kan., hospital, was home during the week end of March 4. Mr. and Mrs. Walter Foth flew to Los Angeles, Calif., March 16 to attend the funeral of his father, J. A. Foth. Jan. 5 Cynthia Ann was born to Rev. and Mrs. Norman Schmitt. He is a former member, now pastor of a church in Lenox, Iowa. Feb. 8 Randy Mark was born to Mr. and Mrs. Carl Sawatzky. Fred Schmidt is out of the hospital and now staying in a rest home in Cordell. Herman Regier has been home for some time and is doing quite well. Mrs. H. G. Kliewer has been sick but is a little better.—Mrs. Milton Harms, Corr.

—**First Church, Aberdeen, Idaho:** The Ladies' Sunday School Class sponsored a farewell party for the Alvin Voths, who are leaving for Busby, Mont., where they will have a store near our mission station. A farewell service was also held for the Pete Z. Friesen family, who will be returning to their field of service in North Africa. Our pastor was in Chicago and Newton lately in mission interests. Rev. Kearns of the Presbyterian Church was guest speaker at the Father-Son banquet. The King's Daughters also entertained their husbands in a church supper recently. Our boys' clubs have moved into their new quarters in the basement of the educational building. Henry Hege has been critically ill. Mrs. Arthur Langenwalter and Barbara Isaak were received into our church fellowship by baptism, March 11.—Corr.

—**Salem Church, Dalton, Ohio:** Pre-Easter services were held at the church on the evenings of March 28 and 29 with L. L. Ramseyer, president of Bluffton College, as guest speaker, using as his subjects "Jesus and His Enemies" and "Hope in Christ." Union Good Friday services were held at the Presbyterian Church at Dalton with our pastor, James Reusser, bringing the message. Union sunrise services were held at the Badoja Farm near Dalton on Easter morning with W. B. Robinson conducting and our congregation participating. Communion rites were observed at the morning service on Easter also, with a large number in attendance. In the afternoon the choir rendered a splendid program of Easter music with James Bixler directing and Mrs. S. C. Sprunger accompanying at the piano. Rodney Hewitt was welcomed into our congregation on March 25, during the morning service, through the rite of baptism. Dennis Flickinger is slowly improving from a back injury which he suffered a couple months ago. Ned Gerber, small son of Mr. and Mrs. Vernon Gerber has completely recovered after spending fifteen months in bed with rheumatic fever.—Mrs. Earl Hofstetter, Corr.

—Immanuel **Church, Downey, Calif.:** The Sunday afternoon of March 4 we had a real musical treat. The Crusade Trio of Winona Lake, Indiana, Norman Nelson, Charles Bergenson, and W. A. Lepp, presented a program from which all attending received a real blessing! Miss Helen Graber, one of our missionaries to the Jewish people in our city, spoke in a joint C. E. meeting. She told of the many problems they have with working with the Jewish people. Easter morning in Sunday school the children presented exercises and a pageant. Rev. Wetmore and Dr. H. G. Wiens have been guest speakers this past month. A Southern Division C. E. pre-convention spring banquet was held March 16. The people attending from our church had an enjoyable time. Mr. Henry Rempel and Mr. Foth (Mrs. Dan Schroeder's father) have passed away; our heartfelt sympathy goes out to both families.—Elsie Heer, Corr.

Giving Trend During January, February, and March

Contributions for the work of the four Conference boards during the first quarter this year are down. Total receipts during this period last year were $158,585, whereas this year they were $145,858. This was $12,727 less than last year and $76,767 less than budget requirements this year.

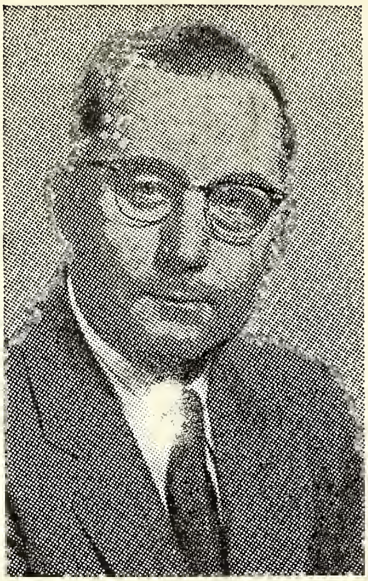
No doubt there are good reasons for this downward trend, such as the farm situation, increased giving and pledging to local building programs of churches, homes for aged, hospitals, schools, etc. But should these affect giving to Conference causes to the extent of over $4,000 a month? —A. J. R.

WHY I CHOSE A MENNONITE SCHOOL

(Continued from page 260)

Peter J. Neufeld, Bethel College: "I believe that most of the Mennonite schools do a good job of teaching and integrating liberal arts and Bible subjects. Since I plan to work in union with the Mennonite church in fulfilling my purpose in life I felt it necessary to attend a Mennonite school. In attending a Mennonite school. I hope to become better acquainted with the doctrines and the service program of the Mennonite church. I believe that through this acquaintance I can be better prepared to fit into the work of the Mennonite church with a minimum of friction—pushing from the beginning instead of dragging my feet."

Installed as Pastor



Howard T. Landes was installed as pastor of the Pine Grove Mennonite Church, Bowmansville, Pennsylvania, Sunday afternoon, March 25, 1956. He had formerly held pastorates at the Germantown Church, Philadelphia, and at the Ebenezer Church, Bluffton, Ohio.

Peace Retreat

The Education and Peace Committees of the Western District are planning a Peace Retreat to be held May 28-30 at Camp Mennoscah.

This retreat is for young people from 16 through college age or draft age. We would like to ask the ministers to encourage the young people to attend this retreat. All ministers, youth leaders, and peace representatives of the churches are welcome.

A New Pax Frontier

Four young men interested in raising cows and crops are needed to join the Pax unit being formed in Indonesia.

A new field of agricultural rehabilitation is being opened on Timor Island of Indonesia. Leonard Kingsley, a former high school vocational agriculture teacher in Indiana, has gone to the island and is surveying specific needs in establishing and directing a program of agricultural improvement.

Two Pax men already have been assigned to the unit. They are Edgar Hoover of Detroit, Kan., and Albert Hoover of Troy, Ohio. Four additional men will be needed this autumn.

Timor is one in a chain of islands in the Indian Ocean known as the Lesser Sunda Islands, about 400 miles northeast of Australia and about 800 miles south of the Philippine Islands. More than 5,128,000 persons are estimated to be living in the Lesser Sunda chain. More than 90 per cent of the Indonesian populace is Moslem, the remaining 10 per cent being divided among Christians, Hindus, and Buddhists.

When the Republic of Indonesia gained independence in 1945 from The Netherlands, the Christian Church suddenly had to become self-supporting. But the economic level of the people is so low that it is almost impossible for them to do more than make their own living.

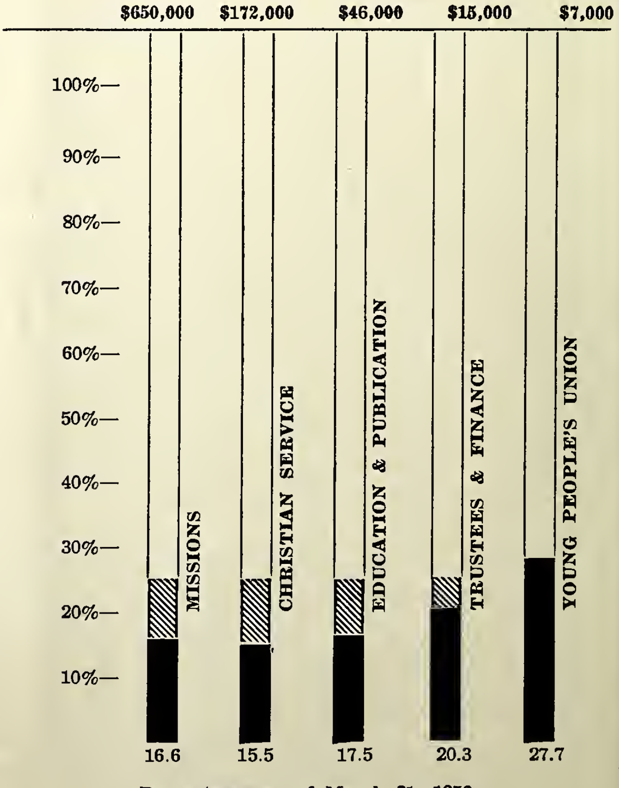
This is where the Pax program fits into the scene. To improve the breeding, feeding, and care of livestock will raise the earning potential of these people and ultimately mean a stronger Christian Church in Timor.

Applicants who have a sense of mission will be preferred for assignment to the project since the island offers extensive opportunities for religious work. Applications should be sent to MCC soon, for six months are required to obtain visas.

Pax workers also are needed in Paraguay for road construction and in Germany for constructing homes for refugee families. Applicants are invited to write to the MCC Personnel Office, Akron, Pa.

Conference Stewardship Chart

March 31, 1956



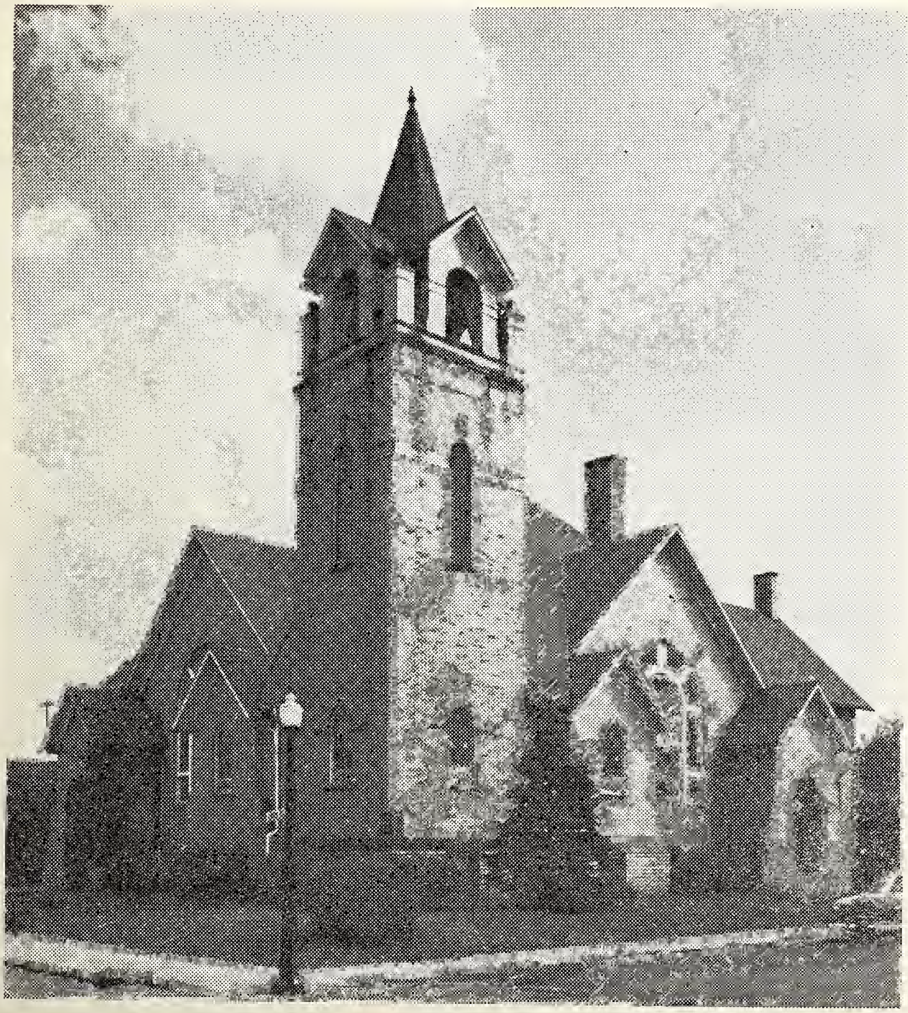
Percentages as of March 31, 1956
(Three months is 25 per cent of year)

■ Receipts to Mar. 31; ▨ Short of Budget
☐ Remaining 9 Months of Year (fiscal year ends Dec. 31)

THE Mennonite

BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.



First Church, Bluffton, Ohio, observed its 50th anniversary April 15, 1956.

Triumphant Certainties
Andrew R. Shelly

Surprises at Moencopi
Mrs. J. R. Duerksen

My Vision for the General Conference Church
S. F. Pannabecker

Volume 71 Number 17 April 24, 1956

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Of Things to Come

April 27-29—Joint Inspirational Conference, Berne, Indiana
April 29—Conference Sunday
May 3-6—Eastern District Conference, First Church, Philadelphia
May 6—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 28—Bethel College Commencement
May 28-30—Peace Retreat, Camp Mennoscah
June 4—Bluffton College Commencement
June 7-11—Northern District Conference
June 13-17—Pacific District Conference
July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 15-22—Junior Retreat, Camp Men-O-Lan
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Kan.

Conference Notes

BOARD OF MISSIONS

Migrant missions at Eloy, Arizona: Glen Habeggers returned after a one-month vacation at Berne, Indiana. Five children came to the Lord during the month of March. A young Christian lad, who wanted to be preacher some day, passed away after a brief illness.

Evangelist J. J. Esau's ministry in Manitoba in March, was followed by several weeks of services at Montana mission stations. Rev. Esau itinerates among the churches at request under the sponsorship of the committee on Evangelism under the Board of Missions.

Paul Dyck, who with his family left for India April 2, spoke in the Grace Church at Lansdale, Pennsylvania, on the evening of April 1. In his report to the office, Missionary Dyck states, "As we go out, the task that we see before us is to help establish the church of Christ in India, so that it can become self-supporting and above all, self-propagating."

Missionary Orlando Waltners at Janjgir, India, are planning to sail from Bombay to the United States via Southhampton on June 10. They will be returning for their second furlough.

Vern and Helen Jantz at Oraibi, Arizona, feel that the mission's school is a real tool in the winning of the Hopi people to Christ. The students are taught the gospel and can be more open to it although their village environment still holds them tightly. The morning devotional period has been the greatest influence for the gospel.

Harvey Driver, secretary-treasurer of the Congo Inland Mission, returned from an eleven week tour of mission fields in Africa and Europe on March 30. He was accompanied to Africa by John Thiessen who continued on a tour of Mennonite missions in India, Formosa, and Japan. The General Conference mission board is one of four co-operating Mennonite boards that constitute the Congo Inland Mission.

BOARD OF CHRISTIAN SERVICE

Four high caliber Pax fellows are needed this summer for a term of work in the Belgian Congo. At present there are two 1-W fellows serving their term in Pax on this mission field in Africa.

The cost of the Pax program for one individual is $75 a month. Often the volunteering individual or his family pledge a part or all of this amount. Financial commitments, however, are not essential. Applicants should write to the Board of Christian Service.

Wilfred Unruh, junior at Bethel College, and former VS worker in Paraguay, 1951-53, joined the Board of Christian Service office staff on a part-time basis, with full time to be given during the summer months. Wilfred, who is a member of the Tabor Mennonite Church, Newton, Kansas, was chairman of the Peace and World Order Commission of the Student Christian Fellowship at Bethel College during the past year.

Special famine funds are needed for relief in the Kamayala area of the Congo Inland Mission field. For the ongoing program $400-$500 a month are needed to feed lepers, orphans, school children, and the other people connected with the mission at Kamayala.

Emergency food purchases and trucking costs thus far have amounted to $4,000 and $1,155, respectively, according to Harvey Driver, who returned from Africa recently. General Conference congregations in the U. S. and Canada are encouraged to send their contributions for this special relief need to the Board of Christian Service.

BOARD OF EDUCATION AND PUBLICATION

A writers' contest to promote skill and interest in Christian writing is being planned. Prizes of $50, $25, and others will be awarded for stories written for children. Funds for this project have been provided by interested donors. Further announcement on the details of the contest will be made in a few weeks.

YPU youth worker, Bill Gering, spent half a day with the Illinois ministers to discuss youth work on April 16. Besides visiting the youth groups in the Illinois churches, Bill was planning to attend the Central-Middle joint inspirational conference to be held at Berne, Indiana, April 26-29.

GENERAL

Aganetha Fast, former missionary to China and presently living at Mountain Lake, Minnesota, was at Central Offices on business recently.

Mr. and Mrs. August Epp left Newton, Kansas, on April 10 to attend the Insurance Men's Convention in Phoenix, Arizona. Brother Epp is chairman of the General Conference Committee on Pensions.

Editor, J. N. Smucker. Associate Editors: J. Herbert **Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert** W. Hartzler, Maynard Shelly, David Schroeder.
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Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

LIVING INSIDE OUR LIMITATIONS

The goldfish in its glass bowl is in quite a limited world. Yet it can learn to live inside those limitations instead of beating out its life trying to break through the glass. The caged animal in the zoo may spend most of its time pacing back and forth behind the bars fretting because of its limitations, but that does not enlarge its world.

We all have our limitations. If they can be overcome, well and good. But if they are of such a nature that they will not yield, then far better to learn to accept such limitations and live within them than to waste our resources and energies trying to beat against them. If our life is a five-acre plot instead of a western ranch, then we can plan to make that particular area as beautiful and productive as possible. Even if it were limited to a small garden tract, it could still be made attractive and useful.

Some people spend most of their lives hurling themselves against their set limitations, and only succeed in getting hurt. Others size up the situation, and then plan their life within the set limitations. Whatever the limitation may be, physical, financial, social, mental, it is possible to learn to live within such limitations and fulfill our place in God's plan. Feeling frustrated because we are not as some other people will not help us. But turning over to God all we have and are will make any life beautiful and worthwhile. Some of the finest work in the world has been done by people who were seemingly handicapped by limitations, but who learned the secret of using those very limitations to give drive and power to their lives.

THERE IS A PLAN

In a toy store recently, a customer was examining what seemed like a very complicated puzzle designed for a five-year-old. Not being able to put the pieces together to form anything definite, he inquired of the clerk if it were not too complicated for a child of that age. The clerk remarked that it was a realistic toy designed to show the child early what a difficult world he was living in; for no matter how he put the puzzle together, it would be wrong.

But the Christian does not teach the child that his world is so completely hopeless. Without taking God into account, it may be; but if our lives are put together according to the plan and will of God they will make sense. We are not assigned a hopeless but a definite plan in Christ whereby life and the world may take on real meaning and worth. It is in Christ that puzzling parts find their place and their completeness. It is as we are willing to piece together our lives according to His plan that the puzzle of life comes out right.

THANKSGIVING—EVERY DAY

The great souls are the grateful souls. The people we love to associate with are not the cronic grumblers but the radiant rejoicers. The one who has developed his spirit of gratitude instead of his sense of criticism and fault-finding has a wholesome effect on the world.

But gratitude is more than blind optimism. It stems from a right relation with God and a real appreciation of His goodness and love. One cannot dwell long upon the goodness of God without feeling a sense of real gratitude of His patience and mercy as well as His fatherly care and guidance.

The official Thanksgiving Day may seem a long way off just now, but it will be a lot happier day for us if we may cultivate in a special way the spirit of gratitude all through the year and in all occasions of life. It is an art that requires time and patience to learn—but it is a lesson that when learned, can bring a great reward of peace and happiness, not only to ourselves but to all in our little world. We have enough gloomy folks, but need many more radiant souls who have learned the secret: "In everything give thanks."

THE WASHINGTON PRAYER BREAKFASTS

At a recent meeting of the Fourth Annual Prayer Breakfast of the International Christian Leadership, Mr. Conrad Hilton of hotel fame, who was host of the occasion, presented President Eisenhower with a silver plaque on which had been inscribed the brief personal prayer of the president at his inauguration. Along with the plaque the president was also presented with the desk and the chair from which he had written the prayer in a hotel.

In accepting these tokens the president remarked how literally thousands of messages had been received from people expressing their approval and appreciation for the little prayer he had felt moved to offer at the beginning of his inaugural address.

It is a hopeful sign to see this spiritual force, prayer to God, so highly recognized as of so great importance by the nation's leaders. It is good to note that there are regular prayer groups among the Congressmen, and that such are quite well attended. Perhaps if all of us beamed more prayer-waves toward Washington, those in responsible positions could the better perform their tasks.

My Vision for the

General Conference Mennonite Church

S. F. PANNABECKER*

Part II

The Ministry We Need

(7) A vision for the future would be incomplete without mentioning the ministry. In one point all ministers may well all be alike, that is, in consecration and zeal—consecration to Christ and zeal for the church. Apart from this I can think of no other quality in which they need all be alike. They must, however, be united in this spirit though exhibiting a variety of expressions and variety of understanding. No one minister is able to encompass within his one framework the truth of God or to embody the best and only approach to the work of the church. There are admittedly within the General Conference wide varieties of approach. It is my vision that without attempting to suppress and honest convictions there which may supersede the differences in expression still is opportunity for a unity in spirit and purpose and weld the whole body of the ministry into an effective force in the church. This demands the creation of more opportunity for contacts such as this very conference, such as the ministers' retreats, as well as more formal conference occasions.

I also see a ministry which is adequately trained. This does not mean identically trained. A good word may certainly be said for seminary training but surely no one would insist that every minister must go to the same seminary or even that every minister must go to any seminary. Yet the ministry demands training and demands adequate training. In the complicated life of today and the more complicated life of tomorrow graduate training will increasingly be an asset to a minister who has the other necessary qualities.

I see also a ministry which increasingly and with fewer exceptions understands and supports the institutions and work of the General Conference. Certainly God works through other institutions and other people and there is a place in any church for the support of the work which is not primarily administered by that church itself, but this must be supplemental to and coordinated with a proper wholehearted support of the work for which our own conference has accepted responsibility. Lack of support is probably due as much to lack of understanding as any one thing. There should, therefore, be improved publicity and promotion.

Finally, regarding the ministry, one looks for a sufficient supply of trained men. At the moment there is grave cause for concern at this point. For years the number of trained men to enter the ministry has been insufficient to meet the demands of the congregations, while trained men have been drawn off into an expanding number of nonpastoral but important positions. At the moment the ministerial candidates in our undergraduate institutions seem to be even less than in the past. I envision some kind of a recruitment program in which every minister shall actively concern himself with the needs for ministerial service throughout the church and press the claims for Christian service on minds and hearts and plead individually with likely young men and young women to hold themselves open to this service. The church herself may have to find ways of calling the best of her young people, pushing them out into the harvest field. Our seminary, which is the one institution of the church set aside specifically for the training of ministers, operates with a student body of thirty-five to forty when it should have approximately twice that many.

Wider Mutual Recognition

(8) My vision for the future also involves an adequate recognition of ecumenical relations. Here the details of the picture are not clear but it is undeniable that universality and unity in Christ's church are legitimate ideas. It is obvious then that we have some proper relationship to the church as a whole as represented in its many branches and variety of expressions. It is probably not in our province to pass judgment on the churches of Christendom. We should rather recognize in all humility that God has given us certain insights into His truth which we can only conserve as we practice them and pass them on to others and seek to supplement them with other insights found under His guidance. "Ecumenism" is enough of a negation of early and characteristic Mennonite attitudes that it comes as a kind of unwelcome guest, one who can hardly be turned away but whom we hesitate to invite in. At least this is true in its broad aspect. Yet the early Mennonites sought eagerly for kindred spirits outside of their own organization and there are certain steps in this search which we may follow and enlarge upon. There are places within our own districts and conferences where mutual recognition of congregations may be improved. There is a growing call for mutual recognition between churches on the mission field and the home church. There are growing possibilities for the mutual recognition of other branches within the Mennonite family. There is need for recognition in principle of the unlimited inter-racial possibilities within the Mennonite church. There is room also for developing mutual recognition on the interdenominational basis. In some missionary and educational lines we have taken advantage of these interdenominational contacts. My vision for the future includes a wider development in all of these areas of the possibilities of mutual recognition and the guiding of the Spirit in setting up those contacts which shall work for

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*President, Mennonite Biblical Seminary

broader understanding and which may be blest by the Spirit for both our giving and receiving.

From Our Corner of Truth

(9) Finally my vision does not involve a perfect or a completed fellowship. Perfection and completion are certainly goals to strive after but are not goals that we can expect to attain this side of heaven. God has not called us to be perfect as He desires a perfect will, nor does He expect us to be completed in our development at any specific time. He has not called us nor does He judge us by virtue of our accomplishments. As Paul says, ". . . not according to our works but according to his own purpose and grace. . . ," 2 Tim. 1:9. But while we may not be required to be perfect or complete we are required to accept God's perfect will and purpose for us and to live and strive for its accomplishment. In the experiences of this acceptance of God's will, living in dependence on Him and in fellowship in Jesus Christ is salvation found.

Just as we do not expect the General Conference Mennonite Church to be all perfect so we do not expect it, or the Mennonite heritage as such, to have a "corner on truth." Rather one must say we have a corner *of* truth. By the grace of God we have been given in our historic development an insight into this segment of God's reality. Striving from this corner we press on the frontiers into enlarging areas of understanding. Life becomes not a conserving of truth and perfection but a striving under God's guidance for the apprehension of God's will in the life of men and His truth in the hearts of men. The cutting edge or the growing edge varies from time to time and place to place but there is always the struggle, always the apprehending, as life proceeds under the guidance of the Spirit. In this life we find unity—not uniformity of expression—unity in the purpose of God and in the endeavor to do His will. In this life also we find loyalty—not conformity to old forms—but loyalty to ideals and aspirations of life exhibited by brave souls who, like our Anabaptist-Mennonite forefathers, gave themselves in rare devotion to the attainment of the life in Christ.

Not Yet Done

One story stubbornly keeps place in my memory. It is of a minister who on meeting a little boy one day asked, "Sonny boy, who made you?"

"Well, to tell you the truth," the little boy replied, "I ain't done yet."

That sharp answer contains a very wise bit of philosophy. The lad realized that he was still on the make. He was growing up. The longer he lived, the more opportunity life would give him. So it should be for every one of us—no matter what be the days of our years. Life can be ever so much more wonderful if we sincerely believe in God, who doeth all things well. He gives grace and glory on an ever-increasing scale as we open to Him our lives and our souls and our minds.

Reuben K. Youngdahl in
The Secret of Greatness
(Fleming H. Revell Co.)

Looking Toward General Conference

RECEIVE POWER: BE WITNESSES

"When they had come together—receive power—be witnesses," Acts 1:6-8. Why the Winnipeg Conference? For whom? For delegates and visitors to confer, certainly; but the rest of over 50,000 members must contribute their part to make it a creative and effective Conference in God's kingdom.

Three stages in Conference activities suggest themselves:

1. Between now and August 15, all of us church members being the body of Christ, should seek earnestly what we can contribute to the furtherance of His kingdom. Conference Boards can do much to give us direction through *The Mennonite* and thence through our local ministers and lay leaders.

2. At the Conference in Winnipeg, August 15-22, much of spiritual clarity and insight can come to us who attend, in all sessions, but especially in the daily discussion groups where each should raise questions and present ideas on vital Conference matters—missions, education, relief, or financing all our church and Conference work.

3. Upon our return to our respective churches, God expects us who attend the Conference sessions first, and second, all other church members, to follow the leading of His Holy Spirit in being true witnesses for the next three years, to all that the Winnipeg Conference plans in His Name. Ye shall receive power.

J. S. Schultz, Chm.,
Conf. Business Committee

Film Review

WITH HIS HELP, 16 *mm, sound, B. and W.*, 30 *min. Producer: Family Films for Southern Baptist Convention. Rental,* $9.00. *Available from Religious Film Library,* 220 *W. Monroe, Chicago, Illinois.*

This film tells the story of a man who was a chronic alcoholic. His wife has died and he is living with his daughter.

The daughter seeks help from her pastor. The pastor says that her father can not be helped until he seeks help from God. The father tries to get rid of the habit several times but fails.

The daughter meets a young man at the office where she works. She doesn't want to bring him to her home because she fears that he may find out that her father is an alcoholic. They happen to come to her home and find that the father is again in a drunken stupor.

The father finally accepts the help of the minister and makes a genuine commitment to Jesus Christ. All of them realize that the solution will not be easy but are confident that through God's help the father can overcome his problem.

The film is well done and could be used from young people on up. Even though in most churches they might not be faced with the identical problem in their group it would be helpful for them to see the problem which many people are confronted with and to discuss their responsibility to it.

Surprises at Moencopi

MRS. J. R. DUERKSEN*

From a trip made to Moencopi in Hopiland some thirty-two years ago, I had memories of a rocky village set on a rocky mesa. The mission work was difficult and made little impression on the rocky citadel of Hopi-ism. I was due for a number of surprises, when I returned recently. I shall list them.

The first surprise was the natural desert beauty. Far away were the snow-capped San Francisco peaks near Flagstaff. In the valley below were canyon formations that reminded one of the colorful Grand Canyon. Above, the deep blue of the sky made a lovely contrast with the red earth coloring. And against the sunset glow one could see the outline of the tower on the east rim of the Grand Canyon. Picturesque stone houses filled the immediate foreground and the old, stone mission house was cheerful and homelike.

The second surprise came when the church filled for the first evening meeting. We know the work among the Hopis has not been easy. Baptisms are few and far between. But although the baptized members numbered only eight there was an average attendance of 79 the week we were there. The highest attendance was 110. Many children came and how they sang! Hopi, Eskimo, Cherokee, Navajo, and White people were represented in this fellowship of believers. And we saw that the Kliewers truly loved the Hopi people and all others as well.

A third surprise: Tuba City, a few miles from Moencopi, is the government center where there is a fine, new, modern Indian hospital, a school, and trading centers. Here there are a number of "white" people employed in various capacities. In days past many of such employees have been indifferent to mission work or even hostile. Not so now. A young teacher is the mission pianist. She and another young woman, a nurse who expects to go to Pakistan in the not too distant future, sang for one of the services. Two young men, graduates of Goshen College, were doing their 1-W service as teachers in the government school. They helped at the mission in various ways. A Southern Baptist couple served as teacher and secretarial worker at Tuba City and as Sunday school teachers at Moencopi. A young doctor and his wife were also active here. The biggest surprise came on Saturday evening when these young folks met in the mission home for a real prayer meeting because they felt the need of help and encouragement from God.

Rev. and Mrs. J. R. Duerksen, India missionaries on furlough, ministered to the Hopi Christians in Arizona for three weeks beginning February 22.

A fourth surprise awaited us. We were told that on Monday afternoon people of this area gathered for prayer. The first carload to arrive were people from Flagstaff — three Hopi Christians, one lady missionary, and one man who builds chapels and mission buildings. Then came a carload from Oraibi and Hotevilla. The Baptist missionaries were away at conference but Rachel of that mission had set out on foot for Oraibi in hope of catching a ride there. She was radiant. Old Tom, of Oraibi, who had been visiting his daughter Norma, was there. Lavina, Jennie, and K. T. Johnson of Oraibi took an active part.

We were a group of nineteen when we began the meeting by singing "Higher Ground," "My Heart has no desire to stay, Where doubts arise and fears dismay." In faith the Lord's men and women were meeting for prayer. After devotions, slips of paper were handed out so that each might write out a prayer request. These were then gathered and distributed to those present. Prayers followed in English and also in Hopi. The request in my hand read, "Pray for the conversion of my family, so that we may be together."

At 5:30 there was a fellowship meal to which every one was invited. The meal was "pot luck" and the Moencopi children were told they could come if they would bring something. They were there in goodly numbers. Several non-Christian mothers also attended. By this time the teaching staff from Oraibi had arrived. A number of Tuba City folks also came. Much of the food had been made by Indian sisters—salads, cakes, rolls, delicious Indian fried bread, baked beans, pickles, and a plate full of something done up in corn husks. I tasted this and found it quite pleasing. All the community dishes of the mission were in use and Mrs. Kliewer ran for more plates and silverware out of her own supply. But all were fed and there was more than enough food.

Then came the evening meeting. That opening song service would have done credit to anyone. Special music from Flagstaff was "Ivory Palaces" sung in two parts. Oraibi brought a new Hopi song —a translation of "The Old Rugged Cross" and K. T. Johnson, Labina Jenkins, and Jennie Horus sang the whole song from memory. The young doctor from Tuba City sang, "If I gained the world but lost the Saviour." Then followed the message of the evening.

A mountain top experience! God is truly at work in Hopiland. The citadel is not yet crumbling but the doors are not as tightly closed as they once were. Your share and mine? To give of our means to support the workers and to pray without ceasing that God may have the victory. Put Rev. and Mrs. Henry Kliewer on your prayer list and trust the Lord for a growing church in Moencopi.

Bookmarks

Resurrection

RESURRECTION by Leo Tolstoy, trans. by Louise Maude. Copyrighted, Dodd, Mead, and Co., 1899. Published by Grosset and Dunlap, New York.

"Though hundreds of thousands had done their very best to disfigure the small piece of land on which they were crowded together, by paving the ground with stones, scraping away every vestige of vegetation, cutting down the trees, turning away birds and beasts, and filling the air with the smoke of naphtha and coal, still spring was spring, even in the town."

Thus opens Leo Tolstoy's third great novel, *Resurrection,* which forms a triology with *War and Peace* and *Anna Karenina.*

The heroes of these three novels, Pierre, Levin, and Nekhuldoff, progressively portray Tolstoy's own search for salvation. After losing faith in his Orthodox beliefs, Tolstoy tried to find the answers to the torments of his spirit in other avenues. He tried in turn: pleasure, art, science, philosophy, education, family life and civic duties. By worldly standards he was a success in each field, but for him they brought only frustration and "vexation of spirit." Finally, in desperation, he turned to God with a frantic desire to believe and accept what he could not rationalize. He followed this with an extensive study of the life and teachings of Christ in the Greek New Testament. His search culminated with his miraculous conversion in 1880.

Resurrection, written in 1889, illustrates this conversion and the life which must follow such a regeneration.

The coming of Spring, with its signs of new life and energy, annually symbolizes the Resurrection to us. But greater than a biological resurrection is a spiritual one! Man, with his crowded, industrious city, scarcely leaves room for nature's awakening. So it is in the realm of the spirit. Material ambition, pride, envy, and selfishness choke the soul and try to prevent it from rising to life.

Nekhludoff, a wealthy landowner, realizes his lost condition and accepts Christ's redemption and way of life. This necessitates a complete change in his attitudes, ambitions, and activities. The first expression of this "new life" is the renunciation of his worldly possessions. He divides his land among his serfs; to the consternation of relatives and friends. Then he gives up all other selfish aspirations and embarks upon a strenuous mission for the sake of someone he had previously wronged. This takes him through varied and difficult experiences, among them endless visits to courts of justice and filthy dark prisons. Here he witnesses the utmost in cruelty and suffering. He often wonders how it is possible for man to have fallen so low. Finally, he realizes that these men are not capable of governing and judging their fellow men—that these atrocities are the results of dead souls trying to behave like gods.

They too, needed a "Resurrection." The necessary quality which was missing in the inhuman relations

(Continued on page 280)

Flashes of Thought

Out of the Drawer

Walter Gering

Sooner or later the inevitable cleaning must come. There is a limit to what any drawer can hold. There had been periodic moments before in which I had taken the time to open the drawer of my desk and remove, piece by piece, the contents. Like the proverbial little boy's pocket which is always filled with limitless objects, so it is with the pastor's desk in the study. There are bits of paper with some comments scribbled upon them for future use; there are pencils and pens, many of them worn out and useless, which seem to have a habit of accumulating. Nails, pieces of wire, odd bolts and screws, trinkets found in the pews, meaningless bits of glass and gadgets—why must these always find their way into the drawer? Why not discard them at the very start without cluttering up the whole drawer?

But it is always the same. In spite of repeated resolutions to do better next time the final result is the same. There comes a moment when the disorder can be endured no longer. There must be a cleaning up. Once again that moment had come.

Piece by piece the objects were removed; most of them found their way into the wastebasket. But there were those little round objects—what were they doing in this compartment? They looked like marbles. Then I remembered. These were soybeans brought into the study several years ago by one of the men of the church. Out of the harvest of his field he had gathered these as samples of what had been produced. There they had been resting quietly in the drawer for several years. Why they had not been discarded sooner I could not remember.

Then like a flash those little soybeans became a symbol—a witness to the truth of the words of Jesus. "Except a corn of wheat fall into the ground and die, it abideth alone." For several years those beans, potential bearers of another harvest, had been in the drawer. There was no sign of life; no hum of the combine gathering in the harvest. You see, they had never fallen into the ground. They had never given their life that there might be fruit. Soybeans, left alone in the drawer, will never produce fruit.

Quietly I placed them back into the drawer. Their testimony had been given; with the opening of the drawer they would continue to speak. "Fruit comes through death; a giving of self that there might be life."

LORD, LET ME DIE—AND LIVE ANEW

If a crooked stick is before you, you need not explain how crooked it is. Lay a straight one down by the side of it, and the work is well done. Preach the truth, and the error will stand abashed in its presence.

Charles H. Spurgeon

Triumpha

AN

"Triumphant Certainties" is the theme of three sermons preached by Dr. Alexander MacLaren, a great preacher of another generation. The sermons are on the three "We Know" verses in 1 John 5:18, 19, 20. They ring with the assurance of Christian certitude.

Dr. MacClaren writes: "Once more John triumphantly proclaims 'we know.' Whole-souled conviction rings in his voice. He is sure of his footing. He does not say 'we incline to think,' or even 'we believe and firmly hold,' but he says 'we know.' A very different tone than from that of many of us, who, influenced by currents of present opinions, feel as if what was rock to our fathers had become quagmire to us!"

I am writing these lines on Good Friday. Today we have been meditating on the greatest "we know" —that nineteen centuries ago our Lord Jesus Christ shed His blood for our sins. Christian certitude rests on solid rock.

Today is also the first anniversary of our return from our 150 day sojourn visiting our mission fields. At 8:30 a.m. we landed at International Airport exactly one year ago. This ended a continuous observation of the work of the Lord in various countries.

It has occurred to me that there are "triumphant certainties" in relation to missions.

Triumphant Certainty: The Gospel of Jesus Christ

Yes, this is the first "certainty." "We have not followed cunningly devised fables. . . ." Our faith is based on fact. Jesus Christ lived, died, arose, ascended, and is coming again.

A. *The Gospel Is Powerful.* ". . . it is the power of God unto salvation. . . ." The gospel is not the "best" way of salvation: it is the "only" way. (John 14:6). ". . . there is none other name under heaven given among men, whereby we must be saved," Acts 4:12. Let us remind ourselves again and again that "we have a Saviour to give to the nations."

We have vivid memories of the demonstration of the power of the gospel. The "balm in Gilead" has been adequate everywhere it has been applied." While scoffers have been shouting their defiance and doubters have expressed doubts, simple hearted folk have believed and were changed.

B. *The Gospel Is Relevant.* The gospel knows no barriers of color, race, or geography. The gospel is not more relevant to our need than to that of anyone else. The fruit of the gospel is evident wherever soil is prepared to receive the seed. Occasionally one sees a salve advertised which is supposed to cure almost anything. Spiritually speaking, the gospel is the universal salve which cures ills by going to the root.

C. *The Gospel Is Needed.* Yes, let us remind ourselves of this. Life is a vicious epidemic: sin is rampant. The cure is here. The gospel is the cure. People are glad for the Salk vaccine. The other day our boy had a "shot." We are glad for it. But, we have something greater to shout about: we have a spiritual vaccine which is guaranteed to counteract the paralyzing effects of sin!

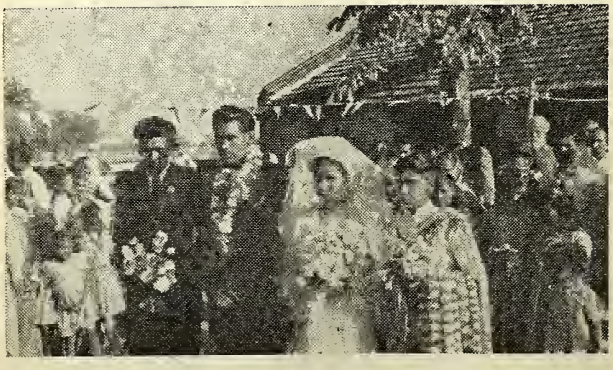
Triumphant Certainty: Missions Is God's Imperative

Has the mission enterprise been successful? Some may question the success because there is still so much sin in the world. But, just as logically question the efficacy of soap because there is dirt in the world. What about the prayers, money, and personnel poured into our General Conference Mennonite mission work? Yes, a thousand times yes, the Lord has blessed abundantly!

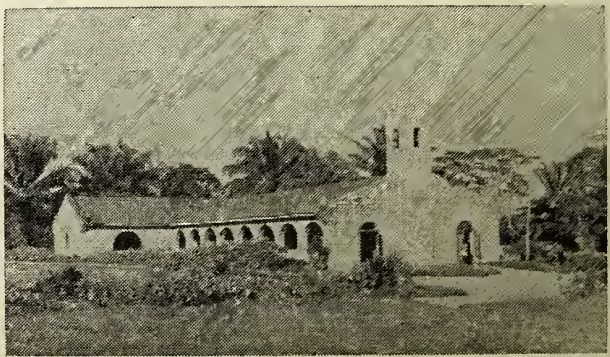
A. *The converts.* Possibly we saw more than 5,000. We saw the memorials for others in the quiet church yards. Our most vivid memories and our most treasured pictures are those surrounding changed lives. Sometimes we show pictures of people who are not Christians and contrast these with those who are.

In our countries we are apt to lose the full impact of the power of the gospel. We sin the tragic sin of ingratitude because of this. No matter where we live we share in the fruit of the gospel. To behold the converts of "every tribe and nation" where we traveled was a spiritual thrill.

B. *The Church.* Jesus said: "I will build my church." These words were spoken in Palestine almost 2,000 years ago. Not "the United States Church," or "the Canadian Church," but "*My* Church." Of course Jesus was not referring to the church build-



Christian wedding at Champa, India



Charlesville Church, Africa

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*Staff, Mennonite Biblical Seminary; Member, Board of Missions

Certainties

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ing of wood and stone. However, those who have been redeemed forming into congregations is significant. It is the Bible way for the spread of the gospel. We saw many church leaders — pastors, teachers, evangelists, etc. Often we thought of these leaders coming out of their history (as we beheld others) and realized that they were not only converted, but trained and now are leaders of the church—and on a full equal with us. "God is no respecter of persons." Yes, the church is planted.

C. *The Missionaries.* What a wonderful group of people they are! As we fellowshiped with them from country to country we sat in "heavenly places." True, they are human: they would be the first to insist on this. Possibly the contagious element we felt was the effect of their dedication to the Lord. They possess a high degree of consecration. The Bible says people of this sort have "the joy of the Lord." They do!

But, our missionaries are an alert, efficient lot. They are not perfect. But, they are seeking to do their work in the best way possible. They resist short-term pressures to work toward long-term goals. Missionaries of this kind through whom the power of the Holy Spirit works are successful. We can justly thank the Lord for our worthy representatives on the fields of the world.

Triumphant Certainty: Our Privilege and Responsibility

Yes, it is obvious that we are as responsible as they. The privilege of serving Him is not restricted: it is open to all His followers. And, it is a privilege. But, it is more than a privilege—it is also a responsibility. We are "saved to serve." The question never is "if" but "how?" and "where?"

A. *"Go Ye" refers to us.* This is a wonderful "triumphant certainty." Am I "called"? Of course, I am "called." When these words are read we will be in the period from Easter to Pentecost: what a marvelous period! During this time our Lord uttered the words of the Great Commission summarized with "Go ye. . . ." These words ring down through the centuries. The tone is true. They are addressed to all who name the name of Christ.

B. *We have the organizational framework.* In 2 Kings 3, we have the account of three kings stranded in the desert. They needed water. They were told to dig ditches with the assurance that water would fill them. So, the Lord has always used people and plans to carry on His work. Oftentimes the importance of effective organization has been minimized to the wastefulness of time, money, and energy in the Lord's work. (It is possible also to overstress organization.)

God is not the author of confusion. "Let all things be done decently and in order" is the scriptural pattern. This is demonstrated all through the Bible: the tabernacle in the Old Testament being only one example. A church building cannot be built by simply placing the materials together without plan. Plan liberates.

I wish I could get this point across: we have organizational channels which liberate the gospel of our Lord Jesus Christ! This refers to our established field conferences and native churches on our fields, our home churches, our Conference, our mission board, etc. It is all part of a united stewardship. "We *are* laborers together with God" in the deepest reality. In order to "lengthen the cords" we must "strengthen the stakes."

The Lord is challenging us to make full use of an effective organizational framework.

C. *We have the resources.* In one sense this is the most "triumphant" of the "triumphant certainties." How frustrating it is to see a need and not being able to do anything about it: as a disease-ridden person without a cure. We wrote about the need in the world: thank God we can do something about it.

How richly the Lord has blessed us. Things we take completely for granted are marks of great prosperity in some parts of the world—as shoes.

The Lord never gives us a challenge without the enabling grace to fulfill it. He has unmistakably spoken to us as a Church: go forward to the harvest fields of the world. He tells us to "begin at Jerusalem" and go "unto the uttermost part of the earth."

We have *spiritual* resources. Without these we

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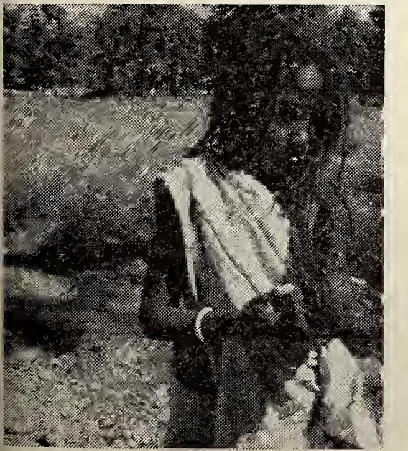

Symbol of Despair

Symbol of Hope

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

Judy and Her Friends

ELSIE ANN STUCKY

Elsie Ann Stucky with Rosa Linda Bartel were summer volunteers in the Manitoba Home for Girls last summer.

Judy had gotten into trouble; her future was in danger. Now she needed help.

Judy Foster had been in the Home for two months. She had been brought for shoplifting. Judy was surprisingly like any "bobby-soxer" in the United States. However, Judy was different in some ways.

"We get our clothes and food free here. But it's not so wonderful if you 'have to' wear these 'icky' blue dresses and 'have to' eat here three times a day. Say, are you coming to my birthday party on Sunday? We have a party every month for all the birthdays of that month."

In spite of her sarcastic tone, Judy was revealing the substantial provisions made in the Home.

The Home is Manitoba Home for Girls in Winnipeg, the capital of Manitoba, a city of 400,000 people. It is a government sponsored home for juvenile delinquent girls from twelve to eighteen years of age, the only one of its kind in Manitoba. At the time we were there as volunteers, the Home provided for approximately thirty-two girls. Each girl had a social worker. There were about eighteen efficient staff members.

On my first day at the Home, I noticed Judy busily engaged in making wood fibre flowers. "My social worker brought me the material on our last visiting day," Judy informed me. "If I sell three more corsages, I'll have five dollars. You should see the gloves Jane makes. She's really good at it."

"Everybody seems so busy with some activity. What are they doing?" I asked.

Judy's family hadn't been very nice. Now she had another home—the Manitoba Home for Girls.

Judy replied that they had done leathercraft, metal work, sea shell work, rug weaving, hat designing, crocheting, embroidering, and practical sewing.

"You see, the Ladies' Auxiliary and other clubs sponsor these projects. They're really nice to us.

"Sometimes," Judy continued, "someone just gives us a program; but usually they want us to take part. They even umpire softball games for us."

It is in the rehabilitation program that the volunteer worker is most helpful. She can assist the sponsors in planned projects. Then too, the girls go outside for exercise several times each day. The worker might organize games or simply converse with various girls. In this way, she gets acquainted with these teen-agers, and helps them feel that they have a friend. Last summer we also organized equipment for various projects.

I was assigned the task of giving simple piano lessons. Judy, Jane, Alberta, and several other girls immediately shrieked, "I always wanted to play!"

But their enthusiasm soon waned. However, Judy and a few other girls barraged me daily with, "When may I practice?" Of course, the aim was not for accomplished musicians, but to see who was really interested. Even if the student has no talent, the piano lessons will aid in self-discipline and self-expression.

Perhaps you are wondering how Judy spends her time. Some of the girls attend school during a large part of the year. Classes are held for grades five to eleven. Judy, however, works in the laundry. "Some girls cook, others clean, and we wash the clothes. Peggy and some of the other girls really complain about the work, but it isn't too bad." Like many teen-agers, these girls don't realize that they will need to continue working outside of the Home, in order to earn their living.

"I didn't do anything so awful," Judy confided to me one day. "I guess my family isn't very nice though. I probably won't go back to them."

No girl leaves the Home without provision made for her future. She either has a job, or will attend a technical school for further training. Arrangements are made for her support while attending school.

"Do you know," Judy told me one day, "I'll soon be out of here. The staff members are nice. I'll miss the other girls. I wonder if I'll like my new job."

I have called my character Judy, but that isn't her name. As a matter of fact, Judy is fictitious and represents a combination of personalities as do the other girls mentioned. Some of these teenagers are quite difficult to manage, others are very pleasant. You would be surprised how similar they are to your own family.

During times of discouragement we sometimes thought, "These girls don't appreciate what is done for them." But is it not normal for teen-agers to hide some of their true feelings? The Christian way of love and understanding is the only effective way. In some subtle manner, most of the Home's residents will admit this fact.

On the list of General Conference Summer Service Opportunities you will find the Manitoba Home for Girls listed. There is still time to volunteer for this project or a number of other projects. For further information write:

Leola Schultz
4614 Woodlawn Avenue
Chicago 15, Illinois, or
MCC Voluntary Service,
Akron, Pennsylvania.

You Don't Deserve a Nickel!

More times than not I hear the leader say, "Now we will receive the offering."

If ushers are appointed they will be called; but if not it is just, "Bob and George, will you pass the plates."

After a brief, ambiguous prayer as the offering plates are passed one can hear the sad jingle of pennies or nickels. Amount of offering 46 cents. Why not more?

1. The leader has failed to state the purpose of the offering.
2. There was no build-up. The leader must stimulate giving by presenting not only the purpose but the need for a particular cause or project.

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Pax Holy Land Pilgrimage

SUSAN KRAHN

From Damascus our road led beyond the Syrian border into Jordan territory. Our first stop in Jordan was at a little town called Jerash. Here we explored the interesting ruins of one of Alexander the Great's cities, built in order to keep his expanding empire from falling apart.

Above the humble looking mud huts that compose present day Jerash, and facing the ruins of the once great city, we found a park-like spot where we ate our picnic lunches. We drank some strong, hot, very sweet tea which several native lads served from a nearby hut and consumed our large sack of fresh tree ripened oranges in short order.

We continued driving across the Jabbock River, past ancient Gilead and through the picturesque Jordan Valley into Jericho. All of us remembered Joshua and his conquest of this city as we sang "and the walls came tumbling down."

Mr. and Mrs. Ernest Lehman and other members of Jordan's MCC staff joined us for dinner and a short period of fellowship and devotions later. We got to bed early, for we had discovered by that time how essential a good night's rest is to an enjoyable day of sightseeing.

Early next morning we visited the Arab Development Society (ADS) project. Jordan has countless Arab refugees who exist in indescribable poverty in tents, caves or mud huts. They face a future as bleak as the present, unless something can be done to help them.

ADS is one attempt at a solution, and according to my impressions really looks promising. Hitherto unproductive land is being irrigated and made productive, while an agricultural school trains Arab lads in better methods of farming. Unfortunately this project, like MCC, suffered a real setback during December when Arab rioters looted and destroyed.

Pillars of the Temple of Jupiter at Baalbeck, Lebanon, 1956 Pax pilgrimage to Holy Land.

We continued our tour by climbing the Mountain of Temptation where, according to tradition, Christ was tempted by Satan. The magnificent panorama of olive groves, cypress and palm trees, orange, and banana plantations and the city of Jericho spread out before our eyes. Though nothing remains of old Jericho, we saw the excavations that are bringing to light fairly authentic portions of the walls as well as other objects.

And then we were off to much-looked-forward-to swimming in the Dead Sea! Though the salt made our eyes sting, and our hair became absolutely sticky until washed with plenty of soap and hot water, we just couldn't sink. So persons who didn't know how to swim had fun.

Then we drove down the original Jericho Road to Jerusalem where the Good Samaritan in Jesus' parable rescued the beaten man from death. We also stopped at Bethany—the home of Mary, Martha, and Lazarus—which is now marked like most other biblical places by a Greek or Roman Catholic church, or even an Arab Mosque in some cases.

It was late when we finally reached Dung Gate, the only gate in the walls of Jerusalem that is wide enough to admit busses. Even at that we made a most dramatic entrance by pressing half our suitcases flat and holding up all traffic for a good fifteen minutes when the gate proved

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MISSION VOICES FROM THE BIBLE

Since the fall of our first parents, man has been in need of a Saviour who could redeem man from the penalty of sin. As was the case centuries ago, so today, man's "heart is deceitful and desperately wicked" (Jeremiah 17:9). "There is none righteous, no not one" (Psalm 53.3). Man has made attempts to produce his own righteousness, but "all our righteousness is but as filthy rags" (Isaiah 64:6). Humanity has become alienated from God. These conditions have always been, and will always be the impetus for missions, both at home and abroad.

The Psalmist, many centuries ago, exhorted men to declare the glory of God and the wonders of God to all the heathen nations around them, because the heathen did not know this great God. The remuneration for doing such a service would be a generous one. "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8). The outcome of this mission work among the heathen would also be a most commendable one. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee" (Psalm 22: 27). "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hand to God" (Psalm 68:31). "My name shall be great among the heathen" (Malachi 1:11). What a reward for the consecrated worker this would be!

Missions was a natural outgrowth from the ministry of Christ. The New Testament gives us various commands to carry the gospel of Jesus Christ to the entire world. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then the end shall come" (Matthew 24:14).

Why was this to be done? We have the answer when Christ told Paul to be a witness to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts 26:18). The motives for missions must be Christ-centered in order to realize maximum results. We can draw their attention to the fact that a plan of redemption has been provided, but only Christ can open their eyes so that they will turn from darkness to light.

May God give us strength to realize that "we are ambassadors for Christ," and help us to be willing to bear all reproach for the incomparable cause of Christ.

William Wiebe, Canadian Mennonite Bible College.

PAX HOLY LAND

(Continued from page 275)

too low for our baggage-loaded busses to pass through.

We could hardly wait for the next morning to dawn to begin our tour of the old city of Jerusalem. We walked along the narrow streets, gazing curiously at the shops and passers-by and stopping at various points of significance in the history of Jesus' life. The realization slowly came upon me that I was actually in the city over which Christ had wept and walking where He had walked! During the next few days we visited Gethsemane, Calvary, the Garden Tomb, Jacob's Well, Bethlehem, the Shepherd's Fields, and countless other places. The Bible literally came to life for us in a wonderful way.

We were very fortunate in securing the services of an excellent tourist agency and guide, all of whom did their utmost to make our stay in the Arab section of the Holy Land pleasant and profitable. It was with real regret that we said goodbye to them as we crossed over into Israel to see New Jerusalem and other points of interest in the Jewish State.

The moment we crossed the border one thing became very obvious—we had left the eastern way of life behind us and were in western civilization again. Absent were the peculiar headdresses and flowing robes, the donkeys and mules, swarming outdoor market places, tents and mud houses, and beggars (especially the little children coming up in hordes to request a coin). Instead there was visible prosperity, good homes, orderly streets, shop windows featuring electrical appliances, fashionable clothes, and sanitary food. But absent too was the reverent approach to biblical historical places; instead we found a very matter of fact recital of old legends.

It so happened that we arrived in Israel during the observance of Purim, a feast that commemorates Queen Esther's saving the Jewish people from Haman's wicked plot to destroy them. All shops and businesses were closed and no busses or taxis were in operation. Children on the streets were decked in gay costumes in keeping with the religious and traditional customs of the Jews.

New Jerusalem is growing by leaps and bounds, but it has lost the character of old Jerusalem. Instead it is smbolic of the new growth and development of an aggressive nation with a remarkably strong nationalistic spirit and fervor.

(To be continued)

You Don't Deserve a Nickel!

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3. Ready and orderly ushers, trained to take an offering properly, will add to the spirit of worship in our presentation of offerings to the Lord.

I don't have any money for blind investments. In the second place, I have no basis upon which to decide how much I should give. If only $5 is needed in the offering for a specific purpose, I may consider my share a 25-cent or 50-cent piece. But if it is an urgent appeal to meet a $100 obligation, then I might want to invest $5 or more.

So unless you clearly state the need, you don't deserve a nickel!

Ernest Keasling, "FMY News"

Our Schools

BETHEL COLLEGE

An appreciative audience heard the Roger Wagner Chorale April 7, present a program of religious and popular chorale music. The Chorale was accompanied by the duo-pianists Stecher and Horowitz and a Wurlitzer electronic organ. This was the final Memorial Hall Series number.

Dr. David H. Suderman has served as adjudicator of a high school music festival at Wichita while Dr. Walter H. Hohmann served in the same capacity at Emporia.

The college dramatics department, under the direcman, sang at the four-state convention of the Credit Women's Breakfast Club at the Allis Hotel, Wichita, on Monday, April 9.

A collection of water colors by the Prairie Water Color artists, was placed on display in the college library the past week by Kansas State Federation of Art in co-operation with the college art department.

The college dramatic department, under the direction of Marguerite Schriver, has begun rehearsals of Shakespeare's great comedy, "As You Like It."

This play is scheduled for presentation May 4-5 in Memorial Hall and will be a major effort of Bethel College in the area of classical drama.

A variety musical program in commemoration of the 200th anniversary of Mozart, was presented April 10. Participating in this program were the a cappella choir, the chorale, orchestra, and instrumental groups.

BLUFFTON COLLEGE

Preliminary plans for the annual commencement week-end activities have been announced. Events begin with the annual Swiss Day on Friday, June 1. On Friday and Saturday evenings, June 1 and 2, the dramatics and music departments will present the operetta, "The Bartered Bride" by Smetena.

May Day activities, on June 2, will include the varsity "B" breakfasts, the alumni-varsity baseball and tennis matches and class reunions for '46, '36, '31, '26, '16, and '06. The May Queen will be crowned at afternoon ceremonies and the annual Alumni Banquet will be held on Saturday evening.

On Sunday, June 3, Baccalaureate services will be held with Dr. Ramseyer as the speaker. A reception will follow and the A Cappella choir will present an evening concert.

Speaker for this year's commencement activities on June 4, will be Errol T. Elliott, General Secretary of the Five Years Meeting of the Friends and Editor of "The American Friend."

Editors for next year's "Witmarsum," the student newspaper, were chosen at a recent student council meeting. Chosen as co-editors for 1956-57 are Marion Keeney from Penncraft, Pa., and Omer Nisley from Millersbury, Indiana. Selected as business manager was Edward White from New Washington, Ohio. Jeannie Hughes from Lima, Ohio, has been appointed as news editor by the new editors.

Bluffton's annual Cleanup Day is scheduled to be held Thursday, April 26. At this time students are released from classes to give the campus its semiannual face lifting.

CANADIAN MENNONITE BIBLE COLLEGE

The spring term has had a rather quiet beginning with few outside visitors. Most of the students have once again settled into the routine of studies and are engrossed in their work. Quite a number have left our ranks for this term finding it necessary to take time off to work in order to return next fall. The total enrollment is forty-nine, divided up among the various provinces as follows: Ontario—7; Manitoba—14— Saskatchewan—5; Alberta—4; British Columbia—19. There are twenty-five male students and twenty-four female students. Of these there are nine married men and two married women. Two assembly meetings have been held; one to make arrangements for meals and the other to organize the gratis work for this term. Mrs. Anne Wiens will once again be our cook and John Wiens will take over directing the gratis work on top of his other duties.

For the past few weeks the college has been enjoying the privilege of having a new organ in the chapel. The CMYO is considering buying it as a part of their Chapel Furnishing Project.

A group of students gave a program at Bethania, a home for the aged and infirm, on Sunday morning, April 8. A mixed quartet supplied the music; Lena Sawatzky gave a poem, and Menno Epp gave the message.

* * *

Christ, the Prince of Peace, has established His Kingdom, that is, His Church, and has purchased it by His blood. In this kingdom all worldly warfare has ended. Therefore a Christian has no part in war nor does he wield the sword to execute vengeance.

Peter Riedemann, 1545

* * *

Salvation, Revival, and Service

REVIVAL SERMON OUTLINES by Al Bryant. 93 pp. Grand Rapids, Michigan, Zondervan, $1.00.

The contents of this book reveal a choice selection of sermon outlines which deal, as the title suggests, with the theme of "revival." These outlines are grouped into three headings, namely: Salvation, Revival, and Service. Each one is based upon Scripture and hence has a distinct authoritativeness.

The author, who is the editor-in-chief of the *Christian Digest,* has chosen from his vast wealth of materials, some 114 outlines by men such as Spurgeon, Simeon, Williams, Marsh, and others.

To the present day busy pastor this book should prove to be an invaluable addition to his personal library. We should like to say, however, that it should not take the place of diligent Bible-searching and study because "The entrance of Thy word giveth light." This book should only be used as an aid and guide in a thorough, soul-inspiring and Holy Spirit directed Bible study.

Leonard B. Ewert

MCC news & notes

VISAS FOR RUSSIAN DELEGATION REQUESTED

On April 4 and 5 requests for the issuance of visas to H. S. Bender, H. M. Epp, and David Wiens were presented to the Soviet Embassies in Ottawa and Washington. These requests must be referred to Moscow for decision.

The purpose of the delegation was stated as that of visiting Christians in Russia, including Mennonites, and to promote understanding and goodwill between our people and countries.

It is anticipated that an answer will require between four and six weeks.

SUMMER UNITS IN MENTAL HOSPITALS IN MINNESOTA

There will be openings for 75 Summer Service personnel to serve as psychiatric aides in the eight mental hospitals in Minnesota. The units will range from 6 to 30 volunteers and the dates will be June 18 to August 24.

If you are interested in a summer of rewarding work, apply to Voluntary Service, MCC, Akron, Pa. There are openings in child welfare, migrant camps, a work camp and tour of Mexico, church or state mental hospitals.

MCC TO SET UP CLINIC AND HOSPITAL IN VIETNAM

With three metal barracks type buildings, two large water tanks, blankets, tables, and beds for a 50-bed hospital, the MCC medical team in Vietnam is setting up its clinic and hospital in Vietnam. They will locate near Banmethuot and work among the Raday tribe. This is a minority group in Vietnam and, according to Dr. Krabill, much neglected.

Dr. and Mrs. Krabill have been in Vietnam five months, working on opening this program and learning to know the country and the people. Two nurses, Margaret Janzen and Juliette Sebus, recently joined the unit.

THREE JOIN PAX UNIT IN PERU

Leroy Hertzler, Elvin Horst, Jr., and James Peters left Akron, Pa., for Longview, Tex., April 15 on the first lap of their trip to Peru. After several weeks' orientation at the LeTourneau Technical Institute at Longview they will join the seven other Pax men now working with LeTourneau Foundation in Peru.

In an effort to bring economic improvement to an undeveloped area, the Foundation is building 31 miles of roadway through the Peruvian jungle. Land rehabilitation and colonization are other aspects of the project.

Pax men serve as mechanics for the big land-clearing and roadbuilding machines and farmers with rehabilitation teams.

Leroy Hertzler is the son of Mrs. Dora Hertzler and a member of the Warwick River Mennonite Church at Warwick, Va. Elvin Horst, Jr., is from Seville, Ohio, and a member of the Chestnut Ridge Mennonite Church. A member of the Brethren in Christ Church at Elizabethtown, Pa., James Peters is the son of the Wayne Peters at Manheim.

MILLERS SAIL FOR INDIA

The Ernest E. Millers, who had served as personnel director of Mennonite Central Committee for the past year, sailed April 18 for India. There he will be acting principal of the Woodstock School during the furlough of Principal S. R. Burgoyne. Woodstock School was established primarily for the children of American and Canadian missionaries serving in India. However, from its beginning it has welcomed the children of non-missionaries and those from other national backgrounds.

MENNONITE CHURCH STARTING IN TOPEKA

The first major step in forming a Mennonite church in Topeka, Kan., was taken when Floyd Bartel of Chicago Mennonite Biblical Seminary accepted a unanimous call from the Topeka Mennonite Fellowship to become pastor.

This congregation brings to six the number of Mennonite churches established in cities of large 1-W concentration. The Topeka Mennonite Fellowship presently is composed of 38 1-W men besides about 25 Mennonite families living in the city. It is expected that the Topeka 1-W unit will be enlarged.

The congregation will be underwritten and guided by the Board of Home Missions of the General Conference Mennonite Church, western district.

1956 CHRISTMAS BUNDLE FOLDERS READY

Folders describing the 1956 Christmas bundles and labels for the packages have been printed and mailed to pastors of the Mennonite churches in the U. S. and Canada. Items to be included in each bundle are similar to previous years. Anyone needing additional folders may write to MCC, Akron, Pa.

Jottings

—Butterfield Church, Butterfield, Minn.: The Bible Meditation League presented God's Word through message and film Feb. 29. The following Wednesday evening Willard Wiebe, pastor of the First Church of Mountain Lake, pointed out the history, challenge, and significance of our General Conference missions. Sunday morning, March 18, Don Pierson, layman of Truman, Minn., spoke of the purposes and results of Gideons International. Our C. E. Society had charge of the Sunday evening service March 25, in the Gospel Church of Mountain Lake. Wednesday evening, March 28, Leon Detweiler presented the Grace Bible Institute family budget plan. The junior S. S. teachers held an Easter party for their pupils the afternoon of March 29. On the mornings of Good Friday and Easter, our pastor, Edward Duerksen, spoke of the realism of Christ's death and the positivism of His resurrection.—Willis Linscheid, Corr.

—Grace Church, Enid, Okla.: Rev. and Mrs. P. D. Goertz, missionary appointees to Germany, were in our midst Sunday morning, March 18. John Boehr presented us with a singing sermon March 21. The Mennonite Community Choir gave its presentation of "The Holy City" on Palm Sunday. On March 29 we had the Lord's Supper with a large attendance. On Easter Sunday we received 19 new members into our fellowship. April 1-15, Dr. Jimmie Johnson was in our city. The meetings were held in the Convention Hall with 26 churches taking part in this campaign.—Mrs. Raymond Buller, Corr.

—Bethesda Church, Henderson, Neb.: J. Herbert Fretz of Freeman, S. D., served as our guest speaker for our pre-Easter services. His sermons, based on the Beatitudes were entitled: "A Rich Poverty," "A Calm Grief," "The Mighty Meek," "A Good Appetite," "The Quality of Mercy," "The Vision Glorious," "The Peacemakers," and "The Persecuted." Miss Leonore Friesen, missionary from Japan, spoke to us Sunday morning, March 25. In the evening she spoke to the young people. The mixed choir, under the direction of John Gaeddert, presented "The Seven Last Words" by Dubois, on Good Friday evening. The young married couples were host to the YMC of the Beatrice churches March 25. The Beatrice group rendered a program and a social hour followed. The Men's Brotherhood was in charge of the Easter Monday morning services.—Corr.

—**Friedensfeld Church, Turpin, Okla.:** We were happy to have the Bethel Chorale present a concert in our church March 29. We had Good Friday services in our church in the morning. March 23, some of our people went to see the play, "The Carpenter," by Dorothy Clark Wilson, at the Meade Bible Academy. We had high wind and blowing dust on Easter Sunday, but we had very good services and good attendance. Pastor Levi Koehn spoke on "Believing the Message of Easter." In the evening we had a wonderful Easter program. The decorating committee had arranged an open Bible, lighted candles, a beautiful lily, and a cross on a table for decoration, which was used for morning and evening services. Our spring services started April 8, with Victor Sawatzky from Pawnee Rock, Kan., as speaker.—Mrs. Chester Windsor, Corr.

—**Community Church, Fresno, Calif.:** The first Sunday morning service was held in our new church Feb. 26. This was indeed a joyous occasion. The Lord has worked through many of His people to answer our prayers and give us a church. The building is not quite finished as yet but the men of the church are holding "work nights" every week. Our pastor, Peter Ediger, and Menno Horn, together with five of our young people, attended a C. E. conference in Shafter, Sunday P.M. and evening, Feb. 26, with Bill Gering as the principal speaker. He also spoke in our church Feb. 29. A family night was held March 8 when the film, "The Call of the Cheyenne," was shown. The film, "Martin Luther," was shown the evening of March 11. Mr. and Mrs. J. J. Friesen, and Mr. and Mrs. J. C. Warneke were taken into our fellowship March 25. Aaron Epp, pastor of the Reedley Church, held special meetings here during Holy Week, on Palm Sunday, March 25, the 28th, and Good Friday, the 30th. Pastor Ediger had as his Easter topic, "Good Morning, Christ Is Risen." A large group was in attendance. The Women's Mission Society was in charge of the evening service.—Mrs. Otto Schmidt, Corr.

—**First Church, Fredonia, Kan.:** Our new pastor, Willard Schrag and Mrs. Schrag, moved here in November. We are thankful to have them in our midst. This community was greatly benefited by the 3 to 8 inches of snow and some rain which fell the latter part of January and forepart of February. March 16-18, we had a series of evangelistic meetings with C. D. Boese of Walton as our speaker. Our "Sunshine Circle" is making layettes for Congo and recently finished several comforts for relief. The late freezing weather did some damage to early fruits. It is still very dry and our hopes and prayers are for more rain.—Mrs. S. J. Jantz, Corr.

—**Johannestal Church, Hillsboro, Kan.:** On March 4, a farewell for Rev. and Mrs. J. J. Voth, and a reception for Rev. and Mrs. Esko Loewen and family was held. J. J. Voth, who had served the church as interim pastor during the past 6 months, gave the message at the morning service. A fellowship meal was served at noon after which the installation service was led by Henry Guhr. A. E. Funk, pastor of the Brudertal Church, was in charge of the installation ceremony. Pastors of sister churches speaking words of welcome were, Elbert Koontz, P. W. Goering, and Harvey Jantz. Special music was rendered by the men's chorus and a ladies' sextet. The Women's Missionary Society invited the YMM to their program March 7. Miss Leonore Friesen spoke to the group on, "The Mothers of Japan." Sunday evening, March 18, the YPU met at the parsonage. Slides of youth activity in Europe were presented by Esko Loewen. The Men's Bortherhood met at the church the following Monday evening, when slides on, "Mennonites in Business" were shown. Our sewing societies were guests of the First Church society March 22, to hear Mrs. J. R. Duerksen. Holy Week services were held at the First Church, Hillsboro, with Brudertal, Friedenstal, Lehigh, Johannestal and the First Church sponsoring Erland Waltner. The theme for the week was, "Passion Week and the Believers' Church." Delton Craig was born to Mr. and Mrs. Lloyd Klassen, March 29. Good Friday service was observed with meditation and song. On Easter Sunday, Pastor Loewen gave an inspiring message on, "The Meaning of the Cross—Victory."—Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** On March 18, in the evening, a youth and parent fellowship was held in the form of a round table. Interesting and helpful discussions of youth problems were given. At 7:30 on the same evening, the Men's Brotherhood gave a Disaster Relief program. Slides of Udall tornado and relief work there and other places were shown. Three of our ladies attended the all day Women's Missionary program at Pretty Prairie, Kan., First Church. On Palm Sunday, seven young people were baptized at the morning worship service. Two others joined by letter. An impressive Communion service was also held. In the evening ten of our young people presented the play, "A Picture for the Narthex." It was a very impressive Easter play in five episodes. New babies arriving recently are: Nancy, daughter of Mr. and Mrs. Edgar Neufeld; a son, Terry Lance, to Mr. and Mrs. Richard Greer; a son, Jonathan Craig, to Mr. and Mrs. Richard Goering, a son, Curtis Frederick, to Mr. and Mrs. Authwin Baergen. On Easter Sunday morning, our young people had breakfast in the Fellowship Hall of our church at seven. Following that, a musical service was given by the choirs, and Rev. Stoneback, our pastor. Regular Sunday school and worship service followed. Beautiful Easter lilies decorated our church for the Easter service.—Mrs. John H. Gaeddert, Corr.

—**Gospel Church, Mountain Lake, Minn.:** "Break Up the Fallow Ground," was the pastor's message the first Sunday of March. The Lightbearers met for their regular program that evening with Ruth Nickel speaking and a Bible Quiz between two teams was begun, to be continued for several months. Evangelistic meetings with Paul Smith as the evangelist, and with Johnny Ambrose, soloist, (both of Toronto, Canada), began March 7 and continued through March 18, each evening, and special Bible studies were held each morning of the second week. The men of the church have been helping with making partitions for Sunday school rooms in the church basement. Sunday evening, March 25, the Butterfield Mennonite C. E. presented a program in our church. A work day was held for Mrs. A. H. Schultz on Tuesday afternoon, March 27, by the King's Co-Worker's Mission Society. Jerrold Duerksen left for MCC headquarters at Akron, Pa., March 29, to begin his two years of 1-W work in Voluntary Service. On Good Friday, March 30, Holy Communion was observed.—Mrs. Waldo Stoesz, Corr.

—**Bethany Church, Freeman, S. D.:** Communion was held Jan. 1, and a budget totaling $7,277.50, was adopted after the service. Orlando Goering served us Jan. 8, in the absence of the pastor. Seventy-three pair of mittens were shipped and 264 lbs. of clothing were delivered to our clothing center during the Christmas season. Hugh Hostetler, son of our pastor, was our guest speaker Jan. 29. The wedding of Sara Fensel to Alan Ries, took place in our church Feb. 19. Our School of Missions was well attended, interesting and informative. Outside speakers were, Bob Bailey, a Cheyenne Indian student, and Wm. T. Bordeaux, a Sioux Indian lawyer. Our study was about the Indian Americans. The school of five sessions ended March 4 with the play, "Caught Between," sponsored by the Paul Beckers from the College. Communion Service on Thursday night, was followed by a three-hour Good Friday service with different speakers on the seven last words from the cross. The following were received into the church March 25: Mr. and Mrs. George G. Tschetter, Mr. and Mrs. Robert Huber, and Mr. and Mrs. Leonard Wiens. The Hubers' little daughter was consecrated and Wiens was baptized that same morning. J. E. Hartzler was with us again, April 1 to 8, lecturing and showing pictures from Norway and Old Mexico. We are receiving much needed moisture at present.—Ben J. Waltner, Corr.

—**First Church, Paso, Robles:** Our hearts were saddened by the sudden death of Elmer G. Regier, March 22, beloved husband of Lillian Hirschler Regier, and father of their two sons, Lloyd and Glen. Funeral services were on March 26. Fifty years of married life were celebrated by Mr. and Mrs. Phil. Langenwalters March 25, with a service and reception in our church. M. J. Galle gave a message and the history of the couple. Their children, friends and relatives came from far and near to wish them well on this happy occasion. Greatly missed are Mr. and Mrs. Will Leisy, members of our church, who after living on a farm near Paso Robles for 45 years, have moved to Alhambra, Calif., to be near their children. A new cradle roll member is Rodney Willard Wiebe, son of Mr. and Mrs. Wm. Wiebe, born March 21. A special Easter program was given by the choir on Good Friday, in the evening. Lenten messages by ministers of the community were given over our local station all through the week in the afternoons, and on Good Friday from 12 to 3 the message of the Seven Last Words of our Lord was brought at the Congregational Church, Rev. and Mrs. Galle participating. Holy Communion services in our church April 8. The "Mennonite Encyclopedia" is being added to our church library, and before long our sanctuary will be enhanced by new pews. Sixteen of our C. E. members attended a C. E. workshop in Shafter in charge of Bill Gering, YPU executive secretary. That same week Bill Gering held a meeting in our church. Mrs. Geo. Gaede is convalescing from an operation at present. Our prayers go out to all our shutins in need of comfort and strength to carry on.—Corr.

—**Hutterthal Church, Freeman, S. D.:** The 25th wedding anniversary of Mr. and Mrs. Sam J. C. Gross was observed on March 12. A baptism class of eleven members were baptized and received as members into the church. Three others also became members through transfer of church letters. The wedding of Delmer Hofer and Shirley Preheim took place on March 25 at the South Church. Services were held on Good Friday at which time Communion was also observed. The young people sponsored an Easter program on April 1. The program portrayed the life of Christ from His birth to His ascension into heaven, by Scripture reading and music. The Women's Missionary Society of our church gave a program at the South Church on April 5.—A. A. Hofer, Corr.

—Menno Church, Ritzville, Wash.: The annual business meeting of the congregation was held Saturday, January 21. Rev. and Mrs. Lester Janzen and their three small daughters arrived in January and the formal installation service for Brother Janzen was held Jan. 22 with Hugo Scheffler and P. D. Unruh participating. At the same hour, Pastor and Mrs. Janzen were received as members of the church. A catechism class was started Jan. 29, with fifteen young people enrolled. Pre-Easter services were held through the week of March 25-30, with communion on Good Friday evening. Harry Albrecht of Portland, Oregon, was guest speaker. It was a time of real blessing. Our church took part in the Easter sunrise service in Ritzville. A consecration service for children was held during the morning worship. In the evening the choir presented the cantata, "Memories of Easter Morn."—Corr.

WANTED: Registered nurse for afternoons in a physician's office, and mornings in a Mennonite Home for the Aged in central Illinois. Only professional duties. Car required. Living quarters available near work. Contact Rev. Frank Mitchell, Meadows, Illinois, before May 15th. Interview necessary.

BOOKMARKS

(Continued from page 271)

he witnessesd, was love—the love as exemplified in Christ and given out by His followers. "One may deal with things without love . . . but you cannot deal with men without it. . . . It cannot be otherwise, because love is the fundamental law of human life . . . . If you feel no love, sit still, occupy yourself with things, with yourself, with anything else, only not with men. . . ." Thus, Nekhludoff mused to himself about an underlying Christian principle which we also do well to consider.

Only as Christ dwells within us and His love permeates our being, can we cultivate and spread forth this love to others. Without it we dare not "deal with men."

TRIUMPHANT CERTAINTIES

(Continued from page 273)

could avail very little. Missionaries cannot do their work without these spiritual resources. This we accept. Oftentimes we do not realize that no more can we do our work without these spiritual resources than the missionaries. The difficulty is that we often do not realize our lack. Yes, the Lord has given us His Power released through prayer and dedicated living.

We have *personnel* resources. We have those who are saying "Here am I, send me." We have young people who are willing to be trained to give effective service.

We have *financial* resources. Our work should not suffer for want of money. Sometimes we are admonished to "give till it hurts." Recently I read a better statement: "It hurts *not* to give." It hurts us. We lose. It hurts the work of the Lord. Yes, no one is really benefited.

We have given much. Many of our people have caught the vision of giving liberally for the spread of the gospel. But, we need to do much more. What a wonderful time—between Easter and Pentecost—to liberate the gospel through dedicated giving. If I could I would like to appeal to all our pastors, churches and people everywhere to demonstrate our serious concern by pushing our mission receipts way over the proportionate share for this portion of the year. And, although the slant of this article has been foreign work, let us not forget our vast home fields in North and South America.

Conclusion

All of these things are "triumphant certainties" to us only if we make them so. We can accept God's standard of evaluation of worldly standards. We are to be matched for our hour. The challenge is up to us. We cannot serve "God and mammon." To accept the "triumphant certainties" requires the price of consecration, but the rewards are great!

We have "a story to tell to the nations." The Lord has abundantly blessed our work in the past. He wants to "do abundantly above all we can ask or think" through us in missions. Let us—each one—dedicate ourselves for this task.

I owe all my success in life to having been always a quarter of an hour beforehand. Lord Nelson

Into the Beyond

MRS. VERNA OVERHOLT (nee Yoder), of Wadsworth, Ohio, and member of the First Church, Wadsworth, was born March 22, 1884, and died April 2, 1956.

ADOLPH PLETSCHER, a member of the Summerfield, Illinois, church, was born September 1, 1881, and passed away on April 2, 1956.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE BIBLICAL SEMINARY LIBRARY

Photo by Three Lions

Proposed Revisions in Conference Constitution

Rethinking Funerals

Evangelism at Work

Do You Support the Conference?

Volume 71 Number 18 May 1, 1956

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Of Things to Come

May 3-6—Eastern District Conference, First Church, Philadelphia
May 6—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 28—Bethel College Commencement
May 28-30—Peace Retreat, Camp Mennoscah
June 4—Bluffton College Commencement
June 7-11—Northern District Conference
June 13-17—Pacific District Conference
July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 15-22—Junior Retreat, Camp Men-O-Lan
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Kan.

Conference Notes

BOARD OF CHRISTIAN SERVICE

A study commission on church vocations for women is being planned for a ten-day period this summer around July 7. The commission, which will consist of five to eight girls, will have opportunity to become acquainted with the program of vocations for women in several other denominations.

Heifer Project Inc., which is supported by a number of agencies, including the Mennonite Central Committee, offers appealing and educational service projects for church schools. For more information and specially prepared materials write to the Board of Christian Service.

BOARD OF MISSIONS

Hulda Banman, R.N., was ordained as a General Conference missionary to serve in Africa under the Congo Inland Mission on April 29. The ordination took place in the Alexanderwohl Mennonite Church, Goessel, Kan.

Sailing date for Sister Banman is May 11, 1956. Together with three other missionaries, Sarah Dyck, and the Harold Grabers, she will be sailing on the MS Seven Seas from Pier at Foot of St. Francis Xavier, Montreal, Quebec, Canada. All of them are scheduled to spend some time in Belgium before proceeding to the Belgian Congo.

"**The Transformed Life**" is a Hindi sound film which Missionary Edward Burkholder has been showing to villagers in India. The film is the story of Zacchaeus and was made in India by a group of seminary students.

The **opening** of Seminario Biblico Menonita in Montevideo, Uruguay, was scheduled for April 10. An enrollment of 20 day students was anticipated. Special German evening and two-month winter school classes have been requested by members of the Uruguay Mennonite constituency.

The Fresno, **California**, community church was dedicated on April 22. The first worship service in the new building was held in February. A baptismal service for several adults and young people is being planned for Pentecost Sunday, writes Pastor Peter J. Ediger.

Nineteen **young** people made first time and rededication decisions on Decision Day observed in the Oklahoma Indian Mennonite churches. "We are making arrangements to give these instruction once a week at the school at Concho" write the August Schmidts.

W. F. Unruh, field secretary of the W. D. conference, who conducted convocations on evangelism in Canadian school communities in March, suggests that U. S. congregations "consider the possibility of calling Canadian pastors to conduct evangelistic meetings." This "would be of far-reaching significance for the future of the General Conference," he reports.

At **Moencopi, Arizona**, three Christians were added to the church in February. "Our heart's desire is that the Lord would surround these new Christians with His eternal love and power" write the Henry A. Kliewers.

A former student of the General Conference mission school in China visited former China missionaries, Rev. and Mrs. S. J. Goering, Dr. Ed. G. Kaufman, Wilhelmina Kuyf, Elizabeth Goertz, and Dr. and Mrs. A. M. Lohrentz, at North Newton, Kansas. Dr. Liu Hsiu-Ching, Chinese medical doctor from Formosa, who is in this country on a professor exchange program, is one of six former students of the mission school who have since earned their M.D. and Ph.D. degrees.

An **Indian national evangelist**, Moses David, from the Yeotmal Seminary, conducted revival services in the Janjgir church in the week following Easter. April 2-3, Executive Secretary John Thiessen visited the Janjgir area.

Curt A. Claassen, of the Union Bible School at Janjgir, India, succeeds S. T. Moyer as member of the Board of Directors of the Yeotmal Seminary in India. The Moyers are returning to America after more than 35 years of missionary service in India.

BOARD OF EDUCATION AND PUBLICATION

Willard Claassen visited the churches in California during the last week in April in the interest of Sunday school work.

The **Educational News Bulletin** was prepared by the Board office during April and mailed to all pastors and Sunday school superintendents. Others interested may receive copies of the report as long as the supply lasts. This issue contains an article on secondary education by M. S. Harder, which traces Mennonite ventures in high school education. The Bulletin also contains book reviews and items about Christian Education.

Representatives of the Mennonite Brethren, Evangelical Mennonite, Evangelical Brethren, General Conference, and other church groups met on April 18 in Winnipeg to explore the possibility of producing a German edition of the graded Sunday school curriculum. Abe Wiebe, business manager, met with the group.

Editor, J. N. Smucker. Associate Editors: J. Herbert **Fretz, Paul R. Shelly, Don. E. Smucker,** Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE. Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

J. Herbert Fretz, Guest Writer

RETHINKING FUNERALS

This is not against florists or funeral directors. We need them and this is really for them—this rethinking of funerals among us. In fact, as pastors, funeral directors, and florists, we together realize that our people have certain conceptions and traditions surrounding funerals, some of which are commendable, and some which need improvement. As a pastor I would like to suggest some improvements. Perhaps, a funeral director or florist would have other suggestions.

I

I would suggest that *funerals teach more respect for death* and not so much respect for the dead. The dead don't need funerals. Funerals are for the living and not the dead. Death is not a fearful thing since our Lord has risen, but it will always be a serious thing for us who are in this world. Physical death is still, in part, the wages of sin. Christian funeral directors have done much to make funerals respectable. But let pastors and funeral directors remember that the point of funerals is not so much the dead one as the living ones facing death.

Respect for death is one strong talking point for public funerals, especially public funerals in the church building. Funeral parlors are convenient for gathering the family before a funeral, and, perhaps, practical in large cities where factory workers cannot attend funerals except for near relatives, but in most of our town and country congregations should not a proper emphasis on the public character of funerals keep before our people an emotionally healthy view of death and a proper respect for it? Children should grow up to see and know death, not as a fearful thing behind closed doors, but as something to be accepted and respected for what it is—the common end of earthly life. If weddings are being brought into the meetinghouse, why should funerals be taken out?

Does cremation nullify respect for death? Many answer, "Yes." But in certain circumstances one can see its advantages, even though these call for sober thought. One can say that, in light of our Christian faith and traditions, cremation does seem unnatural. The Jewish-Christian tradition has favored burial, perhaps, because of our belief in resurrection. Yet none of us would argue that resurrection is dependent on burial. Cremation, like other innovations, needs study.

Low, simple gravestones have a way of speaking to us who live on. They too bear witness to respect for death. Too few Christians have learned the art of visitation and meditation at the graves of great and common people. Why not make more of our gravestone witnesses than just the sentimental use of worn out phrases, such as "Our Dear Mother" or "Gone but not forgotten." Why not enliven the cold stones with a short phrase, poem, or Scripture verse—not necessarily a funeral text—which would truthfully epitomize the life of that person?

II

Another suggestion would be that *funerals be more economical*. Perhaps this is just a preacher talking through his hat. Those who know might tell us that funerals are not expensive in proportion to the rising costs of all professional services, and that needy cases, as in all professions, are given special consideration. Nevertheless, it still appears that Christian people are willing to spend expensive sums on caskets and flowers. Flowers have their place. But when hundreds of dollars are spent on frail cut flowers, is this not unchristian? Even from the standpoint of esthetics, who is the connoisseur of flowers who can appreciate the full beauty of a floral extravaganza in one short hour? Why not try this? In the funeral announcements print "Please omit flowers" or suggest a suitable memorial gift for those wishing to give, and then have the family order two bountiful bouquets of good flowers, perhaps, in distinguished solid colors—one with beautiful red, red roses; another in pure, snow-white carnations—which none who see shall ever forget.

III

It would seem to me that there is a certain *finality to funerals* that we miss when the viewing of the body is kept to the last. The finality of death should not be exaggerated. It is not the finality of the soul or life of that person. Yet the danger in our day seems to be the opposite—the finality of death in this life is too easily dismissed. The finality of death in this life is that the person is gone—the body is dead —we must go on—we cannot go back! Many a preacher in his funeral message has tried desperately to bring the people to this high plane of thinking, only to realize, that in the next moment the casket will be opened, the stillness of the meeting broken by the shuffling of feet through the building past the casket, but more than that, to see the people coming to the climactic part of the funeral looking and thinking on that dead body and not on the living soul with God! Many a person has gone from a funeral, not with the message in his heart, but with a nostalgic sigh on his lips, "He looked so nice."

If viewings must be after the funeral, why not have the casket in a side room, as many congregations are now doing, rather than at the pulpit? People may then view the body as they leave the meetinghouse, and thus, also allow privacy to the immediate family before they go to the cemetery. But, better yet, why not have the viewing before the funeral? Could it not be held the evening before, and a half hour or more before the funeral? Then close the casket, go into the funeral, and worship God, knowing that he or she is alive, above and beyond us with our Lord Jesus Christ! The burial then is not the sad closing of a casket but the planting of a seed to be raised triumphant in that Great Day!

Evangelism at Work

A New Church in Northeast Philadelphia

A new Mennonite church came into existence on January 1, 1956, in Northeast Philadelphia. The name for the new work is, "Huntingdon Valley Mennonite Church." Rev. Richard Ratzlaff is the pastor. The story of how this work developed is an interesting one.

The pastors of our Mennonite churches in Philadelphia, Curtis C. Bedsworth and Curtis Lehman, were concerned for the many members of their congregations who had moved into outer Philadelphia and were becoming inactive in their churches. They felt the need for a new Mennonite church in the new housing area of Northeast Philadelphia and suggested that steps be taken toward establishing one. A community survey of the new housing area was undertaken. The pastors of the Philadelphia churches and Miss Catherine Niswander, church worker, did most of the work in this study stage of the proposed project. The late Rev. J. J. Plenert was vitally interested in this project and as secretary of the Home Mission Committee of the Eastern District Conference gave much of his time and interest to it. Although the Philadelphia churches had taken the initiative in starting the work, the Home Missions Committee gave the cause hearty active support.

The people who live in this new housing area are of the wealthier class of people, living in $18,000 to $50,000 homes with incomes ranging from $5,000 to $10,000 yearly. They are of various Protestant faiths. There are some Jewish and Roman Catholic people. Many in this area are unchurched and spiritually dormant. These and others present the challenge.

There is but a small nucleus of Mennonite people in the area to start with. Most of those Mennonites who had earlier moved into this locality have identified themselves with other denominations and have so become lost for the Mennonite church.

A new brick structure 36 by 75 with parsonage and chapel facilities has been built. It was dedicated on December 11, 1955. A large room in one part of the building will seat forty-five people comfortably. This is called the Chapel Room. The large open basement can be used for Sunday school classrooms. The pastor's study is adjacent to the chapel room. The pastor and his family live in this building. The building was so placed on the one acre lot as to afford proper room for a church building to be erected some time in the future if the work progresses. Financially the work is entirely under Conference support.

The group has not yet been officially organized into a church. Under the care of Rev. Richard Ratzlaff they have had regular worship services and Sunday school since January 1, 1956. It is their desire to become a community church, but never to lose their identity as a Mennonite church. The pastor is planning a week-day Bible club after public school hours for the children of the community. They are also planning for a daily vacation Bible school for the summer. By these means and through pastoral calling the church is to be built up into a vital self-supporting congregation. There is every promise that this work will go on with the blessings of God and that a strong Mennonite congregation will emerge.

The above story points up several important elements in an evangelistic outreach and church expansion. We note that local congregations under the leadership of their pastors initiated the plans for the outreach. When local congregations become concerned something is likely to happen. We note further that the conference Home Missions Committee supported the work and undergirded whatever the local congregations were striving to do. Here, it seems to me, we see a pattern for church expansion which might well be taken as a norm for this kind of work. It is noteworthy that the Home Missions Committee erected a new building to give the work status and every advantage from the very start. The fact that our Mennonite congregations in Philadelphia took the initiative in doing something for a new housing area may serve as an example of what many of our other Mennonite congregations might do for new housing areas in their respective ciites or communities.—W. F. Unruh

---

A great Latvian Christian said to some of us a short time ago, "Twenty million Communists are taking the world away from six hundred million Christians." There are only twenty million really dedicated Communists on the party rolls of the Communist party, and there are six hundred million enrolled Christians!

While we look at the corruption in public life—both state and national—when we look at the racial and national prejudice still rampant in the world, when we consider the very unpleasant fact that one out of every twelve people in the United States is either neurotic or emotionally or mentally confused, it doesn't make us feel very effective as Christians, does it? If we were more vital, if we were more dedicated, if we were really channels of God's holy power and energy, these conditions would not continue to exist, and Communism would have no appeal. Communism has no appeal to people who are well fed, both physically and spiritually; it appeals to the physically and spiritually starved. If the Christian Church were a pillar of fire leading the peoples of the world, instead of an ambulance corps, bringing up the rear as it so often seems to be, Communism probably would never have been born.

Revisions in the Constitution

of the General Conference Mennonite Church as proposed by the Co-ordinating Committee

(References are to the printed Constitution of February, 1953)

On page 4, it is recommended that paragraph "4" of Section B be deleted.

Under Section C, page 4, paragraph "1," it is recommended that the fifth line be revised to read as follows: ". . . at least *twenty* Conference delegations or *two* of the. . . ."

In Section C, page 4, paragraph "2," it is recommended that this statement be added at the close of the first paragraph: "No delegate shall hold more than 25 votes including proxie votes."

Under Section C, page 4, paragraph "2," the following amendment, "Except those outside Continental North America," be inserted in the third paragraph, making it read: "Congregations, *except those outside Continental North America,* which neglect to have representation at three consecutive regular Conference sessions, giving no valid reason for such neglect, and leaving official inquiries unanswered, shall be regarded as having withdrawn from the Conference; this fact shall be entered on the minutes. Such congregations may, however, upon application be received again into the Conference in the regular manner."

Under Section C, page 6, paragraph "6," it is recommended that throughout, the term "Business Committee" be renamed "Program Committee."

Under Section D, page 7, paragraph "1," it is recommended that the last sentence reading as follows, "The president may, in case of a tie vote, other than by ballot, cast the deciding vote," be deleted.

It is recommended that the following paragraph be added to Section E, page 8.

"3. *Special Committees.* The Executive Committee may form special committees to expedite functions prescribed to it by the constitution or the Conference and to implement activity not clearly belonging to any Board. Such committee is directly responsible to the Executive Committee; however, the committee should be placed as soon as possible under the supervision of one of the four Boards."

It is recommended that the introductory paragraphs under Section F, middle of page 8 be revised to read as follows:

"a. In order to carry out its work more effectively the Conference shall elect members to the following Boards: Board of Missions, Board of Education and Publication, Board of Christian Service, and Board of Business Administration."

"b. Each of the Boards may employ personnel to facilitate the operation of the work of the Board. No Board shall employ one of its own members on a full-time basis. If a Board desires to do so, the member shall resign and the resulting vacancy shall be filled in the ordinary manner."

"Personnel policies, including salary schedules, for such employees shall be determined by the Executive Committee."

Under Section F, page 8, it is recommended that the second paragraph, reading, as follows: "Members of boards and elected committees are elected for a nine-year term," be deleted because this is covered in Section C, item 3, paragraph 2 on page 5.

In Section F, page 10 (Par. d), the preposition "for" be deleted in line one for grammatical reasons.

On page 11, (Par. g), it is recommended that the designation "the Board of Directors of the Mennonite Seminary and Mennonite Bible School" be changed to read "The Board of Trustees of the Mennonite Biblical Seminary and Bible School."

On page 11, it is recommended that in the next printing of the Constitution the designation "(Par. h)" be dropped because this paragraph normally belongs to (Par. g).

It is recommended that the following statement be added as a third paragraph under "(Par. g)" page 11:

"The Seminary shall co-ordinate its financial solicitation program with the promotion program of the Conference through the Finance Committee of the Board of Business Administration. The Seminary Board shall include a financial statement in its regular report to the Conference."

On page 11, in (Par. i), in the third line after the expression "editorial work," there be added the phrase "in Conference sponsored publications."

It is recommended that the Board of Trustees and Finance be renamed the "Board of Business Admin-

(Continued on next page)

istration" and that this term be used throughout the Constitution.

It is also recommended that this whole section F 4 be changed to read as follows:

4. The Board of Business Administration

a. The Board of Business Administration shall be responsible for the business administration of the General Conference Mennonite Church, including its properties, funds, and investments, central office management, and compilation and promotion of the budget.

b. This Board shall consist of twelve members, four of whom shall be elected at each regular session of the Conference.

c. After each regular session of the Conference, this Board shall elect a chairman, a vice-chairman, recording secretary, and a financial secretary. These officers shall constitute an executive committee and shall have such powers and responsibilities as may be delegated to it by the Board.

d. The Board shall organize its work under the following divisions—The Trustees, Pension Committee, and Finance Committee—which divisions shall be responsible thereto, shall appoint all members required in each division, and shall allocate to each its share in the budget for the Board:

e) *The Trustees*

1) The Trustees shall consist of six members of the Board who shall be appointed thereby as Conference Trustees. They shall organize themselves by choosing from their number a chairman, a secretary, and a treasurer who shall constitute its executive committee. They shall also elect or appoint from their number such committees as they deem advisable for the successful performance of their duties.

2. The Trustees, as the legal representatives of the Conference, shall hold title to any and all property of the Conference, and shall have the authority and power, in the name of and for the Conference, to receive bequests and donations of real and personal property, to administer the property and proceeds therefrom according to the direction of the donors and/or the resolutions of the Conference, or as hereinafter provided, and to dispose or transfer such property according to their best judgment for which purpose they may execute or authorize any other person to execute any such instruments in their behalf, of any and all legal documents required in the transfer or assignment of property, and to attach the corporate seal to same, and to perform any other duties hereinafter provided or delegated thereto by the Board. In legal matters the Trustees shall be referred to as "The Board of Trustees of the General Conference Mennonite Church."

3) The Trustees shall give a full report of their operations to the Board of Business Administration annually and upon request, also at each session of the General Conference and at each Council of Boards meeting.

f) *The Finance Committee*

1) The Finance Committee shall consist of three or more members of the Board and as many additional members from the Conference-at-large as the Board may deem necessary for efficient administration, provided that a majority of such Committee shall at all times be members of the Board, and shall perform such duties as hereinafter provided or delegated thereto by the Board.

2) In consultation with the various boards, the finance committee shall submit a conference budget to the executive committee for review and recommendation to the annual council of boards meeting which shall officially establish the budget of the Conference.

The finance committee shall also be responsible for promoting this budget in the conference through literature, stewardship education, and such other means as it may deem necessary.

3) The fiscal years of the conference shall be identical with the calendar year beginning with January 1 and ending December 31. The Finance Committee shall be responsible for an annual audit of all financial records, including those of individual boards and committees, whether incorporated or not.

g) *The Committee on Pensions*

1) The Committee on Pensions shall consist of two or more members of the Board and as many additional members from the Conference-at-large as the Board may deem necessary for efficient administration, provided that a majority of such Committee shall at all times be members of the Board.

2) It shall supervise the Conference pension and aid system and shall inform churches and eligible workers about its provisions.

h) The General Conference shall maintain a *Central Treasury* located at the central offices.

1. To this treasury church contributions, gifts, and bequests for any and all Conference purposes shall be sent to be properly booked and used for causes specified by the donors.

2. Any undesignated contributions received shall be subject to allocation by action of the Conference or of its Executive Com-

mittee upon recommendation of the Finance Committee.

3. All endowment funds, annuity funds, permanent and temporary trust funds, and funds from income-producing property shall be deposited therein and disbursed by the central treasurer in accordance with the cause specified by the donors and/or the resolutions of the Conference with such funds to be under the management of the trustees subject to the direction of the particular board whose administrative duties would cover supervision of the particular purpose.

4. The central treasury shall be under the management of a central treasurer, appointed by the Conference Executive Committee, and responsible thereto through the Finance Committee, which is in charge of the financial administration of the Conference which includes all financial matters being handled within the Conference corporation.

5. To carry on the activities delegated to them, each Conference board is authorized, on orders signed by its respective chairman and financial secretary, to draw on funds from the central treasury held there and designated or appropriated for its particular area of service. Individual boards and committees shall not maintain separate treasuries except where separately incorporated or where otherwise provided in this Constitution.

6. Expenses of the Conference connected with its sessions, the printing of the Conference minutes, as well as the upkeep and current operating expenses of the Conference central offices and such other expenses which cannot properly be charged to any one Conference board or committee shall be defrayed out of the General Conference treasury and charged equitably to all participating boards and committees as determined by the Executive Committee upon recommendation of the Finance Committee.

i) The General Conference Mennonite Church shall maintain a *Central Office.*

1. While the general control of the Central Office shall be vested in the Executive Committee which shall also define and determine the general policies under which the office shall function, the administrative supervision is delegated to the Finance Committee.

2. The Central Office shall be under the supervision of a manager who is responsible to the Executive Committee of the Conference through the Finance Committee.

3. Each board shall have the right to employ its own clerical help. Personnel policies, including salary schedules, for such employees shall be determined by the joint action of the executive secretary of each of the Conference boards and the executive secretary of the Conference.

4. Employees of all boards and committees handling money shall be placed under bond in amounts satisfactory to the Finance Committee.

5. Full reports of the Central Office administration shall be made at each regular Conference session and Council of Boards meeting through the Finance Committee.

Since Section H, pages 15 and 16 is covered in Section F 4, in the suggested revision it is recommended that Section I be designated Section H and Section J designated Section I.

It is recommended that Section J, page 18, be changed to read as follows: "Every officeholder shall, when his term expires, deliver all continuing records and minutes of his board or committee to successor unless the Conference makes other provisions for their disposal. Official papers, records, and securities, as well as other documents, shall be deposited at the central office for safe-keeping in the vault or at such other place as the Board of Business Administration may designate."

It is recommended that the following "Section J" be added to the constitution under the heading: *"Subsidiary Corporations"* (perhaps there is a better heading for this section).

"1. The Board of Christian Service is authorized to form a separate corporation not for profit to assist in such of its functions and operations as may by it be desired. The services of such corporation when incorporated shall be made available to any other board desiring to participate and avail itself of such service."

"2. For the purpose of administering Conference publishing interests or the operation of the Conference bookstores, the Board of Education and Publication is authorized to form nonprofit corporations to take over such functions and operations."

"3. Neither of the corporations above provided for shall assume all the functions of such board, nor shall the name of the particular board be used as the corporate name thereof."

Charter Revision Statement

In order to meet legal requirements it is recommended that the Conference Charter paragraph "Fifth" be revised as follows:

"Fifth, That the secular affairs of this corporation shall be under the control and management of six trustees, to be selected by the Board of Trustees and Finance (Note: to be called the Board of Business Administration) from the twelve elected members thereof and in accordance with the constitution and bylaws of said corporation."

Do You Support the Conference?

DAVID SCHROEDER*

As the trains were bringing to Chicago Mennonite leaders from all over the continent I mentioned that a minister friend of mine was going to be here also.

"Tell me, does he support the Conference?" was the answer to my announcement. I felt like saying "yes" and "no," at the same time and probably made a statement that said little more than "I think so." As I continued to think about it I was reminded of the recent "investigation" fevers and I felt as if I had been asked *"Do you support the Conference?"* I was reminded further of a questionnaire from the ministerial committee which asked whether I would support the Conference Institutions. Again I felt that the right answer would be "yes," "no," and "maybe." So I realized that I had to get some clarity on what it means to "support" a conference. Let me share some of these thoughts with you and you can carry the ball from there.

Non-Support

First I tried to get at it by seeking to define for myself what I would call non-support of the Conference. This did not make me any too comfortable because I noticed tendencies in this direction in myself.

By offering negative criticism only. Criticism is necessarily an enemy but to offer only a negative kind of criticism is something entirely different. It shades in the direction of actually going out of the way to find things to criticize and manifests a loveless attitude.

By being closed to an open and free discussion of our problems. We do not all have the same views on polity, organization, and we do not all believe the same things. There are still many things which need discussion and on which we need to have an exchange of ideas but if we are closed to such sharing of views we are actually hindering the work of the Conference.

By an unwillingness to be identified with the Conference. This shows up most clearly when we speak of the Conference as something apart from ourselves; when we think of its shortcomings as apart from ourselves. It is so easy to speak of the Conference as "it" and thereby disassociate ourselves from it.

By an indifference to the opportunities and responsibilities of the Conference. There are many opportunities that are open to us because we have joined hands in a fellowship and to turn our backs to these opportunities is to fail the Conference in the very purpose for which it was organized.

Supporting the Conference

Now to support the Conference would mean just the opposite. It would indicate all those things that would help the Conference to be more sensitive to the Spirit's leading, and would help it to know and to discharge its God-given task in this present evil world. This would include:

A careful self-examination: It means measuring ourselves and our work against the plumb-line of God's Word and Spirit. It means speaking up against evil wherever it is seen. Rather than simply condoning everything it means correcting and improving what is wrong. To be able to do this we need to know God's Word and know how to apply it to the situation in which we work.

A conscious identification: We ought to feel so much a part of the Conference that its concerns are our concerns, its work is our work, its struggles are our struggles, its weaknesses are our weaknesses, and its failures are our failures. We cannot successfully support the Conference if it is something apart from ourselves.

A willing acceptance of responsibility: We can help by taking the initiative in meeting the opportunities and responsibilities of the Conference. Perhaps there are tasks to be done that have not yet been started or evil tendencies that need to be checked or spiritual concerns that have been neglected. Through our paper anyone can take the initiative in calling attention to such things and thereby helping the entire Conference body. Acceptance of responsibility also means that we gladly help in meeting those needs that we as a Conference have committed ourselves to fulfill. It means helping to carry out our work of missions, education, and service.

Financial support: This is really included in the above but since we fall down on this so often I thought I would give it special mention. We have committed ourselves to specific work in the areas of missions, education, and service and these causes should receive priority in our giving. What would we think of a father who adopted a son and then fed and clothed other people's children before taking care of his own son?

Really all I have tried to do in this writing is to draw attention to two dangers. The one danger is that we take a self-righteous attitude to the work of the Conference. This leads to a spirit of criticism without identification with the Conference. It results in criticizing without taking responsibility for error and without seeking to correct it. It is often a cowardly approach in not being willing to accept the suffering involved in seeking to correct error.

The other danger, which is just as deadly, is that we accept uncritically and as uncritically support everything that goes on in the Conference. It seems to me we have done too much of this also. We need to admonish each other to good work and this means more than tacit agreement.

***Mennonite Biblical Seminary; Asso. Ed., THE MENNONITE**

Looking Toward General Conference

I have attended sessions of the General Conference since 1923. I have looked forward with eager anticipation to every one of them. Why?

1. Without fail the Conference programs, addresses, reports, festivities, and fellowship provided a spiritual experience of priceless value, quickening the soul, warming the heart, enlarging the vision and activating the will and hands and feet.

2. Always one experienced the never-ending thrill of seeing delegates and visitors come "from the east and the west, the north and the south" to sit together at the Conference table with one another and with their Lord in order to discuss God's purpose for our Conference and how to measure up to it. There was added thrill in seeing how far-flung was the field of our labor and how many were those laboring at this Kingdom task.

3. There was happy excitement in meeting old friends and co-laborers in the Kingdom and genuine joy in finding new friends, young and old. Is there anything more precious than the fellowship of believers? This fellowship with members of the brotherhood from near and far was a never-to-be-forgotten experience. It helped to bind us together as a brotherhood in Christ Jesus.

4. The Conference always revealed our weak and sickly parts. Health and restored vigor is possible when we know where we are ailing.

5. The Conference always confronted us with the challenge of fields ripe to harvest urgently needing consecrated, young and vigorous workers.

6. The Conference always left us with a challenge to sacrificial giving, to earnest prayer, and to greater personal dedication of life and service to the cause of Christ.

Henry A. Fast, Chm.,
Board of Christian Service

Film Review

NAVAJO CANYON COUNTRY, 16 *mm. Sound,* 11 *minutes, produced and distributed by Avalon Daggett Productions,* 441 *No. Orange Drive, Los Angeles* 6, *California. B. and W. and Color. Can be rented from film libraries of Universities of Iowa, Iowa City; Indiana, Bloomington; Wisconsin, Madison; and New York, New York City.*

This film shows very well the kind of life the Navajo Indians live in the American Southwest. It covers the various aspects of Indian life thoroughly and would help a group to secure background material on the Navajos. It does not attempt to describe mission work. Even though the Mennonite mission work among American Indians is in a different area of our country this film might have value in showing some general aspects of the life of American Indians

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Flashes of Thought

Getting Ready

Walter Gering

I knew he was there; I could hear the scraping of the chairs in the basement. Once again preparations were being made for the morrow. This had been one of the usual weeks of busy activity in the church. There was a time when the activities of the church had been confined almost exclusively to those on Sunday. An occasional hour was arranged for special services. But those days are over. There is hardly a single day which does not find committees and group meetings in some part of the building, engaged in the work of the Kingdom. The Sunday school, the Youth Fellowship, the Ladies Mission Societies—in fact, all organizations turn to the House of God for Christian fellowship and inspiration.

The result is inevitable. The end of the week finds the custodian busily engaged preparing for the coming Sabbath. The floors need to be swept, the building aired, chairs arranged in their proper order and dusted. This is all a part of the regular preparation for the arrival of God's people as they come for worship. The House of God is to radiate forth the glory of God, inspiring men to open their hearts unto Him in faith. So it was on this Saturday morning; the sound of the chairs in the basement was a reminder of the preparations being made for the morrow. The custodian was busy cleaning.

The words of Amos suddenly flashed into mind: "Prepare to meet thy God." To be sure, those words were spoken to Israel as a nation under entirely different circumstances. But they would not leave that Saturday morning. "Prepare to meet thy God." On the morrow we would be entering the House of God to meet Him face to face. As a congregation and as individuals we had been engaged in the affairs of life. It had been a busy week; the pressure of the day in which we live is demanding upon our time and energy. It is inevitable that in the course of the week there should be a soiling of our garments. Words hastily spoken, thoughts harbored too long in mind, deeds performed in pursuit of a livelihood, contacts with the world about us—these have all left their mark. "Prepare to meet thy God" might well be a fitting text on Saturday for minister and layman. If the House of God needs to be thoroughly cleansed in preparation for worship, how much more our own lives as we come to meet Him.

"Create in me a clean heart, O God,
and renew a right spirit within me."

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

Mexico Tour

The Mennonite Central Committee will again sponsor a tour of Mexico Aug. 6-22, Directed by Willard Smith, professor of social science at Goshen College. The itinerary will be:

Wednesday, August 8—Cuauhtemoc to Parral, stopping at several places in Chihuahua enroute; night at "Y" Inn, Parral, Chihuahua.

Thursday, August 9—Parral to Aguascalientes; Motel Medrano, Aguascalientes, Aguascalientes.

Friday, August 10—Aguascalientes to Guadalajara in forenoon; see Guadalajara in p.m.; Hotel Fenix, Guadalajara.

Saturday, August 11—Guadalajara to Morelia, Michoacan, stopping briefly at Patzcuaro enroute; Hotel Virrey de Mendoza, Morelia.

Sunday, August 12—Morelia to Mexico City; Hotel Ritz in Mexico City.

Monday, August 13—City tour: cathedral, National Palace, City Pawn Shop, Chapultepec Park and Castle, flower market, residential section; Hotel Ritz.

Tuesday, August 14—Pyramids of Sun and Moon, Church of Acolman, Church of Guadalupe (national shrine), Tacuba Street, Normal School, Tree of the Sad Night; Hotel Ritz.

Wednesday, August 15—Amecameca, Cholula, Puebla; Hotel Ritz.

Thursday, August 16—Markets (Logunilla and Merced), National Museum, Ministry of Education, Mansion of Count Santiago, Hospital of Jesus, glass factory; Hotel Ritz.

Friday, August 17—Mexico City to Taxco in a.m.; See Taxco in p.m. and evening; Hotel Victoria, Taxco; Noon and evening meals August 17 and breakfast August 18 at Hotel Victoria.

Saturday, August 18—Taxco to Cuernavaca: Cortez Palace, cathedral, Borda Gardens. Back to Mexico City, stopping at New University of Mexico and Obregon Memorial enroute; Hotel Ritz.

Sunday, August 19—Church; floating gardens, Coyacan; Hotel Ritz.

Monday, August 20—Free day (shopping, etc.); Hotel Ritz.

Tuesday, August 21—Mexico City to Ciudad Victoria.

Wednesday, August 22—Ciudad Victoria to Laredo, stopping briefly in Monterrey.

The tour will be preceded by a work camp beginning July 5 connected with the MCC community service at Cuauhtemoc, Mexico. Persons may participate in

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Going with Gering

BREATHLESS EXPERIENCES

"Hey! Wait for me!" yelled the girl as she raced down the street trying to catch up with the already moving automobile. "I'm going along too," she exclaimed between gasping breaths as she stumbled into the vehicle. The driver started again and the breathless runner settled down in the back seat. Suddenly she looked at the other passengers and rather innocently inquired, "Where are we going?"

"Why, to the conference, of course! Didn't you know?" replied the girl beside her.

"Oh, the conference," remarked the breathless runner, still behind in her breathing. "All I know is that Joe said you were going somewhere today and still had room. You know how I just *love* to go places. What's the conference about?"

This was the beginning of a rather successful skit given by a group of young people who were trying to create interest in a youth conference.

Most of our districts are going to have their conferences in the near future and each district has a part in their program for the young people. Often, however, the number of young people attending these conferences is very meager. Why? I suppose one could list the excuses one hears, such as: too far, it costs too much, our parents don't want us to, it interferes with other plans, have to work, and so on and so forth.

Some of these excuses are rather vague because young people get all excited about driving fifty, hundred miles, or even further for a ball game or some popular program. These things always involve admission fees so money alone can't be the reason either.

Actually, I think the biggest reason young people have no interest in district conferences is because they think only of sessions lasting for hours at a time and of dry stale business meetings about which they know and understand very little. "Such dull, monotonous, unexciting hours are not for us. We want activity," they say.

There is activity if youth is willing to look for it. The youth business sessions outline and plan for the district youth activities for the year. Here is the opportunity for young people to come and express their concerns, their desires, and receive information. This is the place to dedicate our youthful lives to projects and unity that will radiate our Christian witness.

Sometimes I think that young people deliberately stay away from conferences because this is just what they fear—dedication to Christ and our youth work. If this is our fear we must try to overcome it and to meet life with a new attitude of gratitude. At such conferences you learn to know other Christian young people. You usually have an outing or a picnic which can be exciting and positive if carried through with a sense of expectancy and co-operation.

Above all, there is a golden opportunity for us young people to get a glimpse of what our conferences are doing. This is the place we get to feel we are a part of our church of today. Don't be like the breathless runner who went along just to be going. Plan early to attend your district conference. Go with an attitude of learning, of seeking information and inspiration. Then it will become a real experience which may be a rich turning point in your life.

"Seek and you shall find."

William Gering

YPU Financial Report for February

Receipts,	
Jan. 1 to Jan. 31, 1956	$1,392.68
Receipts, February 1956	211.01
Total 1956 Receipts	$1,603.69
General Fund Deficit	$ (461.27)
Promotional Folder Fund Bal.	165.00
Missionary Education Fund Balance	729.67
Cash Bal., Feb. 29, 1956	$ 433.40

Poverty . . . Migrant families like this one welcome the ministry of love by Summer Service volunteers. Summer ministries to migrants are open in New York State and California.

FIRST CLASS MAIL

Ideas About School

I just finished reading the article "Why I Didn't Choose a Conference School" (April 10). Being one of the Mennonites who is attending a nonconference school I was greatly interested in your findings.

I am an engineering student and attending K-State because no conference school offers a degree in this field. I attended Bethel College two years before transferring. I believe this is true of many students attending larger universities to gain technical degrees.

We are going to have to face up to the fact that our farm population is decreasing and therefore more of our young people are going into other types of work. Some of our Mennonite schools have some of the finest pre-medical courses offered anywhere in the U.S. I believe that many of our schools could organize their courses so as to offer fully accredited pre-veterinary and pre-law courses and the first two years in the fields of engineering and agriculture.

I also believe that many of our Mennonite young people don't realize how low the cost is in our Mennonite colleges. K-State is considered one of the cheapest government supported schools in the U.S., yet with very little tuition it is costing me more here than it did at Bethel.

Gerald E. Thierstein
Manhattan, Kansas

Comments Commented

Dear Editor: I greatly appreciated the open frankness of the April 10 *Mennonite Youth* which gave eighteen students an opportunity to express themselves on their choice of schools. Since I have attended several conference as well as two non-conference schools during my college and graduate study years, I found myself making a remark to each of these opinions. Thought I might share them with you for what they are worth.

Dear Gordon: I hope you will do something "strong" about the "weak" ag curriculum in the conference schools.

Dear Jean: I think you face the question objectively, even though it is nice to stay close to home.

Dear Eleanor: I cannot help but feel you would have also grown spiritually in a conference school.

Dear Robert D.: I greatly appreciate your concern for Christian scholastic standards but I have a concern about the spir-

(Continued on next page)

itual scholasticity of ROTC in Christian colleges.

Dear Jim: I hope your extension work reaches into Mennonite communities too.

Dear Elvera: Do you sing while you do your own cooking?

Dear Carole: Crowds are nice and also exciting, but one can get subdued in them.

Dear Nelson: Your decision seems firm and I, too, hope you will never be sorry.

Dear Arlene: Frankly speaking, does winning souls involve no details?

Dear Ernie: "And having done all, to stand."

Dear Marjorie: Ask the *critics* if you don't "get out into life" while attending a conference school!

Dear Bob A.: Analytically speaking, I believe you are studying to be a lawyer.

Dear Lucille: But sometimes it is easier to refuse.

Dear Cornelia: Speaking of "caste systems," what you experienced isn't what Elvera has heard.

Dear John: Your remark reminds me of a song I heard a long time ago about accentuating the positive.

Dear Helen: If you ever hear of the perfect Christian college, please clue me in!

Dear Bernie: I see where "There's a wideness in God's mercy. . . ."

Dear Katie: I believe you have put the burden on us as individuals. MAY WE ALL CARRY OUR SHARE OF THE LOAD.

William Gering
Newton, Kansas

. . . any individual from painter to swimmer.

. . . we have an opportunity to express God's love.

It's VS for Me

I see Voluntary Service in three steps, conviction, service, experience. The primary step is conviction.

Only a true desire can bring conviction. This desire may at first be only a tiny spark, but as the Holy Spirit works within us the spark develops into the flame of conviction. That tiny spark of desire may at first be put into a person's heart by the minister, parents, or a return VSer who tells of his rich experience. In my case it was all three.

Scripture texts such as "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven," Matthew 5:16; "But be ye doers of the word and not hearers only, deceiving your own selves," James 1:22; and many other verses nurture the spark. But for me the clincher that really set the spark aflame was "You are not your own, you were bought with a price," 1 Corinthians 6:19-20.

This last verse brings to my mind the picture of Christ bleeding and dying on the cross for me, a miserable sinner saved by grace. As a child of God I am compelled to serve Christ.

Here the second step of service comes in. We young people are fortunate to have an opportunity such as Voluntary Service to perform our duties, and thus express His love as children of God.

I am convinced God does not care whether we have great talents or not. He is only interested whether we use the talent we have. You say you have no talent. Remember when Jesus blessed a boy's small lunch of five loaves and two fishes to feed the five thousand. What if the lad had not given his five loaves and two fishes? Had he kept them for himself, he would never have seen them multiplied. We give; He blesses and multiplies.

I was surprised to find when reading VS material that there are opportunities for any individual from a painter to a swimmer and short terms from three weeks to most of the summer.

The third step is experience. Most rewarding when we give our two fishes and our cup of cold water in the name of Christ. Let's consider seriously; perhaps if we cannot give two fish we can give a cup of cold water. For as He multiplied the loaves and fishes, even so will He bless our smallest and best effort. This is my reason to go for VS. Won't you go too? Twila Krehbiel

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MEXICO TOUR

(Continued from page 290)

either or both the work camp and tour.

The cost of the tour is $200 and cost of the work camp is $50. Those interested in this visit to our colorful southern neighbors may write to Voluntary Service, Mennonite Central Committee, Akron, Pa.

Our Schools

BETHEL COLLEGE

Two senior math. majors at Bethel, Paul Harms, Whitewater, and Wesley Unruh, North Newton, have accepted graduate assistantships for next year.

Paul Harms will use an assistantship in mathematics at Iowa State. A graduate of Whitewater high school, Paul has had an outstanding career at Bethel. He has been a member of the student council since enrolling and its president in his senior year. He has also participated in the Math Club, the "Collegian," student newspaper, and the "Graymaroon," the college annual.

An honor student all of his years at Bethel, Paul has lettered in basketball every year and was a member of the varsity tennis squad. He is the son of Mr. and Mrs. G. F. Harms of rural Whitewater.

Wesley Unruh has been granted a graduate assistantship in physics at the University of Kansas. Wesley has also received scholarship honors in his freshman, sophomore, and junior years at Bethel. He has participated in the physics and radio clubs and for some years operated a "ham" radio transmitter and receiver. A graduate of Newton High School, Wesley is the son of Rev. and Mrs. W. F. Unruh of North Newton.

Robert Jungas, former Bethel student from Mountain Lake, Minn., has been elected to the Phi Beta Kappa at St. Olaf College, according to word from his father, L. M. Jungas.

Robert has also been awarded a National Science Fellowship which he expects to use at Harvard where he has been accepted for graduate work. The fellowship grant will cover all education, traveling, and living expenses while at Harvard.

Dean R. C. Kauffman attended the meetings of the North Central Association of Colleges and Secondary Schools at Chicago, April 11-13. He participated in the Dean's meeting of this group as well as attending the meeting of the American Council of Church Related Colleges.

Dr. Rudolf Salzmann, headmaster of the elementary school in Heiligenhaus, Germany, was a guest on the Bethel campus April 22-26.

Dr. Salzmann holds a Ph.D. degree from the University of Jena. He is a lecturer on rural school education at the teacher training college at Kettwig and the author of a series of articles on education in professional German publications. His visit to America is facilitated by the American Council on Education. His primary interest in America will be a study of the curriculum program activities and community service of an elementary school in small cities and rural areas.

BLUFFTON COLLEGE

The Bluffton College A Cappella Choir, directed by Earl Lehman is scheduled to make a weekend trip to Indiana, May 5 and 6. The choir will sing at Middlebury on Saturday evening, at Topeka on Sunday morning, at Nappanee on Sunday afternoon and at Goshen on Sunday evening.

Earl Lehman will assume full time duties next fall in the music department, it was recently announced. For the past eight years, Mr. Lehman has served as music director at the Bluffton high school, and for two years as a part time instructor at the college. A '44 graduate of Bluffton, he attended Ohio State University, receiving his masters in music education in 1953.

Dr. L. L. Ramseyer, president, has been granted a two month's leave this summer to participate in a Sherwood Eddy Tour visiting key European cities. He will be among a group of 50 persons who will visit Russia for about 10 days of study behind the iron curtain.

The campus Peace Club elected its 1956-57 officers recently. Elected were: Ronald Ropp, Normal, Ill., president; Jeannie Hughes, Lima, Ohio, vice-president; and Joyce Musselman, Orrtanna, Pa., secretary-treasurer.

The Future Teachers of America elected Emily Bertsche, Flanagan, Ill., president; Roger Bixel, Lafayette, Ohio, vice-president; Marian Andriko, Newton Falls, Ohio, secretary; and Jim Leichty, Montpelier, Indiana, treasurer.

CANADIAN MENNONITE BIBLE COLLEGE

Mr. Abe Poettcker, a brother to one of our instructors, Rev. H. Poettcker, and a former graduate of CMBC, spoke to us in chapel on Wednesday, April 11. He has been teaching in the Menno Bible Institute at Didsbury, Alta. Using as his text Phil. 3:12-14, he pointed out that here Paul counsels wise forgetfulness and advises continuous anticipation of that which lies before. On the following day, Rev. John H. Enns, of the First Mennonite Church, Winnipeg, spoke to us.

Student Chapel on Friday was a variation from the usual in that Mrs. Mary Rempel presented a chalk talk on the theme of "Hope." Accompanying the chalk talk were poems by John Friesen and Tena Friesen, a reading by Bill Suderman and a duet by Irma Wiens and Dorothy Schroeder.

On Friday evening a large portion of the student body were canvassing the various homes in the vicinity of the newly built Bethel Mission Church to acquaint the people with a new program being offered the children every Monday. This new project is being sponsored by our Service Committee which is working in co-operation with Rev. George Groening, minister of the church. The children will be taught crafts as well as Bible lessons. An excellent and encouraging response from the neighborhood was met with.

FREEMAN JUNIOR COLLEGE

Arnold Nickel Joins Freeman College Faculty
Announcement has been made by the office of the President that Orlando Goering, head of the sociology department has been granted a two year leave of absence which he requested in order that he might do graduate work at Iowa State College. Freeman is fortunate to secure the Reverend Arnold Nickel of Henderson, Nebraska, who will join the college faculty in September to teach in the field of Bible and social science.

(Continued on page 295)

MCC news & notes

COLD, HUNGRY KOREANS GIVEN HELP

Pax men engaged in clothing and food distribution in northern Korea discovered a beggar boy at the top of a hill. They gave him something to eat.

Between sobs the boy uttered a prayer of thanks. He was given a sleeping bag by one of the Pax men. Next morning the first thing they heard was the boy's voice singing, "Jesus, Jesus, how I trust Him; how I've proved Him o'er and o'er."

Food and clothing distributions continue in Korea where needs arise. Relief workers drive over winding mountain roads and through rivers to bring material aid to needy communities. They often stay with Korean families in unheated rooms, sleeping on the floor.

Pax men also are constructing warmer houses in refugee camps. Tin roofs often are made from empty MCC food cans. Many Koreans freeze to death in the winter.

CHILDREN LIKE TO EAT—IF THEY HAVE IT

Can 42 children eat? Margaret I. Martin of Bad Duerkheim Children's Home in Germany writes that two Pax men helping at the home were amazed at how much food these children could get around.

"But undernourishment is one of the main reasons for their being here," says Margaret, "and we are happy to see them enjoy the food." The House has four main sources of food: garden, nearby farms, MCC and surplus commodities.

They have been having fresh vegetables from the garden and now have a deep freeze. German Mennonites also shared their autumn vegetables and fruits with the Home.

"MCC and surplus foods play a very vital part in cutting down expenses and providing good, wholesome, nutritious meals," she declared. "We certainly are grateful for these and we can scarcely wait for the forthcoming shipment as we are in desperate need of milk and flour."

VIETNAM MEDICAL WORK PROGRESSES

Slow but steady progress is reported in Vietnam by Willard and Grace Krabill in the MCC medical relief program.

Willard has become medical director of the leprosarium at Banmethuot. Barracks given the medical team by the French army are being renovated for clinical and storage uses. One of their major needs is an X-ray machine.

SURPLUS FOODS TO FRANCE

MCC and six other relief agencies made two shipments of surplus commodities to France. The shipments included 265,104 net pounds of butter valued at $117,971 and 267,780 net pounds of cheese valued at $74,308. The commodities will be used by these agencies and the French Red Cross for distribution to cold wave victims.

SHIPMENTS TO FRANCE, PARAGUAY

A shipment of canned beef has gone to children's homes at Valdoie and Weiler, France. A shipment of clothing has been sent to Austria to aid victims of the cold wave. Christmas bundles are being sent to Paraguay following the arrival of a long-awaited import permit.

NEW MCC CENTER IN GERMANY DEDICATED

Dedication services have been held for the new MCC headquarters at Eyssenecksstrasse 54, Frankfurt/Main, Germany.

This house was purchased by the 120-member Frankfurt Mennonite congregation and will be the center for church activity as well as European headquarters for MCC under director D. C. Kauffman. Richard Wagner is pastor of the congregation.

The move was made the last of March from Vogtstrasse 44 in Frankfurt, a house rented by MCC and used by the church. European Pax headquarters now are at Bruchstrasse 13, Kaiserslautern/Pfalz, Germany.

PAX HAS MUSICAL WITNESS FOR PEACE

A male quartet in the Pax unit at Enkenbach, Germany, is taking advantage of opportunities to sing "a melody of peace."

The quartet, called the Friedenaires, has been singing in churches, Youth For Christ meetings sponsored by the American Air Force and at regular Sunday evening meetings of military personnel. They were invited by the latter group to tell about Pax Services program and its purpose in Europe.

VS ASSIGNMENTS ANNOUNCED

Ten persons completed Voluntary Service orientation at Akron. With their assignments they are:

Daniel Horst of Clear Springs, Md., Mr. and Mrs. Carl Stoneseifer of Elizabethtown, Pa., all to Maine General Hospital at Portland, Me.

Dorothy Steinly of Blooming Glen, Pa., Angelin Peters of Dinuba, Calif., and Gordon Nussbaum of Dalton, Ohio—all Akron headquarters.

Wilbur Schmidt of Canton, Okla., Denver Community Center; Russell Hochstetler of Goshen, Ind., Boys Village at Smithville, Ohio; Jerrold Duerksen of Mountain Lake, Minn., National Institutes of Health at Bethesda, Md.; and Margaret Willms of Kelowna, British Columbia, Kings View Homes at Reedley, Calif.

Into the Beyond

MISS MARY KREHBIEL, member of Zion Mennonite Church, Donnellson, Iowa, was born June 3, 1873, and passed away March 24, 1956, in the Bethel Home for the Aged at Newton, Kansas.

EARL DEAN METZLER, of Elkhart, Indiana, and member of the First Mennonite Church at Nappanee, Indiana, passed away at the age of 29 years.

FILM REVIEW

(Continued from page 289)

WEAVERS OF THE WEST, 16mm. Sound. 11 minutes, produced and distributed by Avalon Dagget Productions, 441 No. Orange Drive, Los Angeles 6, California. B. and W. and Color. Can be rented from film libraries of Universities of Iowa, Iowa City; Indiana, Bloomington; Wisconsin, Madison; and New York, New York City.

This film shows the vocational interests of the Navajo Indians. Weaving is one of the main vocations of the group. It shows very graphically how the wool is taken from the sheep and prepared and dyed. It also shows then how they weave some of their intricate patterns. They then go to the trading posts to sell their blankets, their excess wool, and purchase food and other items they need. There is nothing on mission work in this film. The color and the photography in both of these films is excellent.

Jottings

—**Bethel Church, Inman, Kan.:** The Charity Society sponsored a program on Feb. 12, at which time Miss Sara Penner showed slides and told us of her work in South America, where she worked for the MCC for two years. Miss Kay Woelk, now a student at Bethel College told us of her experiences. Quite a number of our ladies took part in the World Day of Prayer at the Inman Church on Feb. 17. A. L. Friesen brought us the morning message Feb. 26. John K. Neufeld passed away on March 24 at the age of 66 years. Funeral services were held March 26. All the Inman and Buhler churches joined together in an Easter sunrise service at Lake Inman on April 1. This service was largely attended. Quite a few of our congregation attended the Bethel College banquet on April 3, which was in the Inman church. The wedding of Mrs. Katie Friesen and Jake H. Neufeld took place on April 1. Mr. and Mrs. Isaac Thiessen celebrated their 25th wedding anniversary April 6. A baby girl, Elizabeth Ann, came to bless the home of Rev. and Mrs. Menno Ediger on April 3. They are serving the church at Hanston, Kansas.—Corr.

—**Bethel Church, Waka, Texas:** Rev. and Mrs. Joseph Goosen gave their testimonies and he also brought a message Jan. 3. They plan to go to South America. Feb. 17, the Brethren Church at Waka invited our church for the World Day of Prayer. Our Ladies' Sewing Circle was invited by the Ladies' Sewing Circles of the Mennonite Brethren Church of Adams, Okla., for a work day of sewing for Mrs. Homer Friesen, Jan. 23. The Friesens were in our church Sunday evening Jan. 22. We had a C. E. program Jan. 29, with the Perryton church. A play, "The Light of the Cross" was given, also a short message by Rev. Harder, "The Seven Last Words," March 25 as our Easter program. A quartet from our church rendered a number in song at the Brethren Church at Waka, March 27, at the revival meetings. The Bible study and prayer meetings are held regularly on Wednesday evenings. We had a bad dust storm April 8. The wheat is green, but badly in need of moisture. We are praying and hoping that the Lord will send the much needed moisture soon.—Mrs. J. B. Friesen, Corr.

—**West Zion Church, Moundridge, Kan.:** Our annual church business meeting was held Jan. 8. Dale S. Galle is our new trustee and church treasurer. Youth Fellowship visited Prairie View Hospital and presented a service there Jan. 25. Ernst Harder brought us the morning message Feb. 19, while our pastor attended a YPU cabinet meeting at Wayland, Iowa. Men's Chorus and Junior Choir gave a musical program Feb. 26. First Church of Christian gave a program March 18. Union Holy Week Services were again held March 25-30 in the high school auditorium. The Lord has taken two members from our midst. Verla Dee Davis passed away Feb. 22 and John B. Unruh March 26. The Youth Fellowship recently had services at our county jail.—Corr.

OUR SCHOOLS

(Continued from page 293)

Nickel received a B.A. degree from Bethel College, North Newton, Kansas, and a B.D. from Mennonite Biblical Seminary in Chicago. For the past seven years he has served as pastor of the Bethesda Mennonite Church at Henderson. He has been active in the work of both the General and Northern District Conferences and is at present the president of the Northern District Conference. In the summer of 1952 he attended the World Conference of Mennonites at Basel, Switzerland, and toured the Holy Land. Nickel has been active in the peace work of the church. He brings a wide experience in youth work and religious counseling to his new position and will be in a position to make an excellent contribution to the work of Freeman College.

Mrs. Nickel, who is the former Bertha Ewert, is well known at Freeman, having taught English and business education at the college from 1945 to 1947. The Nickels have three children.

The College Department of Freeman Junior College receives its accreditation through the State University and every other year a committee from that institution visits the campus and inspects the work carried on and makes recommendations according to its findings. The University Committee came to Freeman late in February and Dr. Elbert W. Harrighton, Dean of the College of Arts and Science, Dr. Raymond M. Schroeder, Associate Professor of Elementary Education and Dr. Charles M. Vaugh, Head of the Department of Zoology spent the day on the campus.

Notice has just been received that at their recommendation Freeman College was unconditionally accredited for another two-year period. Since last year the Academy Department is accredited by North Central Association of Secondary Schools.

The Registrar's office has released the following list of students in the College Department who made the honor roll for the winter quarter: Honor Roll—Winona Waltner, Ardys Preheim, Vern Preheim, John Unruh, Jr., Ardis Fliginger, Lily Becker. Honorable Mention—Erwin Kost, Petrea Bruun, Jeanette Hofer, Helen Voth, Neal Ratzlaff, and Marjorie Harder. The first four listed received a straight "A" grade.

MENNONITE BIBLICAL SEMINARY

The student discussion of Monday, April 2, was led by H. S. Bender, Goshen, Ind. Dr. Bender considered the topic "Our Mennonite responsibility to the larger Christian fellowship."

At one of the Bethany Seminary Chapel periods we had the opportunity of hearing Dr. Walter Harrelson, Dean of the Divinity School, University of Chicago. He spoke on the timely subject of "The minister's need for the Old Testament."

Mr. Harvey Driver returned to the CIM office after an extended tour of the Congo Inland Mission field in Africa. He will shortly be speaking to the class in Mennonite Missions at the Seminary.

A girl, Linda Joy, was born to Rev. and Mrs. Andrew R. Shelly on April 9.

Besides directing two major evangelistic efforts here in the City of Chicago Prof. Don. E. Smucker spoke at the First Mennonite Church in Newton, Kan., during Holy Week and during the first part of April. He also visited Bluffton College where he spoke in chapel and to the SCA.

Rev. Andrew R. Shelly will be visiting the Bethel Church at Mountain Lake, Minn., on April 29 and on May 6 he will be speaking at the First Mennonite Church in Winnipeg, Man.

The father of Bob Coon, one of the students, passed away on April 9. Bob's home is in Dayton, Ohio.

On Wednesday, April 4, the faculty of Bethany and Mennonite Seminaries met at Bethany for a meal and for a forum discussion of one of the areas of Seminary instruction. Similar meetings have been held with the faculty and the senior students.

Recent Developments in the Proposed Plan of Co-operation in Seminary Education

(Associated Mennonite Biblical Seminaries)

On March 7, 1956, the Board of Trustees of the Mennonite Biblical Seminary in Chicago took the following action:

"Having carefully and prayerfully considered the different views expressed in the meeting of December 21-22, 1955, regarding a desirable location for the proposed Associated Mennonite Seminaries; and the subsequent consideration of an Elkhart site as a possible location for such purpose, and having attempted to weigh the implications therein for all concerned:

"Be it resolved, that we express ourselves as ready to accept an Elkhart location for the proposed Associated Mennonite Seminaries; and are ready to take mutual steps to that end, subject to acceptance of this position by the other interested groups and looking forward to approval by our General Conference at its forthcoming sessions in August of this year."

On April 7, 1956, the Executive Committee of the Mennonite Board of Education took the following action:

"We take note of the action of the Board of Mennonite Biblical Seminary of accepting an Elkhart location for the proposed Associated Mennonite Biblical Seminaries, understanding the action preferring Elkhart to the Goshen location is based largely on the belief that the Elkhart location, being removed from the vicinity of Goshen College, affords a stronger guarantee of that mutuality which they feel is necessary to the success of the associated seminaries project.

Inasmuch as we share the conviction that mutuality is necessary for the success of the proposed project, and since we had believed that this is guaranteed by the plan of co-operation, we suggest that the members of the original exploratory group meet together at an early date to review and discuss the Plan of Co-operation in the light of recent developments."

On April 17 a group of 10 representatives of the two Biblical Seminaries and their Executive Committee boards, with the addition of a representative of the E.M.B. conference, met in an all-day session in Chicago for a further careful examination of the situation in the light of the above two actions. The Proposed Plan of Co-operation was again reviewed, and the matter of location was given thorough consideration. A helpful discussion was held. Both groups are continuing their consideration of location further in the hope that a mutually satisfactory solution may ultimately be reached.

A. S. Rosenberger, President,
Board of Trustees of Mennonite Biblical Seminary

Nelson Kauffman, President,
Mennonite Board of Education

REQUEST FOR RESERVATION FOR GENERAL CONFERENCE
Winnipeg, Canada — August 15-22, 1956

Name ....

Address ....

Date and time of arrival..

Arrival by Car.............. Bus.............. Train.............. Plane ....

Number of persons to accommodate................ Adults................ Children................

Accommodation desired (Please check).

Hotel	single	with bath	without bath.
	double	with bath	without bath.
Motel		Private Home	Trailer Camp

Have you made arrangements to stay with friends?........ If so, with whom?..............................

Are you willing to share accommodations with others? ....

Reservations should be placed as early as possible *and not later than July* 1.

Please address all communications regarding reservations to:

Mr. C. C. Neufeld
51 Mager Drive W.
Winnipeg 8, Man., Canada

Plainly mark the envelopes "Reservations."

Typical Winnipeg Rates—

HOTEL—
Single $3.00 - $6.50 per day. Double $4.00 - $9.50 per day. Two double beds—$8.00 - $12.00 per day.

MOTEL—(per day)
To accommodate 2 persons $5.50 and up. To accommodate 4 persons $8.00 and up.

TRAILER CAMPS—
$1.50 per day or $ 8.75 per week, (light only — no sewer and water).
$1.75 per day or $10.50 per week, (with sewer, water and light).

MENNONITE LIBRARY BIBLICAL SEMINARY

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Waltner

Creative Family Worship

Mrs. Harry Yoder

Building with the Bible in the Home

Mrs. Billy Graham

Program of the General Conference Sessions

Volume 71 Number 19 May 8, 1956

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Of Things to Come

May 21—Commencement, Mennonite Biblical Seminary, Chicago, 10 a.m.
May 28—Bethel College Commencement
May 28-30—Peace Retreat, Camp Mennoscah
June 4—Bluffton College Commencement
June 7-11—Northern District Conference, Hutterthal Church, Freeman, South Dakota
June 13-17—Pacific District Conference, Upland, California
July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 9-28—Young People's Retreats at Camp Mennoscah
July 15-22—Junior Retreat, Camp Men-O-Lan
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
July 30-Aug. 18—Intermediate Retreats, Camp Mennoscah
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.

Conference Notes

BOARD OF MISSIONS

The Grace Mennonite Church in Chicago is planning a building improvement program. The Church which was begun as a mission in 1917, has 65 members. Rev. John T. Neufeld is the pastor.

Seminario Biblico Menonita in Montevideo, Uruguay, opened officially on Tuesday, April 10. Nelson Litwiller, director, gave the official opening message in Spanish. This was repeated in German. There are 19 registered students. This includes four married couples, four single men, and eight women.

The Vancouver Mennonite Mission was organized as a church on March 18 with 64 members. The work was begun three and one-half years ago by H. H. Neufeld. The Vancouver church has granted Brother Neufeld a one-year leave of absence, during which time he will serve the East Chilliwack Mennonite Church. Peter Kehler has accepted a call to the Vancouver work.

John Thiessen, on world tour of missions, attended the missionary conference in Formosa, April 11-14. Wm. C. Voth was chairman. An important part of the conference was a discussion on what should be the areas of General Conference mission work in the future.

Helen Ens, Winkler, Manitoba, teacher in Cuauhtemoc, Mexico, writes: "We teachers and some MCC workers made a little tour to the west. . . . We saw some of the beauties of Mexico, but also more of its poverty both physical and spiritual. My heart went out to this country and its people with the many crosses, but no Christ. . . . I am willing to work here for an indefinite period of time."

The Norman Bartels and Helen Ens teach a total of more than forty children at Cuauhtemoc, Mexico. They also help with the church work which is under the direction of B. H. Janzen. The Bartels have been granted a leave of absence to continue their studies.

BOARD OF CHRISTIAN SERVICE

Ten copies of a Civil Defense statement, published by the MCC Peace Section will be mailed out to each congregation. Additional copies may be requested by pastors and others, by writing to the board office.

A total of 217 General Conference 1-W's were serving as of April 19. Of these 32 are in PAX and 35 in Voluntary Service and church-related institutions. This means that more than 30 per cent are in special sacrificial service, which represents an increase of 10 per cent over a year ago.

Manitoba Peace Conference reports are available in German or English from P. R. Harder, Arnaud, Manitoba, for 25 cents. The conference was held in Winnipeg, April 10-11, with representatives of a number of Manitoba Mennonite church groups attending.

Willard Stuckys have been appointed to serve in Arizona during the summer to explore with missionaries ways and means of expanding short and longer term Voluntary Service for the mission work among the Indians. Willard has served in Pax in Germany and Greece.

The Mutual Aid Placement Service is being expanded by the board to help members of the brotherhood 1) locate in a Mennonite church community, 2) find good workers to fill local needs, and "to promote our total brotherhood for its Christian mission." If you need a job, or if you need workers, farm renters, write to the Placement Service at 722 Main, Newton, Kansas. Wilfred Unruh directs this phase of the board's work.

BOARD OF EDUCATION AND PUBLICATION

The Committee on Education in Church, Home, and Community has published a series of six leaflets on the work of the General Conference Mennonite Church. These will be made available to congregations during the months of May, June, and July for free distribution.

One leaflet states in concise form the faith of the General Conference while another briefly traces its development. Three leaflets describe its three major areas of activity in missions, relief, and Christian education. A sixth explains the organizational structure of the General Conference.

GENERAL

The Evangelization Committee of the Pacific District has called Brother and Sister William Schmidt to serve at Warden, Washington, where the Ritzville Mennonite Church has taken the initiative in establishing a spiritual work in that great thriving rural community. Since graduating from Grace Bible Institute in 1952, Schmidt has been serving a mission church in Spokane and an interdenominational community church in Idanha, Oregon.

Members are being enrolled in the "1 per cent Plus Group" by the P. D. Evangelization Committee. Members pledge to give, above present contributions, one penny of every net dollar earned for extension work in the district. The committee members have been following this plan of giving since last fall and already there are several hundred dollars in the treasury.

Editor, J. N. Smucker. Associate Editors: J. Herbert **Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen,** Robert W. Hartzler, Maynard Shelly, David Schroeder.
THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE. Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

"Because you have made the Lord your refugee,
the Most High your habitation,
no evil shall befall you,
no scourge come near your tent.
For he will give his angels charge of you
to guard you in all your ways." Psalm 91:9-11 (RSV)

THE FAMILY UNIT

The unit of society should not be the individual but the family. In these days of individualism we are inclined to lose sight of this fact. The unity of the family is increasingly difficult to maintain in our modern world. But the Bible is right in considering the family as the unit. Our problem is keeping the family together.

"The family that prays together, stays together." This is more than a fine-sounding slogan; it is a great truth. Family devotional periods and the family altar are at the very heart of keeping a family united on the proper level—the spiritual level. Such periods should be interesting and challenging, never monotonous and dull. The family should attend Sunday school and church faithfully and as a family group. We need to give our children a faith to live by. There is no force that will prepare for life and keep a family together like the spiritual forces strengthened and brightened in family worship and devotions.

"The family that works together, stays together." Early in life the child should learn the importance and dignity of work. Little chores can be given out and each take his logical share of household and home duties. But working together should also include special projects and undertakings where each feels a necessary part. In urban life this may prove much more difficult than in rural areas. But even so, work projects which include the whole family may be undertaken and will prove to greatly strengthen the home ties. Work should always be considered as a necessity and an opportunity and not a punishment or something to be avoided if possible.

"The family that plays together, stays together." All work and no play makes Jack—and his father—dull companions. Family recreation is now no longer to be considered as a luxury but an actual necessity. We must come to recognize that time and money—and it takes both — spent for wholesome family recreation is not a waste but a necessity. Just as we spend much time and money to supply food to keep up the physical body, so we should be willing to provide properly for the body's need of recreation and relaxation. To go on picnics and trips together, to have hobbies in which the whole family can join, to have a planned program of family recreation that really re-creates, all this is necessary for wholesome family relationships. For children to play only with other children of similar age; for dad to do his "playing" only with men's groups, and for mother to find her recreation in women's clubs does not make for family unity. Some forms of play and recreation should be devised in which the whole family can take part as a unit. It is surprising how such times can bind a family together.

Prayer and work and play—these are strong unifying forces in a family. Each takes time and thought to make it successful. But when seriously attempted and shared by the family, under the leadership of Christ, it will keep a family together in a spirit that will never be lost through the years.

TEMPERED JUSTICE

Justice is very important, but justice is not enough. The parable of the Prodigal Son makes that clear. The elder brother is the voice of justice but the father is the voice of love.

The elder brother probably argued that the younger brother had his just dues. He had asked for and received his portion of the inheritance. He had spent it as he had desired. He was now in poverty because of his own foolishness. In the words of our day, "He got what was coming to him."

But love goes beyond justice. The father received the prodigal joyfully because it re-established a broken relationship. Love forgave and welcomed back into fellowship the erring one. Love should ever be the root from which justice grows as a natural fruit. Love then—love to God and to our fellow man —must be the real basis of understanding among groups and nations. The more we hurt one another the worse we wound ourselves. The more we serve one another in love the happier life becomes for all.

The spread of such love among men is not the work of the various governments, but of the Church. The Christian men and women who really believe in love's mighty power must do more than merely talk about it. They need to take the whole way of love seriously and be aware of its full implications. It is not enough to say "love" and then do not the things which love requires. Unless we really believe in the way of love enough to follow it consistently ourselves, how can we hope to bring its light to bear upon a world in conflict? The governments at best are seeking for justice; this justice must be tempered by love. This is the task of the Christian.

Program of the General Conference Sessions

Young United Church, Winnipeg, Manitoba

August 15-22, 1956

THEME: Receive Power . . . Be Witnesses
Acts 1:8

Wednesday, August 15

Afternoon—
Registration begins 2:00 p.m.
Evening—
Opening Welcome Service 7:30
Address ________________________ Erland Waltner
Committee Appointments

Thursday, August 16

Morning—
Hymn—Scripture—Prayer__________H. N. Harder
Conference Sermon________________Olin Krehbiel
Report of the Executive Committee__P. K. Regier
Report of the Office Manager________A. J. Richert
Admission of New Churches
Report of the Co-ordinating Committee
Report on the 1957 Mennonite World Conference

Afternoon—

Trustees and Finance

Hymn—Scripture—Prayer__________C. C. Neufeld
Report of Trustees, Ministers Aid, and Pension Plan_______________________August Epp
Report of Treasurer of Trustees__A. M. Lohrentz
The Finance Committee_________Carl M. Lehman
Conference Treasurer______________A. J. Richert
Address: "The Challenge of Christian Stewardship"______________________C. J. Dyck
Discussion Group Meetings

Evening—
Presentation on Associated Seminaries
Memorial Service and Communion

Friday, August 17

Morning—

Board of Christian Service

Hymn—Scripture—Prayer________Albert Gaeddert
Report of the Secretary____________Elmer Ediger
Address: "Biblical Imperative for Discipleship"___________________Jacob J. Enz
Issues Confronting Us
Discussion Group Meetings
Afternoon—
Hymn—Scripture—Prayer
Recommendations of the Board of Christian Service
Report from Delegation to Russia______H. M. Epp
Evening—
Hymn—Scripture—Prayer_______David Schroeder
Introduction of Workers
Slides: Our World-wide Witness and Service

Saturday, August 18

Morning—

Missions

Hymn—Scripture—Prayer__________L. E. Troyer
Report of the Secretary____________John Thiessen
Report from Uruguay______________Ernst Regehr
Discussion Group Meetings

Afternoon—
Hymn—Scripture—Prayer________J. R. Duerksen
Address_________________Samuel Stephen, India
Women's Missionary Association—
Pioneering in Canada, Japan, and Uruguay
New Hearts, New Faces, New Hope, Mission to Lepers

Evening—
Mennonite Men Dinner—5:30
Young People's Union Program—7:30
Theme: Youth's Power to Witness
Address: "How Youth Receives Power"
Address: "How Youth Witnesses"

Sunday, August 19

Morning—
Morning Worship—10:00

Afternoon—
Special Services
Three Addresses: "The Church"
Paul Mininger
H. H. Janzen
A. E. Kreider
Evening—
WMA and Mission Board Program
Mission Rally
Premier of sound motion picture film—
"How Great the Flame"______Foreign Missions

Monday, August 20

Morning—
Auxiliary Meetings

Afternoon—
Tours

Evening—
Mennonite Men Program

Tuesday, August 21

Morning—

Education and Publication

Hymn—Scripture—Prayer_______Henry Poettcker
Report of the Secretary_________Willard Claassen
Board Financial Report
Christian Education Survey
Discussion Group Meetings

Afternoon—
Auxiliary Meetings

Evening—
Educational Institutions Meeting—5:30
Address______________________Edmund Miller
Education program—7:30
Hymn—Scripture—Prayer________H. T. Klassen
Address_____________________Don. E. Smucker

Wednesday, August 22

Morning—
Hymn—Scripture—Prayer__________O. J. Sommer

The Mennonites in Winnipeg

The following report was prepared by Rev. Benjamin Ewert at the request of the Publication Committee of Canada. As his report was given in German it may have suffered slightly in our translation.

It is interesting and noteworthy to learn about the Mennonites in Winnipeg. Forty years ago there were no people of our faith in this city and 35 years ago only a very few. Slowly their number increased as employment opportunities arose and young people came here to study in business and other courses. Soon older, retired people from the Mennonite settlements arrived. It is interesting to note that the churches in the settlements did not approve of its members moving to Winnipeg and for this reason this movement was only a trickle. (This was also the time when Rev. Benjamin Ewert came to Winnipeg with his family to begin his work here). During this period, 35 years ago, the Mennonite Brethren Church of Winkler also began its evangelical and spiritual work in Winnipeg.

The years 1921-1926 witnessed the great migration of Mennonites from Russia to Canada and from the first, some of these settled in Winnipeg. The Home Missions Board of the General Conference, with the help of Rev. David Toews, established a home for working girls in 1926 (Ebenezerheim), with Rev. G. A. Peters in charge. At the same time the Mennonite Brethren Church also established a home for their working girls (Maria Martha Heim). In addition, both Conferences made arrangements for worship services and other church activities. In 1925 a congregation was formed under the spiritual leadership of Rev. Johann P. Klassen and named Schoenwieser Church. (Later changed to the First Mennonite Church of Winnipeg).

In the years following this immigration, more Mennonite churches were organized: the Schoenwieser Church of North Koldonan, 1935; Bethel Mennonite Mission Church, 1938; Christian Mennonite Church on Nassau Ave., 1942; Winnipeg Mission, now Sargent Avenue Mennonite Church, 1948; St. Vital Mission, 1950. In recent years branches of the established country churches have been started; e.g., of the Kleingemeinde of Steinbach, the Holdemanns group and the Chortitzer groups of southeastern Manitoba, the Rudnerweider from Southern Manitoba, and possibly others.

The Mennonite Brethren also have three large churches; the Elmwood M. B. Church, the North Kildonan M. B. Church, and the Southend M. B. Church, as well as several mission stations and projects, including the Lighthouse City Mission on Alexander Ave. In addition, the M. B. Churches have their Bible College and the only Mennonite High School in Winnipeg, the M. B. Collegiate Institute, both on Kelvin Street.

Statistically there are eight Mennonite Churches, and six mission stations in Winnipeg. Add to this the two Bible Colleges (the M. B. and the C.M.B.C.) and we have 16 places of spiritual activity. Each church has their own, big, and many of them new, church building and active lay organizations. Although our Mennonites in Winnipeg are members of six different conferences, they have and do many things in common as witness their participation in important and extraordinary activities and festivities of individual or several churches as well as in cultural activities, such as musical concerts and song festivals.

In their pursuit of a livelihood, Mennonites can now be found in most occupations, professions, and businesses. They are employed as clerks, janitors, mechanics, truck drivers, printers, carpenters, electricians, etc. In every profession there are Friesens, Klassens, Dycks, Neufelds, or any of the many typical Mennonite names. They can be found as secretaries, salesmen, managers, accountants, auditors, lawyers, doctors, nurses, social workers, teachers, architects, engineers, agronomists, and professors at the University of Manitoba. Many are in business for themselves, as manufacturers, importers, wholesalers, retailers of groceries, appliances, jewelry, photographers, printers, garage operators, contractors, in the housing, road construction and electrical field.

The Mennonites of Winnipeg have one financial establishment of which they are justly proud and that is the Crosstown Credit Union Society, Limited. From a small start in 1944 it has grown to a big business venture offering low cost consumer credit, a fair return on shares and deposits and a checking account as good as any bank. The report for 1955 shows 1440 members with an investment of half a million dollars, and loans in force at the end of the year of over a quarter million dollars. The charter of this society reads: "The members of the Crosstown Credit Union are of Mennonite faith," and "unity made us strong."

Of interest are the statistics of the actual number of Mennonites in Winnipeg. The last census was in 1951 and therefore somewhat outdated. According to latest available Church and Conference yearbooks, there are approximately 3,500 church members or 7,000 including children and transients. However, it is possible that there are up to one thousand more as over-all up-to-date records are lacking.

(The paragraph on the Crosstown Credit Union was inserted by the Publication Committee of Winnipeg.)

Report on Secondary Education (Academies and Bible Schools)
Report on Christian Higher Education in the General Conference
Financial Report of Schools
Address: "The Challenge of Sunday School Work"
—Jacob T. Friesen
Discussion Group Meetings
Afternoon—
Hymn—Scripture—Prayer
Seminary Report
Unfinished Business
Panel: "Our Goals"
Evening—
Music Program by Local Churches

Creative Family Worship

JEAN YODER (Mrs. Harry Yoder)

I. Using the Bible and Hymnary

The Bible is fundamentally and basically the primary source book for family worship. Let's strengthen the pattern for living found therein. The Bible holds a unique place and even Bible story books or books about the Bible are in no way a substitute for the family becoming familiar with passages and help from the Book itself.

Books which combine direct passages from the Bible with a story based on the Bible like the *Tell Me* books by Mary Alice Jones are useful with smaller children. (*Tell Me About Jesus, Tell Me About God, Tell Me About the Bible, Tell Me About Prayer,* $2.00 each, available at Mennonite Bookstores.) Children love to follow the direct quotations in their own Bible as Dad or Mother read from the story book.

Make the use of the Bible flexible enough to meet any unusual happenings the day might bring forth. A verse or phrase that is talked over together has more value than a whole chapter read from a sense of duty and without comment.

A "favorite verse" time when each one has been told ahead to bring his favorite verse from the Bible and comment on it, while it helps each one to participate, also gives the parent an opportunity to guide interpretations. A little three-year-old was learning the Twenty-third Psalm. He gave as his favorite verse "The Lord is my shepherd, I shall not want." For his comment he said, "When I want some candy the Shepherd will send it." It was a natural chance to help the little fellow.

The family altar not only brings God into the center of the home but helps the family take God with them at all times to all places. As the revelation of God, the Bible has a very real place in family devotions.

The Mennonite Hymnary adds strength and variety to the family altar. Select music in keeping with the ability and age of your family, being mindful also of the season of the year. During this National Family Week (May 6-13), "There Is Beauty All Around" (*Mennonite Hymnary* 360) could be the theme for the week.

Younger children could make a scrapbook to illustrate the words of each verse. Other children could hunt Bible quotations and other verses that have the same meaning. It might be that at the end of the week each one would make a promise to try to keep the home a place where love is found. A pretty scrapbook would also be a token of love to a children's home. To be truly devotional such a plan as this must be well thought out and directed so that it will truly link God and the home rather than just be another activity.

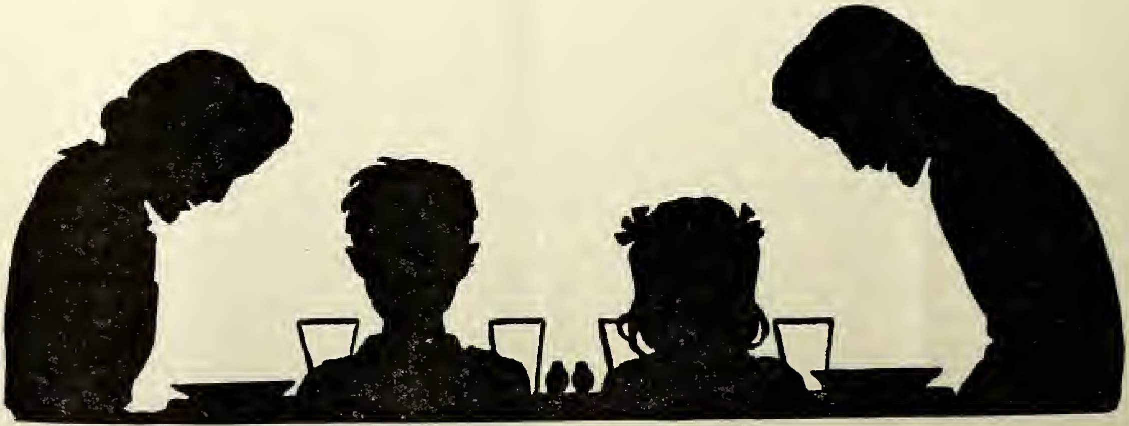
"All Things Bright and Beautiful" (*Mennonite Hymnary* 410) has many worship possibilities. Its six verses and the chorus make it just right for a full week. The family might want to paint or color a mural to show how God speaks to them through the verses. This could then be used as the worship center for the final session of this hymn. Be sure to use Bible statements that strengthen and verify the words of the hymn.

Should you be traveling at the time you usually have family worship, and it is about sunset, what could be more beautiful than to meditate on the changing hues of a summer sunset? Almost spontaneously you will find yourself singing "Day Is Dying in the West" (*Mennonite Hymnary* 310). Follow this with each one repeating a bit of Psalm 19. As the roseate colors change to gray, silence will come upon the group as each in his own way feels himself at one with God.

"For the Beauty of the Earth" (*Mennonite Hymnary* 51) is another hymn for outdoor family worship. "Near to the Heart of God" (*Mennonite Hymnary* 239) truly lends God's blessing to a walk through the woods. Coupled with the Twenty-third Psalm a family will know that "goodness and mercy will follow" while they stay "near to the heart of God."

II. Some New Tools

In every area of life research is producing better and sharper tools to do a job more efficiently and



effectively. Somehow it is easier to use a new gadget in the kitchen or workshop than to adopt a new method or medium in Christian education. But if you really want to promote family worship in your congregation instead of the minister preaching a sermon on "The Family Altar," why not try the newer way of having a discussion conference family worship.

Who should attend? Anyone who is interested in establishing a family altar be they alone or "set in families." All have something to share and much to learn. A special effort might be made to help the parents of young children to attend. The YPU service committee might serve as baby sitters.

Where shall the Conference be held? In the church although not in the sanctuary, itself, if possible, for there is sure to be more freedom of discussion, more coming to grips with real problems, more leadership from laymen and a wider variety of methods can be used. But it would be a wonderful group experience to conclude the workshop with a family altar in the sanctuary itself.

How shall we start discussion? Why not try a comparatively new tool? "Faith of Our Families" is a film that deals in a wonderful way with this very matter. It is a "how-to" film on family devotions. It pictures the many real situations in homes which make it difficult to establish a family altar. Concrete answers are given and demonstrated—answers you'll want to try. The place of God and the Bible is treated in a beautiful way, a way that makes you realize your dependence on them every day of life.

Along with this film is a discussion guide which should be studied ahead of time by your conference leaders. This guide will help you find the answers to such pertinent questions as: "What do I do?" "What about conflicting schedules?" "What if I live alone?" and many more.

This film and study guide are produced by Concordia Films. It is a 16 mm, black and white sound film that takes forty minutes to show. The cost per actual rental is $11.50. It may be rented from Religious Film Libraries or many local dealers.

Whether you see the film or not the study guide is well worth consideration. It will help in planning and carrying out the workshop idea. Remember the people in your own church may be able to help you establish a family altar in your home.

Another film that is designated to show the effect family devotions can have on the family and even on the stranger who comes to the door is "Bible on the Table." It may be rented from Religious Film Libraries or many local dealers for $8.00. It is a 16 mm sound film that runs for thirty minutes.

It must always be remembered by the people planning a conference on family devotions that films and discussions are but tools to be handled wisely in shaping the finished product—a home which exhibits the fruits of the spirit and a home where God is honored and Jesus Christ is Saviour and Friend.

Flashes of Thought

Now or Never

Walter Gering

It was dead; in the space of one short week the experiment had come to an abrupt ending. For this short period of time it had been given every possible care. Gently it had been placed into the soil; firmly the ground had been pressed down and watered. Everything humanly possible had been done. But it was all in vain; it was dead.

This was the end of an experiment prompted by the inspiration of a children's message on Sunday morning. The little soybean used as an object lesson had made its impression. What possibilities there were embedded in that one little seed. As each life contains unlimited possibilities once it begins to grow, so it was with this bean. Even a casual estimate was enough to indicate that the possibilities were unlimited. Planted into the soil under the right conditions that one seed could easily produce seventy-five beans in the first year. In the course of five years, should all the seeds produced each year be replanted, a crop worth $1000 could easily be grown. Beyond the fifth year the increase which might come was staggering to the imagination.

But now the experiment was over. Challenged by the possibilities the little seed had actually been placed into the soil and carefully tended. One week later there was no sign of life. Upon investigation it was discovered that the seed had begun to rot; there was no life in it. The experiment was over.

Then it was that I learned the second lesson of the soybean. Possibilities unlimited — yes, indeed. But also limitations. For three years the soybean had been quietly resting in the study drawer. That was the secret of its ultimate failure to produce. You see, the life expectancy of a soybean becomes less with each passing year. If soybeans are to produce a harvest they must be planted while they are young; age decreases their ability to produce. Our little experiment had proved the truth of that simple principle.

It did more than that. It reminded us all most vividly of the reality of this same principle in terms of life. Within every one of us there is the possibility of a great harvest if life is placed unreservedly into the hands of Christ. The possibilities decrease with the passing of each year.

TODAY IF YE HEAR HIS VOICE

HARDEN NOT YOUR HEARTS

Building With the Bible in the Home

MRS. RUTH BELL GRAHAM (Mrs. Billy Graham)

Just as a home is something far more than a house, so children are infinitely more than the biological products of marriage; they are immortal souls committed into the care and keeping of parents, and what those parents do with this sobering responsibility and opportunity has its bearing not only on these precious little lives as they grow and mature but also on their destiny for eternity.

The foundation upon which we, their parents, must build is twofold: the Christian home and the Word of God. In Psalm 11:3 David warns us: "If the foundations be destroyed, what can the righteous do?" Knowing this, Satan has done, and is continuing to do, all in his power to destroy these foundations.

The Christian home can be destroyed through neglect, indifference or distraction. It takes will power, firm resolve, careful planning and faithful, determined, ingenious persistence to establish and maintain a Christian home — personal devotions—family prayers, faithful spiritual instruction of our children, wise discipline, plenty of wholesome activity and fun—wit and wisdom. In short, it takes more than any human parent can manage in their own strength and in their own wisdom. It is only as we walk with Christ and rely wholly upon Him that we can make our homes truly Christian. And after we have done everything humanly possible, it is still nothing but the grace of Almighty God that hallows that which we have attempted to do, that touches the hearts of our children so that they turn to Him in repentance and faith and love. It has been well said, "Man builds, but God hallows." We must take care of the possible and trust Him for the impossible.

"And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually," 1 Kings 9:3.

The Word of God, Satan cannot destroy; but he is doing all in his power to plant seeds of doubt as to its inspiration. As of old in the Garden of Eden, he still insinuates, "Yea, hath God said?"

Life itself is so uncertain. Our children need to be given something to guide them through life, something that will never let them down. The only source of infallible knowledge that we have is the Bible; and they must be taught from babyhood that while their parents may be wrong, their ministers may even be wrong, yet the Word of God is never wrong.

If we can send them forth into the world knowing that this is in truth God's Holy Word, they will be armed for the onslaught of doubt, insecurity and evil of every description. They will have with them the one sure thing in an unsure world.

Moses died. As Joshua took over the Gargantuan task of leading the children of Israel into the Promised Land, what did God give to him? The promise of His presence with him and the Book of the Law. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success," Joshua 1:8. We dare not send out children forth to face life with any less.

The foundation must precede the superstructure. We dare not wait, as some say, until our children are old enough to decide for themselves in the matters of religion. We teach them how to eat properly, how to dress properly, how to behave properly, and yet the most vital part of all, their spiritual development, would we leave until too late?

As the Duchess of Hamilton said last spring in an address on the Christian home, delivered to the leaders of the Woman's Guild in Scotland in Edinburgh: "We cannot make our children into good Christians by training them to behave. We have to teach them what to believe."

We must pray every step of the way. We need literally to raise our family on our knees with a consciousness of Christ ever beside us. If they can have the background of a Godly, happy home and this unshakable faith that the Bible is indeed the Word of God, they will have a foundation that the forces of hell cannot shake.

—National Sunday School Association

Mother

You painted no Madonnas
Or chapel walls in Rome,
But with a touch diviner
You lived one in your home.

You wrote no lofty poems
That critics counted art,
But with a nobler vision
You lived them in your heart.

You carved no shapeless marble
To some high soul design,
But with a finer sculpture
You shaped this soul of mine.

You built no great cathedrals
That centuries applaud,
But with a grace exquisite
Your life cathedraled God.

—Thomas W. Fessenden

Our Home and God

FRANK CARLSON*

Blessed are they who build families
For they are the builders of the world.
—Leland Foster Wood

The home is the basic unit of our society and someone has truly said, "As goes the home, so goes the Nation."

Far too often parents have left the responsibility of the early training of their children to the church, the public school and the community.

While the above-mentioned institutions and agencies are important in the life of our children, the childhood training in a home determines largely the adult life of the individual.

The fundamental responsibility of every father and mother is the nurture of the religious life in the home. Fortunate indeed is the child that is nurtured in a home where the family altar is preserved in the worship of their Heavenly Father. As these children grow and reach adolescent age, they will have a knowledge of their Creator and an abiding faith in their Lord and Saviour. These will serve as an anchor and be of inestimable value when trials and temptations beset them—as they most certainly will.

Some years ago a very prominent man told me how important he felt the early home training and Sunday school had been in helping his own son through the age of fourteen to eighteen years. This man stated if our young people have the background to get through this period, we can feel that their future is secure. This has been my personal observation.

Not only that, I am deeply indebted to my parents, who have gone to their heavenly reward, for the early training in a Christian home—for the hours my mother spent in giving me instruction in the Scriptures—for their parental prayers and for a home where the atmosphere was conducive to the development of Christian character.

While it is true that there have been many changes in our home life within the last fifty years, the fact remains that the stability of our economic, social and religious life still depends on the family affections and a devotion to spiritual ideals.

If we are to continue to enjoy the heritage left us by those who have given us this great nation, we must again restore the family altars in the home and give our children and their children the same sound, fundamental Christian training for which we are indebted to those who have gone before. We break faith with them and with God if we do less.

National Sunday School Association

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*United States Senator from Kansas

There are two worlds: the world that we can measure with line and rule, and the world that we feel with our hearts and imagination.

Leigh Hunt

The Happy Home

MALCOLM R. CRONK*

The Holy Scriptures make it very plain that the Christian home is the practical center for the propagation of true religion. The influences of home are first and foremost in the life of the child. It is there that he is most loved and best understood. Christian parents have in their home opportunity for worship, for education, for discipline, for loving example and leadership—thus the home is a miniature church, and it is so pictured in the fifth and sixth chapters of Ephesians. The husband and wife love each other, delight in each other, and bless each other even as Christ and His Church. Fathers are exhorted to nurture their children in the admonition of the Lord. Life's basic concepts are thus determined by the clear teaching of the Bible, the example of godly parents, and in the loving atmosphere of trust and encouragement.

As a major aid to the home in the carrying out of its high function, God has established and ordained the church, where the family meets with other families and is ministered to by God's servant in the Word. A great example of this in the Old Testament is to be found in Joshua, chapter 8, verse 35, "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them." This standard is maintained throughout the Word of God and is greatly confirmed in the New Testament—entire families being brought under the ministry of God's Word, i.e., the household of the nobleman, John 4:53; Lydia and her household, Acts 16:15; the Philippian jailer and his family, Acts 16:33. It seems very clear that the intent of the New Testament writings is this: what is clearly set forth in the Holy Scriptures and proclaimed in the public assembly is to be faithfully taught and practiced in the home. Thus the relationship between the local church and its homes should be a very close and co-operative one. Family worship and church worship, family life and church life, family testimony and church testimony, family problems and church problems are all very much alike. As the homes are strong, so the church will be strong; as the church is strong, so will it minister to the homes; as both are strong, the impact in the community will be great, and the contribution to the extension of the gospel will be generous.

As the center and symbol of these happy and holy relationships stands the family altar. There the Word is reverently read and explained. Family problems and needs are discussed in the light of its teachings. Family life is thus charted and challenged by the living Word of God.

National Sunday School Association

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*Pastor, Wheaton Bible Church, Wheaton, Ill.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

Palestine Pilgrimage

Susan Krahn

Nazareth bazaar visited by Paxers on their trip to Israel.

It's all over, and once again the daily routine of cooking, cleaning, scrubbing, washing, and mending call for my wholehearted efforts and consideration.

What I had been looking forward to for months is now a thing of the past. The all-too-brief period of 18 days were packed with excitement, adventure, wonderful sights, fascinating experiences, interesting observations, and thousands of flash impressions.

We realized during the tour that much as we were enjoying the trip itself the real blessings would come later when we had time to reflect and ponder over the things we had seen and the places we had visited.

So, far from grieving that our holiday was too short and our itinerary too crowded, I find my thoughts constantly reverting to our tour, digesting in retrospect what was of necessity only a fleeting impression at the moment.

In my last report we were leaving Jerusalem enroute to Haifa. The drive through blooming Israeli countryside was refreshing and enjoyable. The Jews are very resourceful and have used various methods to reclaim arid land and make waste territory productive. Irrigation is one answer. In swampy places they have planted eucalyptus trees imported from Australia which effectively drain the surplus water from the soil, making it sandy and fruitful.

On stony mountain slopes tree plantations are thriving, with easily recognizable government signs acknowledging the efforts of the person responsible for each plantation. The naturally fertile plains of Sharon and Jezreel spread out as far as the eye could see showing off the rich green of newly sprouted grain.

We ate dinner at a Jewish communal farm known as the Kibbutz Givat Brenner. Here we learned that Israel has many kibbutzes, these being the only practical solution to their agricultural problem following the founding of the new nation. Since the Jews are not an agriculturally inclined people and since most of Israel's population consists of refugees, it was impossible to get them started on farms independently. With government aid and tremendous sums of money donated by Jews from countries all over the world, large co-operative or communal farms were set up. Machinery, livestock, and buildings were cared for in nurseries and schools, all incomes were pooled and no personal property or wealth was permitted.

Culturally many kibbutzes are on a very high level. What's more, members are allowed to leave if they choose; but they may never return to the farm they once left. If it weren't for the generous donations from outside sources, however, one wonders how successfully these farms would operate financially. One decidedly negative factor, in my opinion, is the absence of true family life and lack of personal pride and responsibility in community belongings.

We visited the ruins of ancient Caesarea on the Mediterranean Sea coast just as the sun was setting over the water. Then we hurried on to Haifa where we were to spend the remaining three nights in Israel.

Haifa is situated on the slopes of Mt. Carmel, also near the Mediterranean Sea. From our hotel rooms we could step out on a balcony overlooking the wide expanse of the sea and watch the twinkling lights of the city.

We spent two days visiting points of interest in this section of the country including Capernaum, Nazareth, the Mount of Beatitudes, and the calmly beautiful Sea of Galilee. Here we saw nets drying in the sun, fishermen leaving in their little boats. Tiberias, and other little towns peacefully sprinkled along the shore.

Fresh carp at a scenic restaurant overlooking the sea was the feature item on our dinner menu. But I am sure the climax for all of us was the church service Pastor Duerksen conducted along the seashore, reading many familiar passages from the New Testament concerning Jesus' activities in the area where we sat and listened.

Early Tuesday morning we left for Tel Aviv to embark on our Air France Constellation charter flight to Rome. I shall never forget that trip—our big plane started smoothly, rising higher and higher until we were 16,000 feet above the ground, humming up to 309 miles an hour. Above us stretched a brilliant blue sky; directly underneath gleamed masses of dazzling white clouds, while somewhere below that the billowing waters of the Mediterranean rolled.

Seven hours later we landed at Rome, Italy, where more treats were in store for us. We weren't too impressed with our not-too-clean hotel. But we enjoyed eating "mile long" spaghetti for dinner. Everyone got practice in the art of wrapping it round and round our forks and eventually getting it into our mouths without leaving too many endless tails behind!

A very full day of sightseeing followed. We saw the world-famous Vatican Museum with its masterpieces of sculpture and art; Sistine Chapel, an undying tribute to Michelangelo's genius; St. Peter's Basilica, the largest and possibly most beautiful church in the world; the ruins of the Colosseum; the Pantheon; the Roman Forum; Fountains; and the catacombs—where skulls of early Christians can still be found lying on the shelves in the underground passages where they were buried.

That evening we boarded the train for the last time. We crossed Italy, into Switzerland enjoying its snowy mountains, nestling villages and shimmering lakes.

At noon we arrived in Basel, where we enjoyed a hearty dinner in clean Swiss surroundings. During our two and a half hour stopover, the tour members presented tour leader Harold Mueller with an Omega wristwatch in appreciation of a splendidly-organized tour.

And then we were on the last lap of our journey. Reluctantly we said good-bye to old and new friends and returned to the daily work routine.

BELIEVERS' CHURCH STUDIED BY SASKATCHEWAN YOUTH

TO AWAKEN and revitalize the spiritual fervor of Mennonite young people, to establish a sense of unity, to create real appreciation of our faith's history and principles, and to make older church members more aware of the problems of youth; these were the aims of the annual Young People's Workshop of the Saskatchewan Mennonite Youth Organization as outlined by Peter Derksen, of Wymark. This meeting to study "The Believers' Church" was held in the Emmaus Mennonite Church at Swift Current, March 9 to 11.

Peter Sawatzky, Saskatoon, traced the historical development of the church from the times of Abraham to the actual historic formation during the Pentecost period. Bill Zacharias, Swift Current, discussed the growth and spread of Christianity from apostolic times to the Reformation. Art Wiens, Herschel, showed how from the Reformation arose the Anabaptist Church, a Christ-centered church which emphasized the personal experience of rebirth for the individual and a life of discipleship. The organizational pattern of the General Conference was presented to the group by Otto Driedger.

Following the papers, group discussions were held in which many pertinent problems and questions arose concerning the church and our Mennonite faith: Is Christ nowadays received according to formalistic principles? Why does our church not extend beyond our limits? How far can we go in separating ourselves from the world?

Combined with the workshop was the annual business meeting of the SMYO. Reports from the missionaries supported by the organization were heard including Esther Patkau, Japan; the Ben Sawatzkys, India; Ruben Siemens and Dick Thiessen, both in northern Saskatchewan. Holdings reports included reports from the Mennonite Youth Farm, Rosthern (with the Farm, Invalid Home, Children's Home, and Crippled Children's Home); the Herbert Invalid Home, Herbert; and Elim Gospel Beach near Swift Current.

At the final session the workshop choir under the direction of Hans Dyck, Swift Current, rendered several numbers, and W. F. Unruh of North Newton, Kansas, brought the final message on "Emphasis Needed for Strengthening Our Biblical Church Life and Missions." He emphasized that we Mennonites have much to give to others which could solve many of the world's problems.

Margaret Wiens

REAR VIEW WINDOWS

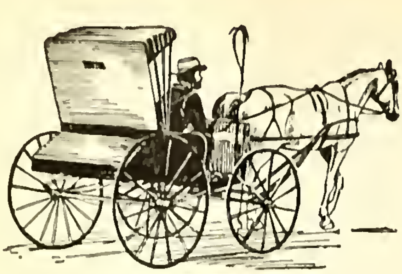
Dear Marge,

Thanks for the swell picture you sent. It now has the place of honor on my dresser.

You sure have changed a lot since I last saw you at the Portland Conference in 1953. Of course, it has all been for the better, but then, I don't have to tell you that. By the time I see you at the General Conference in Winnipeg in August I'll have a new picture to give you and one to take the place of that old one you drag around in your wallet.

Dad's been accusing me of taking longer to comb my hair these days, and not doing such a good job. Well, he can tease. I've seen him admiring your picture too when he goes through my room.

But your picture isn't the only new addition to our household. No, it's not puppies this time. My folks had been reading the ad-



vertisements about the *Mennonite Encyclopedia* so last week they wrote to the Mennonite Bookstore and got a copy of Volume I. That's the only copy that's been printed so far. It just came today.

Mom's always been interested in things about Mennonites, as you can tell from what she named me. Of course, she used to be a Methodist before she was married, but perhaps that's why she's especially interested. I believe she will have most of Volume I read by the time Volume II comes out later this year if she reads as much every day as she did today.

I must tell you about one interesting article we just read in the *Mennonite Encyclopedia*. It's the article about buggies. Out where you live you probably don't see many of the Amish drive in buggies, but here in our state we often see them when we go on trips.

Now this article tells all about the different kinds of buggies that they use and about how styles are changing. You're interested in styles, aren't you? Of course, this is styles of horse-drawn carriages.

It seems that in Pennsylvania these buggies were not supposed to have any windows in the curtains. But after an experience they had one day they decided to make one exception.

You see, the Amish cabinetmaker hammers out the burial caskets and then uses his buggy to carry the casket (with the remains, of course) to the cemetery. One day he was leading the funeral procession when the buggy behind him broke a singletree (must be part of the buggy, I guess). Well, he drove on nearly half a mile before he discovered the procession had stopped.

So to avoid future embarrassment it was decided that the cabinetmaker's buggy should have a rear window.

Well, it's getting late and I'll have to stop. I must have spent too much time reading the *Mennonite Encyclopedia*.

Yours,
Menno

FIRST CLASS MAIL

Broad or Narrow?

Does attendance at our Mennonite colleges tend to make one narrowminded? Some college students ("Why I Didn't Choose a Conference School," April 10) seem to think it does.

When I was at Bethel I was encouraged to learn from people of other denominations. I roomed across the hall from a ministerial student. Frequently this student and others (some were ministerial students, others were not) attended Sunday evening services in churches of various denominations. Sometimes I took advantage of opportunities to go along.

Afterwards we had long discussions about the merits and demerits of the services we had attended. Sometimes it seemed to me that my friends were too eager to discard traditional Mennonite forms of worship and to adopt new ways. At other times I thought they were prejudiced against new ideas which they should have given more consideration. But I certainly think we all benefited from the discussions and from attending the various churches.

These experiences tended to make us more appreciative of the good points in other denominations.

Harold Peters
Walton, Kansas

Stimulant

Sure enjoyed and appreciated the last youth page on "Why I Didn't Choose a Conference School." It was very stimulating and creative. Keep it up!

Herb Fretz
Freeman, South Dakota

Other Considerations

I read the articles on conference or non-conference schools with much interest (April 10 issue). I wonder whether it may not be a case of a good idea that did not work out quite as hoped. You may have in mind to follow this feature with a good strong article supporting our own schools; I would encourage that for it seemed to me that on the whole the folks who spoke for non-conference schools did a better job of making their case than the others. I feel our schools ought to have a stronger "plug" than these sketches gave them. (*See April* 17 *issue.* Editor.)

I would like to see some public relations agent of our schools press such considerations as:

1. Because it is a school of my own Church where the history of the Church is taught and its tenets are upheld.
2. Because of the family spirit that obtains among the students and fraternal spirit between faculty and students—a "fellowship of kindred minds."
3. Because life's fundamental problems and decisions are approached from a Christian point of view.
4. Because of the inspiration of working under instructors who believe so much in their task that they work at a sacrifice in order to serve.
5. Because of the experience gained in Christian work and the acquaintance with those who will be leaders in the work of the Church and Conference in years to come.

R. L. Hartzler
Bloomington, Illinois

The best jobs haven't been started. The best work hasn't been done. (Berton Braley)

A penny saved is as good as a penny earned if it isn't pinched too hard while saving it from religious or benevolent causes.

—John F. Cowen

Our Schools

BETHEL COLLEGE

Bethel students attending the Mennonite and Affiliated Intercollegiate Peace Fellowship Conference at Goshen College, April 19-20, were Wilmer Sprunger, John Janzen, Carl Thieszen, Homer Andres, Richard Reimer, Emma Voth and Muriel Thiessen. Attending the Foreign Student Conference, also at Goshen, were Ursula Reuter and Elisabeth Friedewald, Germany, Mana Horikawa, Japan; and Peter J. Neufeld, Inman. Lorraine Galle, dean of women, also attended the Foreign Student Conference.

The Buhler High School a cappella choir, under the direction of Robert Senner, Bethel alumnus, gave a much appreciated program in chapel Thursday, April 19. The choir sang difficult religious classics as well as popular light features.

Elected to the Alpha Psi Omega and formally accepted as members of this National Honorary Drama organization April 21 were Jane Epp, Henderson, Neb.; Stanley Pankratz and Lowell Teichroew, Mt. Lake, Minn.; Hilda Regier, Walton; Zona Platt, Newton, and Karmie Galle, Valley Center. These students participated in collegiate dramatics and were elected on the basis of character, scholarship, performance and service. Bruce Loganbill is president of the local unit of the Alpha Psi Omega and James Banman is secretary-treasurer.

A Reading Workshop will be conducted during the July session of the Bethel College summer school session, July 2 to August 3, as announced by Eldon Graber, conductor of the summer school sessions.

BLUFFTON COLLEGE

Dr. L. L. Ramseyer, president, was elected chairman of the Ohio Foundation of Independent Colleges at the annual meeting held in Columbus, Ohio, on April 20. Dr. Ramseyer has served as secretary of the foundation for the last three years. During the past year the foundation raised funds from industries amounting to $643,378.23 for aid to independent colleges in Ohio.

Various campus clubs have chosen officers for 1956-57 during recent elections. International Relations Club elected Jerry Shenk, president; and Nancy Haberkamp, vice-president. Heading the Recreation Club will be Wallace Yoder, president; Gene McMullen, vice-president; and Sarita Schrock, secretary-treasurer. Women's Varsity "B" future officers include: Edith Yoder, president; Mary Ramseyer, vice-president; and Marjorie Lyons, secretary-treasurer.

Chairmen of various committees were appointed to the Student Christian Association cabinet recently by the 1956-57 executive committee. Selected were: Onale Stucky, devotional chairman; Marion Keeney, conference and membership; James Musser, social action; Harry Wiebel, publicity; Carol Hause, social and Connie Diller, program.

Nine Bluffton students attended the Mennonite Intercollegiate Peace Fellowship held April 19 and 20, at Goshen College, Goshen, Ind. Theme for the conference was "The Christian Pacifist in Society." Attending from Bluffton were: Connie Diller, Marion Keeney, Joyce Musselman, Lyn Blomgren, Jeannie Hughes, Onale Stucky, Joe Smucker, Marvin Zehr, and Karl Klassen. At the business meeting of the fellowship Marion Keeney was elected secretary of the group.

FREEMAN JUNIOR COLLEGE

Tours were planned for the College Octette, the Academy Choir, and for the College Choir this year. The Octet toured Northern District Churches traveling through North Dakota, South Dakota, and Montana, April 12-23. Members of the groups are Petrea Bruun, Winona Waltner, Arlin Classen, Alvin Quiring, Allen Schmidt, Corliss Preheim, Palmer Becker and Laverne Graber. Willard Unruh served as faculty sponsor for the group.

The 50 voice Academy Concert Choir with James Faul as director made a short tour through Minnesota, April 27-30. The itinerary included Augsburg College, Minneapolis; M. B. Church, Minneapolis; the Bethel Church, Mountain Lake; the Old Mennonite Church, Alpha; and the EMB Church, Mountain Lake.

Plans for the College Choir tour are not quite complete. The choir will leave May 30 and return June 15. Walter Jost who directs the group announces that they will sing at Yale, South Dakota; Arena, North Dakota; Bloomfield and Wolfpoint, Montana; Newport and Lind, Washington; Abbotsford, British Columbia; Canby and Dallas, Oregon; Aberdeen, Idaho; and Madrid and Henderson, Neb.

MENNONITE BIBLICAL SEMINARY

Discipleship Week, April 15-19, was a time of fellowship, inspiration, instruction and worship. Rev. Russell L. Mast, pastor of the Salem-Zion Church, Freeman, South Dakota, was the guest speaker. His messages spoke especially to the students when he spoke on "the mandates to the ministry" "the recovery of preaching" and the "Shepherd of souls." Rev. Mast also spoke at the chapel service at Bethany Seminary on Wednesday, April 18. A group of thirty-two young people from the Berne, Ind., community spent the week-end of April 21-22 at the Seminary. They arrived Saturday morning and during the morning they engaged in a work project at the Seminary. In the afternoon they went on a sightseeing and shopping tour. In the evening they were to attend the radio program "Unshackled" and also attend the services at the Pacific Garden Mission. On Sunday they attended the services of the Woodlawn Mennonite Church. At four in the afternoon they rendered a program at the church before returning to Berne. It was a profitable experience both for the students and for the visitors.

The week-end of April 21-22 was also a busy one for the students. There was the Intercollegiate Peace Fellowship meetings at Goshen and the Foreign Students Conference immediately followed. Still others of the students attended the camp leaders' workshop held at Camp Friedenswald. Groups from Bethel and Freeman stopped in at the Seminary before and after the Goshen meetings.

MCC news & notes

FOOD AND CLOTHING GIVEN IN AUSTRIA

Workers distributed clothing and 165 Easter parcels containing flour, cheese, butter, dried milk, and beef at Vienna, Austria.

Relief worker Clarence Sakimura reports some interesting individual distributions: Clothing was given to a Galician Mennonite who plans to send it to close relatives still in Poland. A Czechoslavokian refugee, now a relief and immigration worker for refugees was outfitted with suits for his work.

AID GOES TO JORDAN FAMILIES

Relief workers Robert and Virginia Lapham in Irbid, Jordan, have completed a general clothing distribution to 7,500 refugee families representing some 34,500 persons.

Clothing went to 3,300 families in and around Irbid and to 4,200 refugee families in outlying villages.

Some villagers live in tent-like shacks made mostly of grass. When rain comes their floor is a mat of mud and water, as the grass roof fails to keep out the downpour. Many families prior to the distribution had no bedding, but they slept on small grass mats placed in the mud. Some families requested cardboard to make a floor.

The Laphams write, "Wherever we go the people are very poor and in need of better food, clothing, homes, medical care, and employment (this most of all)."

SPIRITUAL, MATERIAL HELP FOR INDIA

Some Calcuttans have been helped to new faith and others have found employment as a result of work by MCC relief representatives in India. Edward Benedict of Calcutta reports medical aid has been going to tuberculosis patients and milk distributions to approximately 1200 persons. He also distributes cheese, butter oil, split beans, and cotton seed oil.

The other India relief worker, Rudy Friesen, was to finish responsibilities in the Punjab in April before going to Calcutta to work.

KOREAN WOMEN TRY THEIR SKILL

A visit by Clara Eshleman to women who have been graduated from the Widows Project in Korea reveals many of them need more funds to purchase a supply of material to sew clothing. They were given a loan. However one woman, Kwon Duk Ki Si, for instance, fixed a booth in front of her house where she sells the things she makes.

For a side-line, some of these ladies made 150 hankies for one of the men to give to children in an orphanage. In each were wrapped an apple, cookies, and candy.

SURPLUS FOODS CONTINUE TO BE SENT

Around 3,200,000 pounds of government surplus commodities will be sent to areas of relief by MCC during the next year. One dollar designated for this purpose sends approximately $20-25 of surplus foods overseas. These commodities include dairy and grain products: dry milk, cheese, butter, butter oil, cottonseed oil, wheat, beans, rice, and corn.

PLANS START FOR EAST-CENTRAL MENTAL HEALTH FACILITY

Plans have begun for a mental health facility in the East-Central Area (Ohio, Michigan, Indiana, and Illinois). Area representatives meeting at Goshen, Ind., elected Olin Krehbiel of Berne, Ind., chairman of a joint committee on site and program. Boyd Nelson of Elkhart, Ind., was named secretary. The committee will study the general location of the proposed facility before studying the type of program to be offered.

CAMP LANDON TO CHANGE HANDS

MCC operation of Camp Landon at Gulfport, Miss., will terminate at the end of the calendar year when transfer is expected to be made to the General Conference Mission Board.

Camp Landon, the oldest MCC Voluntary Service project, serves Negroes and poorer whites programs of educational, recreational, and spiritual welfare.

CIVIL DEFENSE BROCHURE PLANNED

A brochure is being prepared that will carry the statement of guiding principles on Civil Defense as tentatively approved at a joint meeting of the Peace Section and Mennonite Disaster Service. It is expected to be ready for distribution in about a month through Conference headquarters and the Peace Section.

Into the Beyond

MRS. HEINRICH WIEDERSTEIN, of the Goessel Home for Aged, and member of the Lehigh Mennonite Church, was born October 9, 1871, and died March 4, 1956.

Jottings

—**Lehigh Church, Lehigh, Kan.:** The Sunday morning of Jan. 22 Leonore Friesen gave an inspiring message and related about the work on our Japanese Mission field. The YPCE sponsored the program when exchange students, Anni Dyck of Germany and Jean Phillips of Jamaica, gave interesting reports about their homeland. Both of these ladies are attending Bethel College. For the first Sunday pulpit exchange Jan. 29, A. E. Funk brought the message in our church. The Men's Fellowship prepared and served the annual sausage-pancake supper on Jan. 31. World Day of Prayer service was held in our church on Feb. 17. The 7th and 8th grade and high school girls attended and furnished music. The Laymen's Leadership conference was held in Lehigh on Feb. 18 and 19. Some 60 representatives from Men's Brotherhoods in Oklahoma, Nebraska, and Kansas attended. The funeral of Mrs. Henrietta Wiederstein was held on March 6. She had enjoyed residency at Bethesda Home for Aged for some time. Six members of our WCS attended the Spring Women's Missionary meeting at the Pretty Prairie church, March 20. Our "Young Mission Workers" enjoy their get-together for study and work each Tuesday evening of the week. At present they are studying the theme: "Light Comes to the Congo." Our church joined the three Mennonite churches of the Hillsboro community in the pre-Easter services at which Erland Waltner was the speaker. These were held at the Hillsboro Mennonite Church. Ernst Harder, field representative for the Bethel Deaconess Hospital and Home, spoke to our congregation on the relationship of the church to the hospital, and showed the film, "The Heart of the Community." John Bartsch, a Gideon, presented the work of the Gideons and brought a short message on Sunday, April 8. The young people had charge of the service at the Salem Hospital Sunday morning, April 8. They gave the C. E. program that evening and showed the film, "The Call of the Cheyenne."—Mrs. G. F. F., Corr.

—First Church, Madrid, Neb.: Among the special events in our church during the past weeks were the programs given by the Bethel Chorale on March 3-4, the program presented to our C.E. by the Sunday school group from Brandon, Nebraska. The choir of the Hutchinson Christian High School gave a concert in the Mennonite Brethren Church in our community on Easter Sunday evening, singing to the combined audience of M. B.'s and General Conference folks. Mrs. Henry Huebert and Mr. and Mrs. B. L. Wiens recently returned from their visits in California with their relatives. Mrs. P. A. Regier underwent an operation a month ago or so and has made a fine recovery. Mrs. B. L. Wiens also underwent an operation a few days ago and is home already. For their successful operations and good recoveries we are all very grateful. Mr. and Mrs. Herman Regier went to Henderson on Good Friday where they helped paint their parent's house on Saturday. For Easter George Friesens were glad to have several of their children here in our community: Howard Friesens from Henderson; Alvin Webys from Dalhart, Texas; and Mr. LaVina Brixus of Ordway, Colorado.—Corr.

—**Bethany Church, Quakertown, Pa.:** Our new pipe organ was dedicated Sunday morning, April 8. Mrs. Mervin O. Hilty, church organist, played several selections as did Samuel Barrington, the builder of the organ. The Junior Choir, "Voices of Bethany" sang under the direction of George Becker. Rev. Wilmer B. Denlinger officiated. In the evening an organ concert was held with Prof. Horace G. Boorse, Wildwood, N. J., guest organist. Prof. Boorse was assisted by his son, Prof. Lowell Boorse of the Ogontz Penn State Center who appeared as vocalist and violinist and also by Mrs. Hilty at the piano.—Corr.

—**First Church, Shafter, Calif.:** Romans 8:35a, "Who shall separate us from the love of Christ." William Gering, representative for the General Conference Young People's Union, conducted a workshop for the California churches. He brought the morning message in our church and then in the afternoon, members of the other churches arrived for the workshop. The topics discussed were Young People's C. E.; Adult C. E.; and Joint C. E. There was much discussion and help for those who attended. After the workshop all enjoyed the Christian Fellowship at the evening meal. Before the evening service the group enjoyed looking at a movie taken of the 1954 Young People's Retreat. The special music was brought by a duet by Darlene and Norma Schmidt of Shafter, and a quartet by Louie and Elvin Klassen, Floyde and Kenny Quenzer, of Paso Robles. The adult prayer group is studying the Book of John in their Wednesday evening prayer meetings. The Easter worship service was well attended, both in the morning and evening. The special music was brought by the ladies' choir. What a joy to hear from the young and old as they presented their parts of the program. The Ladies' Missionary Association is getting ready to send their bundles of used clothing to the mission field. Our church was honored to have the quartet from the First Mennonite Church of Paso Robles, Sunday evening, March 25. The musicians carried out the Easter theme in their selections. Later a social hour was enjoyed and refreshments of coffee and donuts were served. A word of thanks from Norma Schmidt to her many friends for their prayers during her illness and for her recovery. The church observed communion, Sunday, April 8, with Dan Schellenberg serving as supply pastor.—Corr.

—**First Church, Wadsworth, Ohio:** The congregation voted on April 15 to build an educational unit and to hire an architect to help in the final decision whether to build an addition, to erect a separate building to which would eventually be added a sanctuary, or to choose an entirely new site for the church. Union Lenten meetings were held each Thursday at the various churches and union Holy Week services each afternoon in our church except on Friday, when the three-hour service was held in the Church of Christ. Our own services included those on Good Friday at 7:30, when Mr. and Mrs. William Wilhelm were baptized into the church; the traditional Easter dawn service, followed by a church breakfast; and Holy Communion at 10:30 that day. Home Bible Study discussions have been arranged for this spring, which are held simultaneously in four Wadsworth areas and one in Rittman. The Bluffton College Choir will present a program during the regular worship hour on April 22. Four little daughters have been born into the fellowship recently—to Ira Shoups on Christmas Day; to Robert Harts on Dec. 27; to Elton Beery's on Feb. 9, and to John Hostetlers on March 25. Funeral services were held for Mrs. William Overholt on April 5. She and her late husband, as pianist and choir director, had charge of the music of the church for over thirty years, until 1933. About twenty of our people have spent some time this winter in Florida. Monroe Lind's return has been delayed, since he suffered a stroke on March 19, but he is improving satisfactorily.—Corr.

—**Tabor Church, Newton, Kan.:** The Tabor Sewing Society had a public program on Sunday evening, March 4. There was special music by a group of ladies of the society and then Miss Leonore Friesen, who is home on furlough from Japan, showed slides and told of her work. The offering was taken for Miss Augusta Schmidt, a member of our church who is in India. On March 19, David Balzer reached his 70th birthday and since Mr. and Mrs. Balzer have taken care of the church for many years, the church celebrated his birthday with a program and a fellowship supper. On March 29 our church choir, under the direction of Aaron Warkentine, gave an Easter program. On March 29, we had Communion and on Good Friday Curt Boese of the Walton Church, brought the message. On Easter Sunday morning Rev. Schmidt spoke on: "The Risen Christ." The ladies' chorus sang "Joy of Easter Day," and a ladies' trio gave a number also.—Mrs. Paul Schmidt, Corr.

—**First Church, Clinton, Okla.:** We rejoice because "now is Christ risen from the dead." We have experienced the Lord anew and can truly say the Lord is good. The Lord blessed and restored to health the pastor's wife. In February the revival meetings were held for one week by Walter Gomez, missionary in Old Mexico. Wonderful messages and results were experienced. March 4, three new members were taken into the fellowship of our church by letters. Young people meet every second Monday of the month. Mission Circle meets every first and third Tuesday of the month. A large box of used clothing was sent to Old Mexico Mission with Rev. Gomez in charge. Good Friday services were held in our church at night with Harold Jantzen (a ministerial student at Bethel College) bringing us a message on the love of God. An Easter program was rendered on Easter Sunday evening by our church group. Our Christian Endeavor gave a program in the Calvary Baptist Church in Corn, March 25. Our church is collecting a building fund to be used to build a new house of worship. Pray with us that we may launch out in God's work with a faith that will not waver.—Mrs. G. M. Nickel, Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** The mission workers gave their Easter program March 28. A playlet, "The Challenge of the Cross" was given. The April project is children's clothing for Indians and sewing notions for Korea. Good Friday services were held here March 30, and union Good Friday services were held in the Pawnee Rock Methodist Church. The Sunday school's Easter program was given during the Sunday school hour on Easter Sunday morning. After the morning worship service we enjoyed a fellowship dinner. The Bethel College Chorale consisting of 12 members and their director, David Suderman, gave a program of sacred music April 2. Victor Sawatzky conducted a series of special services at the Turpin, Okla., church April 8-15.—Mrs. LaVerne Unruh, Corr.

—**Inman Church, Inman, Kan.:** Guest speakers on March 11 were Miss Hulda Banman and Dr. Joe Duerksen. On March 18 our mixed choir sang the cantata, "The Song of Easter." Mr. and Mrs. Elmer Wiens are the parents of a boy, Orville John, born March 10. A son was born on March 15 to Mr. and Mrs. Charles Sigler of Derby, Kan. Mrs. Sigler is the former Gertrude Reimer. Joseph W. Schmidt, president of Grace Bible Institute, Omaha, Neb., was speaker for Holy Week Services March 25 through April 1. Communion Service was held on Good Friday morning. Easter sunrise service for the churches of the Inman community were held at Lake Inman. April 2, the Brotherhood from the Halstead Church gave a program for our laymen's organization. The ladies of our church served the Bethel College Booster Banquet for District 6 on April 3. Approximately 250 people were served. Milo Stucky, principal of Buhler Rural High School was speaker for the evening.—Corr.

Looking Toward General Conference

Lloyd L. Ramseyer

In General Conference sessions we meet to become informed concerning the work of our Conference, we make plans for future work, and we elect officers to carry on that work. However, if Conference does not include more than these it can be a spiritually deadening experience.

If our meeting together in Winnipeg is really to have meaning, it must involve two other things. It must be an experience involving Christian brotherhood, a fellowship gathering, and it must be a place where we seek to find God's will for our Conference work.

As those of common spiritual interests meet together it should give each new confidence in his brother and new inspiration to carry on the work of the church. There are few things so stimulating as to live for a week with others who are deeply committed to God's work. Each catches something of the spirit of the other, and all go home enriched by the sharing of ideas, the stimulation of spirit, and the brotherly comradeship of the Conference period.

Conference must be more, however, than a week of companionship. It should be a period during which we seek earnestly to find God's will for our church. So often we seem to disagree violently, yet each feels that he is expressing the will of God. One wonders whether we do not sometimes approach God with minds already made up as to the action which should be taken, no longer open to God's leading. We seem merely to be asking God to place His stamp of approval on our way rather than seeking His way. Then we leave our prayer period with our own predetermined opinions strengthened by the feeling that we have that approval, while we have never really seriously wanted His way to be done with our wills and opinions.

Let us approach Conference with a real desire for the inspiration of brotherly Christian fellowship, and with a mind really open to God's leading. Let us approach it in prayer, with a deep desire that God's will, not ours, be done. Then this will be an epoch-making conference.

POSITION WANTED

By a manager—buttermaker 41, married, with family in a General Conference territory. Please contact Mutual Aid, 722 Main, Newton, Kansas.

ORDAINED

Miss Hulda Banman, daughter of Mr. and Mrs. Frank W. Banman of 116 E. 12th, Newton, Kansas, was ordained as a missionary nurse in the Alexanderwohl Church, April 29, at 2:30 p.m. Miss Hulda Banman, who is a graduate nurse, has been accepted by the Congo Inland Mission Board and the General Conference Board of Missions to labor in the near future in the Belgian Congo at our own mission compound.

P. A. Wedel, Pres.,
Board of Missions

Erland Waltner to Join Staff

Mennonite Biblical Seminary is glad to announce the completion of arrangements whereby Dr. Erland Waltner will join the Seminary staff. Dr. Waltner has been Associate Professor of Bible and Christian Education at Bethel College since 1949 and has made an excellent record as teacher and student advisor in that position. Before going to Bethel College he had been pastor of the Second Mennonite Church of Philadelphia and later for eight years pastor of the Bethel Mennonite Church of Mountain Lake, Minnesota. He has served as a member of the General Conference Board of Education and Publication and as chairman of its committee on The Church, Home, and Community, and has made a strategic contribution as advisor to the Young People's Union. Mrs. Waltner was born and raised in a missionary family in China and to the couple four children have been born.

Dr. Waltner's educational training was secured at Freeman Junior College and Bethel College (A.B., 1935), at the Biblical Seminary in New York (S.T.B., 1938), at Temple University, Princeton Theological Seminary, and Eastern Baptist Theological Seminary (Th.M., 1940; Th.D., 1948).

As a Bible lecturer and preacher Dr. Waltner has been popular throughout the General Conference and has earned wide appreciation and confidence. He has been closely related to the Seminary as a member of the Board of Trustees and has served as special lecturer for one quarter and as a member of the summer staff in the two summer sessions that were held conjointly by Mennonite Biblical Seminary and Goshen College Biblical Seminary. He has had an intimate part in the development of this institution and during the last year and a half has served at the request of the Board as chairman of the Exploratory Committee which has been studying the possibilities of Inter-Mennonite co-operation in ministerial training.

Dr. Waltner will join the staff not as a stranger but as one who by training and position and experience is well acquainted with the field and the work of this particular institution. It had been our hope and plan that Dr. Waltner would come to serve at the Seminary this coming year but because of the need at Bethel College and the request of the College Board he is remaining there for another year with the understanding that he will take up duties at the Seminary in the fall of 1957. In the meantime he remains loyal to both institutions and while carrying on his college responsibilities will also be closely associated with the Seminary work and listed as member-elect of the Seminary staff.

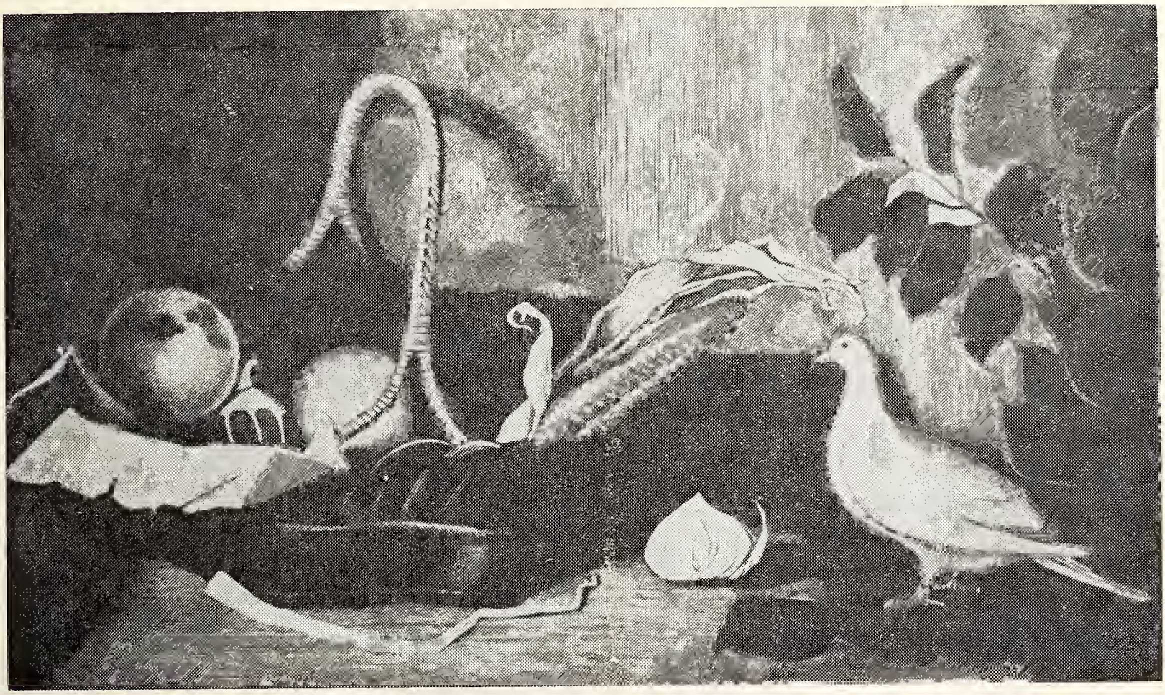
HELP WANTED

Single man for general farm help in Lexington, Illinois, area. Write Mutual Aid, 722 Main, Newton, Kansas.

THE Mennonite

MENNONITE LIBRARY
BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.



FRUITS AND PEACE; two-color woodcarving by Karl Roessing.

The above is from the art exhibit presented to the Mennonite Central Committee by the West German Federal Republic as a "Gift of Gratitude from the German People." See explanation on back page.

What Is Mission Work?

Paul I. Dyck

Reflections on Leaving India

S. T. Moyer

Proposed Revisions in Conference Constitution

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Of Things to Come

May 21—Commencement, Mennonite Biblical Seminary, Chicago, 10 a.m.
May 28—Bethel College Commencement
May 28-30—Peace Retreat, Camp Mennoscah
June 4—Bluffton College Commencement
June 7-11—Northern District Conference, Hutterthal Church, Freeman, South Dakota
June 13-17—Pacific District Conference, Upland, California
July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 9-28—Young People's Retreats at Camp Mennoscah
July 15-22—Junior Retreat, Camp Men-O-Lan
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
July 30-Aug. 18—Intermediate Retreats, Camp Mennoscah
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.
Aug. 18-20—Family Retreat, Camp Mennoscah
Aug. 20-23—Senior Adult Retreat, Camp Mennoscah
Aug. 23-26—Senior Young People's Retreat, Camp Mennoscah
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Kan.

Conference Notes

BOARD OF MISSIONS

"Missionaries who went out in 1955" is a new folder published by the Board of Missions. The folder lists and shows the pictures of 31 new and returning missionaries who left for the field last year. Included in this figure are two I-W men who are on short-term service in the Belgian Congo. The folder is available upon request.

Voluntary Service workers on the field in Montana this year will be three students from Kansas and three from South Dakota, as follows: Homer Goering, Moundridge; Dorothy Ewert, Hillsboro; Velma Penner, Inman; Ardys Preheim and Birdie Lou Preheim, Hurley; and Helen Mae Ratzlaff, Springfield.

Wilhelmina Kuyf, administrative assistant in the mission office, attended the Eastern District Conference in Philadelphia, May 3-6. Executive Secretary John Thiessen is expected back from his world tour of missions on May 11.

Martha Boschman, missionary in Formosa writes, "The Buddhists are making special efforts to attract the people and in many ways copy the Christian church. They make house visitations, have literature, home Sunday schools, women's organizations, as well as a young men's Buddhist association. Some of their temples look just like a Christian church and some even have youth choirs."

Samuel Stephen and his wife, who will represent the Hindustani Mennonite Church Conference of India at the triennial sessions of the General Conference at Winnipeg in August will sail from Colombo on May 16.

The Annual Bible Course was held at Saraipali in India in March. Edward Burkhalter, Jake Giesbrecht, and Esther Wiebe were the teachers. Each year some books of the Bible are taught in a systematic way to pastors, evangelists, lay leaders, and their wives. These in turn relay the teaching in the villages where they live and work.

Several candidates for baptism, including a seventy year old former Peyote addict, are receiving instruction at Canton, Oklahoma, reports Missionary Alfred Wiebe.

Several young men associated with the mission in Formosa were called for short terms of military service. This is compulsory and there is no alternative service. The training is for two to four months. "They were heavy-hearted about it and we were sorry to see them go," writes Missionary Wm. C. Voth.

The Cheyenne Mennonite Church at Lamedeer, Montana, contributed $65.00 to the mission board. The gifts were collected at the meetings with evangelist J. J. Esau, according to a report by Mrs. Alfred Habegger.

Ernst Harder, public relations director, at Bethel Deaconess Hospital, Newton, Kansas, has been appointed to serve in lower South America by the board. Enroute he will spend a year or more with MCC in Europe as assistant pastor of the Frankfurt Mennonite congregation and in study as preparation for work in the south. It is expected that Rev. Harder and his family will sail for Europe in July.

Expanding industry in India is bringing a new challenge to the Mennonite church there. Eva A. Pauls reports from Korba, India: "Near the jungle is a large camp of industrial workers. They are making bricks for Korba's future building program. The Christians are taking this opportunity to witness to them of our Lord and Saviour."

BOARD OF EDUCATION AND PUBLICATION

Maynard Shelly, assistant executive secretary was attending the Eastern District Conference in Philadelphia, May 3-6. Mrs. Shelly recently appointed editor of the JUNIOR MESSENGER attended a story paper conference for editors of children's publications in New York City. The Shellys took this opportunity to visit their parental home.

The Board of Education and Publication recently added to its film library a set of twelve filmstrips in full color on the life of St. Paul. They are adapted for use with children or for general use. These filmstrips, which are especially adapted for the Sunday school lessons of this quarter, are available to the churches from the Board office at Newton, Kansas.

A summer Bible school workshop was conducted by the Board at Henderson, Nebraska, on May 5. Leaders were Willard Claassen, Ferne Ruth, and Amelia Mueller. On May 6, Willard Claassen spoke at the All Mennonite Sunday School Convention, sponsored by Nebraska congregations at the Mennonite Brethren church, Henderson.

BOARD OF CHRISTIAN SERVICE

Julius Franz, 57, of Ritzville, Washington, and member of the Board of Christian Service since 1950, passed away at Spokane on May 1. Funeral services were conducted on May 4. Brother Franz had been a member of the original mutual aid committee of the Conference in 1945.

Young men of the General Conference choosing to enter "I-W Mission" will receive board and room, transportation, and an allowance of $25. The remainder of their wages will go to the General Conference Board of Missions.

Editor, J. N. Smucker. Associate Editors: J. Herbert **Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen,** Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE. Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

THE BIRTHDAY OF THE CHURCH

On Sunday, May 20, Christians will again celebrate what is probably the most ancient religious festival in the world. In early Jewish times Pentecost, or the Feast of Weeks, was a time of gratitude to God for "seedtime and harvest." Later it also became associated with the giving of the law to Moses on Mount Sinai. But the Christian Pentecost which we celebrate had its origin when the Christian community of one hundred and twenty members was gathered together at Jerusalem, fifty days after the resurrection.

At that time, as the Book of Acts informs us, the Holy Spirit which Jesus had promised to His followers, descended upon them with manifestations of tongues of fire and a sound of rushing wind. The people of the city, recognizing that something very unusual was taking place, gathered together and asked Peter and the rest of the disciples, "Brothers, what are we to do?" Peter's answer was simple and to the point: Repent and be baptized in the name of Jesus Christ for the remission of your sins; then you will receive the gift of the Holy Spirit. Three thousand responded and became converts to the new religion.

No wonder this day is referred to as the "birthday of the Church." It is a time of rejoicing at the fulfilled promises of God, and a time for renewal and revitalization of the spiritual life both of the individual and the church.

As the church grew, Pentecost became a favorite day for baptism; and as people in the early church usually wore white for this occasion, Pentecost was often referred to as White Sunday or Whitsunday. Pentecost ranked with Christmas and Easter as a great festival of the Christian year. It was considered as one of the happiest times of the church calendar, and was celebrated with songs and festivals.

Because many of the ideas associated with Pentecost imply the world-wide outreach of the church and the church's concern for all mankind, we should lay special emphasis on this Sunday, not only as a time of gratitude for the gift of the Holy Spirit, but also on the great work of missions around the world and our obligations and opportunities in sharing the gospel with all mankind.

A group of church leaders throughout the world have suggested that among some of the things the churches could do would be to pray for the help of the Holy Spirit in using such opportunities as God might give counsel and influence in our own countries. They suggest that this is a time for Christians themselves to repent and to call upon the nations to likewise repent and cease the road of violence, for "violence has now reached such a pitch that when once unloosed it is beyond human control; and unless wars can be made to cease, all nations will perish." It is further suggested that it is neither by "words of anger, nor insistence on rights" that settlements can be reached, but by justice, co-operation, and "by relying for our salvation upon the grace and mercy of God."

Since the whole world cries out for peace, and since we are all members of the same human family, the only real solution for the world of conflict today is to humbly accept the God and Father of our Lord Jesus Christ.

Pentecost, 1956, can be made a time of real rejoicing for God's many gifts to us—especially in the coming of the Holy Spirit—and a time for repentence that we might all be cleansed and again become "white" in soul. It is also a time for rededicating ourselves to God that He may use us as He desires, through the power of the Holy Spirit. May the God of peace be properly honored and revered throughout the world.

WHEN MISSIONARIES RETIRE

The missionary Moyers, after a generation of faithful service in India, have now left that country "not to return." How missionaries feel on such occasions is well described in the articles in this issue. Naturally one's roots sink deeply into a country where so much of life has been spent. To try to pull up those roots and transplant them elsewhere is not an easy matter.

Those who have given the best part of their lives in sacrificial Christian service have gained such a wealth of experience and such a depth of living that their powers should be put to good use when they come back "not to return." We are aware of the problem but may not be so clear about the correct answer. But certainly the proper answer does not seem to be to place them in some "Home for the Aged" and force them to spend the rest of their lives in idleness. While they may no longer be able to give strenuous full time energy to religious work, they could however, make definite contributions in various ways to the cause of the kingdom.

Some time—and it should be sooner rather than later—our churches and Conference should set out to find the satisfactory answer to this problem. The General Conference, perhaps through the Board of Missions, will give very careful study to this whole matter, and present some satisfactory solution. As long as Christian workers can render helpful service, even if only part time, there should be opportunities presented to make the best possible use of such service.

Proposed Revisions in the Constitution

of the General Conference Mennonite Church
as proposed by the Co-ordinating Committee

(Through an unfortunate misunderstanding the recommended "Revisions in the Constitution" of the General Conference appeared in print before receiving final clearance with the Executive Committee of the Conference. We herewith submit it in the form in which it will be recommended to the General Conference session in August.—The Co-ordinating Committee)

The adoption of the new constitution by the General Conference session in Freeman in 1950 involved a major change in our Conference organization. The Conference therefore requested at that time that the Co-ordinating Committee which had worked on the new constitution be retained to continue study of the new working arrangements and in due time bring back to the Conference suggested changes which appeared necessary for the efficient operation of our Conference service program. This committee has carefully studied the operation of our Conference organization in the light of the requirements of work. Conference boards were requested to submit recommendations that appeared necessary in order to discharge effectively the functions assigned to them.

These suggestions of boards were studied and coordinated by the Co-ordinating Committee. The suggested revisions were rechecked with concerned boards for criticism and suggestion. Then they were submitted to the Executive Committee for examination, amendment, and approval. The recommended revisions are the result of this process of study and checking. They are herewith submitted to the General Conference for careful consideration at its session in August.

We commend these revisions to your careful and prayerful study so that at Conference time the delegates may intelligently consider, and amend if necessary, the revisions herein proposed.

Henry A. Fast, Chairman,
Co-ordinating Committee

(References are to the printed Constitution of February, 1953)

1—On page 4, it is recommended that paragraph "4" of Section B be deleted.

2—Under Section C, page 4, paragraph "1," it is recommended that the fifth line be revised to read as follows: ". . . at least *twenty* Conference congregations or *two* of the. . . ."

3—In Section C, page 4, paragraph "2," it is recommended that this statement be added at the close of the first paragraph: "No delegate shall hold more than 25 votes including proxie votes."

4—Under Section C, page 4, paragraph "2," the following amendment, "Except those outside Continental North America," be inserted in the third paragraph, making it read: "Congregations, *except those outside Continental North America,* which neglect to have representation at three consecutive regular Conference sessions, giving no valid reason for such neglect, and leaving official inquiries unanswered, shall be regarded as having withdrawn from the Conference; this fact shall be entered on the minutes. Such congregations may, however, upon application be received again into the Conference in the regular manner."

5—Under Section C, page 6, paragraph "6," it is recommended that throughout, the term "Business Committee" be renamed "Program Committee."

6—Under Section D, page 7, paragraph "1," it is recommended that the last sentence reading as follows, "The president may, in case of a tie vote, other than by ballot, cast the deciding vote," be deleted.

7—It is recommended that the following paragraph be added to Section E, page 8.

"3. *Special Committees.* The Executive Committee may form special committees to expedite functions prescribed to it by the constitution or the Conference and to implement activity not clearly belonging to any Board. Such committee is directly responsible to the Executive Committee; however, the committee should be placed as soon as possible under the supervision of one of the four Boards."

8—It is recommended that the introductory paragraphs under Section F, middle of page 8 be revised to read as follows:

"a. In order to carry out its work more effectively the Conference shall elect members to the following boards: Board of Missions, Board of Education and Publication, Board of Christian Service, and Board of Business Administration."

"b. Each of the Boards may employ personnel to facilitate the operation of the work of the Board. No Board shall employ one of its own members on a full time basis. If a Board desires to do so, the member shall resign and the resulting vacancy shall be filled in the ordinary manner."

"Personnel policies, including salary schedules, for such employees shall be determined by the Executive Committee."

9—Under Section F, page 8, it is recommended that the second paragraph, reading, as follows: "Members of boards and elected committees are elected for a nine-year term," be deleted because this is covered in Section C, item 3, paragraph 2 on page 5.

10—In Section F, page 10 (Par. d), the preposition "for" be deleted in line one for grammatical reasons.

11—On page 11, (Par. g), it is recommended that the designation "the Board of Directors of the Mennonite Seminary and Mennonite Bible School" be changed to read "The Board of Trustees of the Mennonite Biblical Seminary and the Mennonite Bible School."

12—On page 11, it is recommended that in the next printing of the Constitution the designation "(Par. h)" be dropped because this paragraph normally belongs to (Par. g).

13—It is recommended that the following statement be added as a third paragraph "(Par. g)" page 11:

> "The Seminary shall co-ordinate its financial solicitation program with the promotion program of the Conference through the Finance Committee of the Board of Business Administration. The Seminary Board shall include a financial statement in its regular report to the Conference."

14—On page 11, in (Par. i), in the third line after the expression "editorial work," there be added the phrase "in Conference sponsored publications."

15—On page 12 (Par. a) it is recommended that the first sentence be amended to read as follows:

> "This Board shall be charged with all the responsibilities of the Conference in the board area of relief, peace, mutual aid and questions of social concern. It shall consist of twelve members, four of which shall be elected at each regular session of the Conference."

16—It is recommended that the Board of Trustees and Finance be renamed the "Board of Business Administration" and that this term be used throughout the Constitution."

17—It is also recommended that this whole section F 4 be changed to read as follows:

4. The Board of Business Administration

a. The Board of Business Administration shall be responsible for the business administration of the General Conference Mennonite Church, including its properties, funds, and investments, central office management, and compilation and promotion of the budget.

b. This Board shall consist of twelve members, four of whom shall be elected at each regular session of the Conference.

c. After each regular session of the Conference, this Board shall elect a chairman, a vice-chairman, recording secretary, and a financial secretary. These officers shall constitute an executive committee and shall have such powers and responsibilities as may be delegated to it by the Board.

d. The Board shall organize its work under the following divisions—The Trustees, Pension Committee, and Finance Committee—which divisions shall be responsible thereto, shall appoint all members required in each division, and shall allocate to each its share in the budget for the Board.

e. *The Trustees*

1) The Trustees shall consist of six members of the Board who shall be appointed thereby as Conference Trustees. They shall organize themselves by choosing from their number a chairman, a secretary, and a treasurer who shall constitute its executive committee. They shall also elect or appoint from their number such committees as they deem advisable for the successful performance of their duties.

2) The Trustees, as the legal representatives of the Conference, shall hold title to any and all property of the Conference, and shall have the authority and power, in the name of and for the Conference, to receive bequests and donations of real and personal property, to administer the property and proceeds therefrom according to the direction of the donors and/or the resolutions of the Conference, or as hereinafter provided, and to dispose or transfer such property according to their best judgment for which purpose they may execute or authorize any other person to execute any such instruments in their behalf, of any and all legal documents required in the transfer or assignment of property, and to attach the corporate seal to same, and to perform any other duties hereinafter provided or delegated thereto by the Board. In legal matters the Trustees shall be referred to as "The Board of Trustees of the General Conference Mennonite Church."

3) The Trustees shall give a full report of their operations to the Board of Business Administration annually and upon request, also at each session of the General Conference and at each Council of Boards meeting.

f. *The Finance Committee*

1) The Finance Committee shall consist of three or more members of the Board and as many additional members from the Conference-at-large as the Board may deem necessary for efficient administration, provided that a majority of such Committee shall at all times be members of the Board, and shall perform such duties as hereinafter provided or delegated thereto by the Board.

2) In consultation with the various boards, the Finance Committee shall submit a conference budget to the Executive Committee for review and recommendation to the annual Council of Boards meeting which shall officially establish the budget of the Conference.
The Finance Committee shall also be responsible for promoting this budget in the Conference through literature, stewardship education, and such other means as it may deem necessary.

3) The fiscal year of the Conference shall be identical with the calendar year beginning with January 1 and ending December 31. The Finance Committee shall be responsible for an annual audit of all financial records, including those of individual boards and committees, whether incorporated or not.

g. *The Committee on Pensions*

1) The Committee on Pensions shall consist of two or more members of the Board and as many additional members from the Conference-at-large as the Board may deem necessary for efficient administration, provided that a majority of such Committee shall at all times be members of the Board.

2) It shall supervise the Conference pension and aid system and shall inform churches and eligible workers about its provisions.

h. The General Conference shall maintain a *Central Treasury* located at the central offices.

1. To this treasury church contributions, gifts, and bequests for any and all Conference purposes shall be sent to be properly booked and used for causes specified by the donors.
2. Any undesignated contributions received shall be subject to allocation by action of the Conference or of its Executive Committee upon recommendation of the Finance Committee.
3. All endowment funds, annuity funds, permanent and temporary trust funds, and funds from income-producing property shall be deposited therein and disbursed by the central treasurer in accordance with the cause specified by the donors and/or the resolutions of the Conference with such funds to be under the management of the trustees subject to the direction of the particular board whose administrative duties would cover supervision of the particular purpose.
4. The central treasury shall be under the management of a central treasurer, appointed by the Conference Executive Committee upon recommendation of the Finance Committee. He is responsible to the Conference Executive Committee through the Finance Committee, which is in charge of the financial administration of the Conference which includes all financial matters being handled within the Conference corporation.
5. To carry on the activities delegated to them, each Conference board is authorized, on orders signed by its respective chairman and financial secretary, to draw on funds from the central treasury held there and designated or appropriated for its particular area of service. Individual boards and committees shall not maintain separate treasuries except where separately incorporated or where otherwise provided in this Constitution.
6. Expenses of the Conference connected with its sessions, the printing of the Conference minutes, as well as the upkeep and current operating expenses of the Conference central offices and such other expenses which cannot properly be charged to any one Conference board or committee shall be defrayed out of the General Conference treasury and charged equitably to all participating boards and committees as determined by the Executive Committee upon recommendation of the Finance Committee.

i. The General Conference Mennonite Church shall maintain a *Central Office.*

1. While the general control of the Central Office shall be vested in the Executive Committee which shall also define and determine the general policies under which the office shall function, the administrative supervision is delegated to the Finance Committee.
2. The Central Office shall be under the supervision of a manager appointed by the Executive Committee upon recommendation of the Finance Committee. He is responsible to the Executive Committee of the Conference through the Finance Committee.
3. Each board shall have the right to employ its own clerical help. Personnel policies, including salary schedules, for such employees shall be determined by the joint action of the executive secretary of each of the Conference boards and the executive secretary of the Conference.
4. Employees of all boards and committees handling money shall be placed under bond in amounts satisfactory to the Finance Committee.
5. Full reports of the Central Office administration shall be made at each regular Conference session and Council of Boards meeting through the Finance Committee.

18—Since Section H, pages 15 and 16 is covered in Section F 4, in the suggested revision it is recommended that Section I be designated Section H and Section J designated Section I.

19—It is recommended that Section J, page 18, be changed to read as follows: "Every officeholder shall, when his term expires, deliver all continuing records and minutes of his board or committee to successor unless the Conference makes other provisions for their disposal. Official papers, records, and securities, as well as other documents, shall be deposited at the Central Office for safekeeping in the vault or at such other place as the Board of Business Administration may designate."

20—It is recommended that the following "Section J" be added to the constitution under the heading: *"Subsidiary Corporations."*

"In order to facilitate certain business functions:

"1. The Board of Christian Service is authorized to form a separate corporation not for profit to assist in such of its functions and operations as may by it be desired. The services of such corporations when incorporated shall be made available to any other board desiring to participate and avail itself of such service.
This corporation shall in no case assume all the functions of the Board of Christian Service, nor shall the name of the board be used as the corporate name thereof.

"2. The Board of Education and Publication is authorized to form nonprofit corporations to administer Conference publishing interests or the operation of the Conference bookstores.
These corporations shall in no case assume all the functions of the Board of Education and Publication, nor shall the name of the board be used as the corporate name thereof."

Charter Revision Statement

In order to meet legal requirements it is recommended that the Conference Charter paragraph "Fifth" be revised as follows:

> "Fifth, That the secular affairs of this corporation shall be under the control and management of six trustees, to be selected by the Board of Trustees and Finance (Note: to be called the Board of Business Administration) from the twelve elected members thereof and in accordance with the constitution and bylaws of said corporation."

Conference Merger Nears

Merger of the Middle and Central District Conferences into one organization to be known as the Central District Conference will be consummated in the spring of 1957, according to resolutions passed by both districts at business sessions held the last week-end in April. The action comes as a result of five years of effort by a merger committee which presented a proposed constitution to the two groups this year.

The two districts closed a three-day session on Sunday evening, April 29, at Berne, Ind., at which they met separately to transact district business, but jointly for fellowship and inspirational services. They also held a united session to discuss section by section the constitution proposed for the merged organization.

"A Faith for Today" served as the theme of the combined inspirational sessions in the spacious sanctuary of Berne's First Mennonite Church. Addresses at these sessions aimed at showing the relevance of essential Anabaptist insights to the modern world. Speakers at these combined sessions included Robert Kreider, J. P. Suderman, Robert W. Hartzler, J. N. Smucker, P. K. Regier, and Don. E. Smucker.

Those present at one of the sessions engaged in an act of mutual aid by receiving an offering of $275 to help the brethren at Summerfield, Ill., restore their tornado-wrecked meetinghouse.

Separate business sessions of the two districts were held beginning Thursday, April 27, with the Middle District meeting in the First Mennonite Church, and the Central in the Reformed Church.

Middle District

The Middle District business session consisted largely of hearing reports and transacting routine business, highlighted by discussion of and voting on the merger resolution. Special interest was also shown in the report of the Home Mission Committee which told of a new project being undertaken at Markham, Ill., a suburb of Chicago. This latter project, in which Ronald Krehbiel, serves as pastor, involves Middle District support in the sum of $10,000 and offers every promise of becoming an effective ministry.

The Middle District statistician reported that churches of the district had contributed a total of $386,000 in 1955, which was almost exactly the same amount contributed in the previous year.

Membership in the district was reported at 5,258, a gain of 25 over 1954.

Reports from the various institutions and home mission projects were received with appreciation by the delegates.

New officers elected for the next year were as follows: President, Earl Salzman, Nappanee, Ind.; vice-president, A. J. Neuenschwander, Wadsworth, Ohio; secretary, Howard Baumgartner, Berne, Ind.; and treasurer, Reuben Lehman, Berne, Ind.

Central District

Delegates to the Central District business sessions which convened in the Reformed church at Berne, heard the usual reports from conference officers, home mission points, institutions, and conference auxiliaries. Of outstanding interest, however, was the merger resolution approved by this delegate body without dissenting vote.

Statistics in this district revealed an increase in contributions but a decrease in membership. It was reported that churches of the district gave a total of nearly $250,000 in 1955, a 27 per cent increase over 1954. Average per capita giving for the year was $81.92. Membership statistics showed a net loss of 46 during the year.

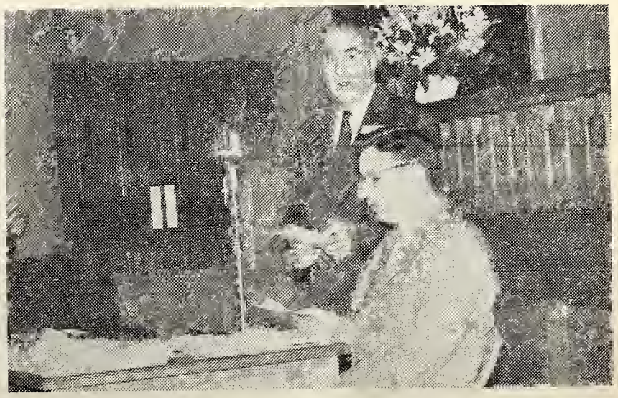
Officers elected to lead the group in the coming year were as follows: President, Lotus Troyer, Meadows, Ill.; vice-president, Robert W. Hartzler, Goshen, Ind.; secretary, Theodore Sommer, Pekin, Ill.; treasurer, Earl Stucky, Washington, Ill. R. L. Hartzler continues as field secretary.

Gracious Hospitality

Many delegates commented on the unusual hospitality of the Berne community. From the cordial people operating the registration office, to the genial householders who entertained visitors in their homes,

(Continued on page 328)

Central District officers:
Harry Yoder, president, Theodore Sommer, secretary.



Middle District officers:
Earl Salzman, president, Howard Baumgartner, secretary.

Reflections

S.

May I share with you some musings, observations, and experiences from our more than 35 years on behalf of Christ in India? We are leaving "presumably not to return."

The secretary of the Hindustani Church Conference, Mr. D. Ram, came into my office recently, and said something about "going home." I could not help but reply, "Going home? Where is our home? We have no home in the lands across the seas." We came out here when I was 27 years of age; that means that we have spent more years here than in any other land—and that does strange things to one's feelings and attachments.

Let me list a few of the high points of these years and decades in mission work in India.

First, we consider ourselves most fortunate, when we realize that we have had as fellow workers every one of the pioneer missionaries, as well as others who have followed in their train, except with Rev. and Mrs. J. F. Kroeker, Miss Anne Funk, and Miss Braun. We have worked side by side with Dr. and Mrs. P. A. Penner, Rev. and Mrs. P. J. Wiens, Dr. and Mrs. C. H. Suckau, Rev. and Mrs. P. W. Penner, Rev. and Mrs. Ezra Steiner.

This fact takes on added significance since we also did pioneer work, and know first hand a bit of what every pioneer missionary goes through. We, like they, in the beginning had nothing but a tent and a promise. Unlike Abraham, we did have in the homeland a host of praying and interested friends.

Then another sweep of the years means that we have been here through wars, famines, through epidemics of cholera and smallpox, and the years of the depression. Famine never touched our area, but we were in Janjgir when it was raging only 300 miles away in Bengal. The depression hit Wall Street in 1929. It struck us with its fury in 1933. Those times were a testing of our loyalties.

There was a time when we could speak of a home in the USA. One of the scenes which can never be erased from my mind is that of our first farewell from the Norton Lilly Docks, Brooklyn, in October, 1920. My dear mother was there to wave goodbye. Deep soul experiences made this a poignant leave taking. We left behind the one who had made my home for 27 years, whose fondest hopes I had crushed to fulfill what came to me as the deep conviction of the will of God for my life.

In India we have had a home. Sometimes when I have returned from a hard trip over hundreds of miles by country bus, or from long tiring cycle trips, and have quietly stepped into this beautiful home in the quiet of the noontide, or into the garden with the gorgeous flowers of January and February, the order and beauty has been almost breathtaking, in contrast with the toil and strain of travel.

They say the ornaments of a home are the guests which frequent it. We have been fortunate in having many Indian personalities come into our home. Among those of foreign birth we have counted it a high privilege to have Bishop J. W. Pickett, now of Delhi; Dr. J. Z. Hodge, now of Edinburgh; Dr. I. W. Moomaw, of New York City; Dr. and Mrs. J. N. Smucker, of Goshen; Mr. Harry M. Detwiler, of Souderton; Rev. and Mrs. Andrew Shelly, of Chicago; Dr. and Mrs. Herbert Schmidt, of Newton; Rev. Sam J. Goering and Miss W. Kuyf, of Newton.

Our human friends have been cheering. What about those heavenly visitations? They also have come, at times very quietly, unostensibly, at times more visibly. We cannot forget how the Lord moved Vaid. We were in camp, under the mangoe trees. Vaid, a simple villager came along. He showed a strange attachment, lingered in camp, and told evangelists he wanted to join us. His words were simple, his faith was genuine. He went back to his village to live, and with his wife were faithful witnesses to the Lord, all so quietly and unostensibly.

But I also have vivid memories how often in the early days it fell to my lot to conduct the Lord's Supper amongst those whose hands had been soiled with idol worship, whose hearts filled with and seared from fear of evil spirits, things alien to a holy God. They were so fresh out of idolatrous loyalties and influences. As we would meet in the courtyards of those humble believers, and take up the emblems of the shed blood and broken body of our Lord and Saviour, His presence with grace and mercy seemed so very evident in our midst. How precious He was! The same experience has come with ordination services of deacons and preachers in village churches. We were treading on holy ground.

A different type of these visitations has been the work with students. How can we ever forget that experience in Janjgir, when the girls of Funk Memorial School seemed moved in an unusual way to pray, beginning at 4 a.m., and then in a late afternoon meeting, with one accord come by the score to make things right with Christ. Nor can I erase from my memory somewhat of a similar experience when after a series of meetings with the boys and girls of the Jansen Memorial School. When the preacher gave the only call of the series on the last night, the Spirit moved, and boys and girls came up by the score. Maybe the preacher and we all were a bit surprised. Then I went up to the boys to pray through with them, taking one after another. The confessions and sobs that came out of their tender hearts enriched my own soul.

During the war years, the daily papers began to list the ships which were sunk at sea. We had traveled by a number of those ships. We have gone through the Suez Canal at least six times. We had traveled by the SS LANCASTRIA in May, 1927, in an Atlantic crossing, enroute home on our first furlough. But during the war it was sunk. We likewise had traveled by SS BISMARK, and it too was sunk, with others on which we had taken passage. These had been our home for days and weeks, and their

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***The Moyers are retiring from the India Mission Field.**

aving India

disappearance seemed to leave voids in our hearts.

There have been some physical hardships, but the greatest hardships have been spiritual, psychic, mental. When in the early days one of the girls, on whom we had held such high hopes in our youthful enthusiasms, got tangled up in adultery, that almost broke our hearts. When later, theft and depravity, covetousness and selfishness have lifted up their ugly heads well, that kind of hardship causes more grey hairs than the physical.

One of the most cherished experiences of my wife has been to serve as Supervisor of the Hindi Department in the Landour Language School, for a few years. She made thereby an intimate and valued contact with many Hindi language pandits, and with ever so many young missionaries, of from 30 to 40 different societies.

This service has been up in the grandeur of the Himalaya Mountains, where we had had temporary homes. Those mountains! I wish you all could see them, and could enjoy them, including the Palni Hills and the Nilgiri Hills of S. India.

We do not minimize one whit what was accomplished during the first two decades. That was foundational work of high order. And yet the first baptisms from non-Christian society came only six years before we arrived.

What have been the results of the labors of years? By what yardstick can results be measured?

In the Book of Revelation we have that sublime picture of the church, the Bride of Christ, made up of peoples out of every tribe and tongue. Before this is the picture of the seven churches, with Christ walking amongst the seven candlesticks. Before this come the epistles, including the thirteen epistles of Paul. These epistles are addressed to churches, and their pastors. Before this is the Book of Acts, where the churches of these thirteen epistles had their beginnings. Before this we can go back to Matthew chapter 16, where Christ said, "I will build my church." The heart of the New Testament is the Church of Jesus Christ, and that is the goal to which we are called, building that church.

The team of workers in India have NOT finished the task. There is much ground yet to be claimed. BUT the results of these years can be measured in terms of believers in more than 200 villages, organized into eleven churches, manned by eleven Indian pastors, united in the fellowship of a Hindustani Church Conference. We have been happy to have been members of this team, to have been working to this great end.

On the Way

Dear Friends and Co-workers in the Gospel,

For the fourth time we have let the thousands of miles separate us from our brothers and sisters in Christ in India, and are facing west to you. You, who have so faithfully co-operated in the preaching and teaching and generously supplied the needs that no part of the work should suffer; you, who wrote the messages of encouragement; you who sent us birthday greetings, Christmas letters, and kept the home ties aglow in the Lord; *to you we owe so much.* The work is yours and yours is the joy of its growth. It will take a long time before we get to see many of you personally, but we wish to thank you from the hearts, for all and everything you did to promote His work in India and the way you have upheld us in your prayers.

At no previous time were the good-byes and farewells so heart touching, "You must return again!" Also, at no previous time have we had such assurance that the work in which we are united is in loyal and well-prepared and God-equipped hands. We are comforted, as we leave after thirty-five years and more; the solid growth of this work-in-the-Lord is and will go on from strength to strength. It has been a joy to work with our brethren and sisters in India, and the parting was not easy. The ties remain close and warm. Even if loves and loyalties in our hearts must make room for fresh ones, those India-wards—and especially Jagdeeshpur-wards will not ever get less.

God is showering sailing mercies abundantly. The sea is very smooth. The services gracious and good. Many fellow workers in the gospel travel with us. Many good and earnest Christians meet for daily Bible study. The Sunday worship and even sing-song will always remain a blessed memory. We plan to embark at Marseilles to take in some points of special interest to our church in Europe. D. V. we shall reach New York May 22, on the SS UNITED STATES. We urge your continued intercession for our colleagues we have left behind at J.M.S. in Jagdeeshpur, and for Brother and Sister L. W. Jantzen who shoulder heavy duties in our stead. All the more that now, Brother and Sister Samuel Stephen, our good headmaster and his wife, have been chosen and appointed last November at conference to be the churches' representative in Canada and USA for the coming year. The latter couple will be certainly greatly missed. Pray for their voyage and every arrangement they must make and for their own dear selves. We would have so gladly taken them with us, but no further booking was possible in this vessel for months.

Till we see you all, Yours in Him, S. T. and Metta Moyer.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

What Is Mission Work?

PAUL I. DYCK

Missionary to India

It is work that needs a spiritual family — a church — to provide a healthful environment.

THE WORD "missions" can hardly be separated from the words "evangelism" and "church." An evangelist is one who uses whatever means prove effective to win men and women to an allegiance to Christ. This is not the total task of the church, but the evangelist concentrates on this phase of seeking an original decision or commitment to Christ.

When a person has been brought to this place, he is a "babe in Christ," having been "born again." He needs much care and nurture after that in order that he may grow and reach spiritual maturity. This necessitates a spiritual family, a church, to provide a healthful environment. In this spiritual family, the babe gets nourishment, care, instruction, and reproof when he needs it, just as a child does in a normal family.

Task of the Family

The task of the family is much more than to bring as many babes into the world as possible. It has the obligation to nurture those babes it begets until they become mature men and women. Many things go into the producing of mature persons, and many people must work at the varied tasks involved.

The missionary is a member of the church team. He is sent out to preach the gospel in some place away from home. His first task will be that of an evangelist. He will seek to lead people to commit their lives to Christ.

However, since the other members of the church team, such as pastor, teacher, and perhaps even the medical doctor are not present, the missionary must also begin to fill these roles. He certainly cannot preach in a village once, and then suppose that it has been evangelized. Even though one preaching might win some converts, (how many of us were converted the first time we heard the gospel preached? he cannot just leave them alone in a

Photo by H. ARMSTRONG ROBERTS

pagan environment without further care.

This would be like leaving a newborn baby out in the wilderness to make its own way. And yet many sincere Christians think that *this is* precisely what constitutes mission work, and the establishment of churches, schools, and hospitals is all a side line.

Mission work is the establishment of the Church of Jesus Christ in places where men need to be won to Him, and Christians need to be nurtured. This will involve evangelism, baptism, instruction, exhortation, training, and ordination of local leaders, and the organization of a church as a group of believers.

Is Mission Work Necessary?

Is mission work necessary? A simple answer to this question is "yes." Most so-called Christians believe this, and all genuine Christians do. We run into a problem, when we become specific and ask, "Is it necessary for me to go to India to be stationed on one of our mission stations?" The answer to this question is not as simple a "yes" as we gave to the principle of doing mission work.

As we said before that it is the establishment of the Church of Jesus Christ, now the question faces us, "Has the Church been sufficiently established in Champa, India? Could the cause of Christ be furthered more if I went to some new territory and began a new work?"

The Apostle Paul seems to have averaged about one to two years at any one station and after that all he did was to pay them occasional visits, and write occasional letters. This problem of when is the missionary's task in any one locality finished is a problem to which we have paid too little attention.

Less Glamorous to Stay Home

To complicate the problem still more, we need to wrestle with the choice of going to some far-away place, a place nearer home which is much less glamorous, or even staying home and serving the home church. Certainly the kingdom of God needs the best we have to give by way of talents, training, and dedication, but just where to apply these is not so easily arrived at.

Too many people have given a very shallow answer to this problem of where to apply most of their talents. A few have tried to restrict all our work to helping our own brethren in the faith. Many more have come to believe that only that which is done far away in Africa, India, or Japan is worthy of our support. As a result of this attitude, the work of the local church is enfeebled, and the work of our Conference boards, such as the Board of Education and Publication, is greatly hampered because of lack of funds. We have to maintain a strong home base if we expect to have a vigorous outreach.

In deciding some of these specific answers, we need to allow the Holy Spirit to enlighten our minds as well as move our hearts to sympathy.

The consciousness of being loved softens the keenest pang, even at the moment of parting; yea, even the eternal farewell is robbed of half its bitterness when uttered in accents that breathe love to the last sight.

Addison

Pencil Points

FOR GIRLS MAINLY

To osculate or not to osculate—that is the question.

At least it is the question for a lot of folks. And associated with this question are others like: Will he or won't he? Should I or shouldn't I? What if he tries? Suppose you decide yes?

Well, this is about kissing, a custom among Americans though not quite so familiar among the Japanese. But let's face it. You will probably be exposed; sooner than you may think, though perhaps not as quick as you might hope.

So the wise girl will probably seek some counsel before time. Some mothers, like some books, are not helpful. But if all mothers would be as helpful as *For You, Miss* written by Carol Feinthal and published by Standard, well they would rate high. (You can buy this book for $2.00 by writing to one of our three Mennonite Bookstores. They're helpful, too.)

But no matter how sweet you are, kissing and dating aren't the only happy hazards you face. Home, school, work, and church also horn in with their dilemmas.

And Miss Carol comes to the rescue of your tangles at home and school with such chapters as "Parents Are Popular, Too" and "They Flunked Co-operation." And if looking for a job has you biting your nails, you can start with "Three References, Please." And there is much sense in the essay called "Faith Is Your Future."

And such readable prose, too! It's been a literary lesson to glide through it. If you can bear one casual but neutral reference to the movies, your face will be beaming as you bob over each of these 116 pages.

Oh, yes, about that question! Well, friend Feinthal says: "But it happens, and there's no sense wasting ink to say '*Never* kiss a boy!' Some people are going to sometimes. You've had lots of dates with him and you've made up your mind. . . . Then decide on *a* kiss—just one is something special. Increasing the number makes each one worth less."

Maynard Shelly

JOYLESS BRIDE

Rasheedeh was very ill with typhoid fever when her father brought her to the hospital. For several days she was too weak to sit alone or feed herself. Slowly, however, she responded to medicine and treatment.

Her father was quite anxious for her discharge even before she was really cured. Finally we learned the reason.

Before her illness Rasheedeh had been engaged by her father to a young man nearly thirty—twice her age—for a sum of 400 Jordan Dinars (about $1,000). If something would happen to her now her father would have to repay the young man and even give him extra for breaking the agreement.

We also learned that the father had originally engaged his older daughter to the same man, but she became blind before the marriage and the fellow refused to take her. Rasheedeh was replacing her sister as the bride!

When we talked to her about it, all she would say was "Bedish" ("I don't want it"). She couldn't even remember his name! Her father seemed more concerned about the bargain he had made than about her health and soon Rasheedeh left the hospital.

We wondered as she went home how long her strength would last caring for a household and the family that inevitably comes soon. Under it all there is always a haunting fear that she may displease him. He could drive her from the home by saying three times, "I divorce you." Then she would have to return to her father's house.

In the event that she would marry again her new husband would take no responsibility for her children by the previous marriage, and they would be left to the mercy of the mother's relatives.

No wonder Rasheedeh had no joy in becoming a bride! Such is the life and home of many Moslem Jordanian women. Social customs and a daily struggle with poverty and ignorance may be credited by some to cause such hardness of heart. But isn't the basic reason because they serve not the God of love who admonishes us to love one another?

Lorraine Kaufman

COMPETITION FOR WRITERS

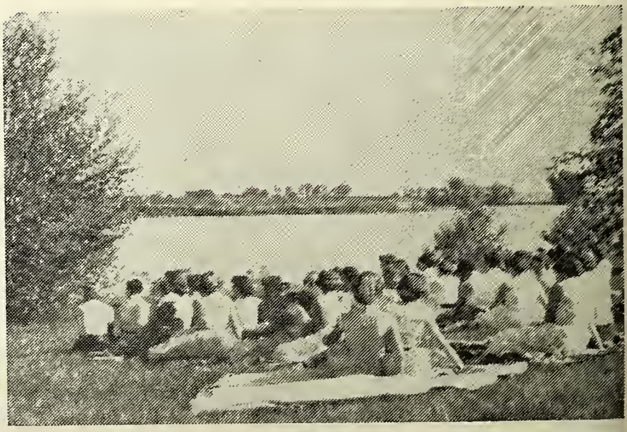
A Writers' Contest is now being sponsored by the Board of Education and Publication for members of the General Conference Mennonite Church and students enrolled in its schools. Stories written for children between the ages of 9 to 12 will be the subject of the contest.

Continuing until June 16, the competition seeks to develop skills in writing and emphasize the value of the story as a tool for Christian education. Funds for the contest have been made available by interested donors.

Twenty prizes of fifty, twenty-five, fifteen, and five dollars are to be awarded to writers whose stories will be judged worthy. Announcement of awards will be made at the Board of Education and Publication's evening program at the Winnipeg session of General Conference on August 21.

Serving as judges for the contest are Naomi Brenneman, professor of English at Bluffton College; Willard Claassen, Board executive secretary; Christine Miller, instructor in English at Bethel College; Griselda Shelly, editor of the *Junior Messenger*.

Persons interested in entering the contest should write to the Board of Education and Publication, 722 Main Street, Newton, Kansas, for a list of rules and other information.



Swan Lake Retreats

Swan Lake, near Freeman, South Dakota, will be the scene of three Northern District Retreats this summer. A Young People's Retreat led by James Waltner, Chicago, Illinois, with Betty van der Smissen, North Manchester, Indiana, as director, will be held June 12 to 17 on this newest of General Conference retreat grounds. Leland Harder, Chicago, Illinois, will serve as one of the speakers.

Following this retreat two intermediate retreats will be held, June 18 to 25 and June 25 to July 2, directed by Orlando Schmidt, Mountain Lake, Minnesota. Willard Unruh, Freeman, South Dakota, is the chairman of the district retreat committee.

The above scenes represent activities at last year's Swan Lake retreats.

Our Schools

BETHEL COLLEGE

After a spirited campaign for student council president, Walter Dyck, of Winkler, Manitoba, Canada, was elected president of next year's student governing organization at Bethel College. Carl Thieszen, of Henderson, Neb., was elected vice-president. Chosen as representatives of their respective classes on the student council were Virgie Graber, Pretty Prairie, and John Janzen, Elbing, for the sophomores; Emma Voth, Newton, and Larry Voth, Walton, for the juniors; and Richard Holly, Dinuba, Calif., for the seniors.

Charles Kauffman of the Kauffman Museum is in the midst of his busy season. The past month some fifteen or more different school groups have visited the museum.

Dr. W. H. Hohmann of the Bethel College music department served as one of the adjudicators in the finals of the state high school music festival at Hays, April 27-28.

The *Bethel Collegian,* student newspaper of Bethel College, has been awarded first class honor rating by the Associated Collegiate Press at the University of Minnesota in its All-American Newspaper Critical Service. The *Collegian* thus rated was edited by James Banman, with the assistance of Berneil Rupp and D. Jane Epp, associate editors, John F. Schmidt, assistant professor of journalism, is faculty advisor to the *Collegian* staff.

Dr. Martin Niemoeller, scheduled as the Menno Simons Lectureship speaker at Bethel College for next November, is probably the best known German churchman outside of Germany. Under the Nazi regime he became a living symbol of Christian resistance to a totalitarian government.

Niemoeller is vice-chairman of the Council of the Evangelical Church in Germany, president of the Evangelical Church in Hesse-Nassau, and a member of the Central Committee of the World Council of Churches.

As pastor of the church at Berlin Dalhem, Niemoeller's relationships with Hitler became more and more strained until he was imprisoned in 1937 remaining in the concentration camps of Sachsenhausen and Dachau until liberation in 1945. Since his release Dr. Niemoeller has been active in German Protestantism as well as the World Council of Churches. He has previously made speaking tours in the United States and has visited Russia as a Christian statesman.

Dr. Nieomoeller will speak on, "The Relevance of Christian Pacifism in Our Present World," when he comes to the Bethel campus.

Harry Martens, business manager at Bethel College, has been appointed special assistant to the president in the area of finance, D. C. Wedel, president, announced today.

Earl Koehn, maintenance supervisor, will become acting business manager, a position he filled in 1952-53 when Mr. Martens was on leave of absence from the business office.

BLUFFTON COLLEGE

A tractor and a mower for maintenance of college grounds were purchased this week with part of the proceeds from the annual Booster Banquet held on April 6. Additional attachments will be purchased in the near future. Proceeds from the Booster Banquet amounted to $825.00 after expenses of the meal etc., were taken out. The fall project "The Apple of His Eye" netted $325 which makes a total of $1150.

The Middle District Conference and the Joint Inspirational Conference of the Middle and Central District held April 26-29, were attended by many Bluffton professors with several being elected to office at the meetings. Dr. Robert Kreider delivered the address on Friday evening. Elected to offices were: Dr. L. L. Ramseyer, program committee; Dr. Delbert Gratz, historical committee; and Earl Lehman, retreat ground committee.

Several students also attended the YPU conference sessions. Doneta Amstutz, sophomore from Columbus Grove, remains as secretary of the Middle District YPU, and Helen Neufeld, senior from Chicago, Illinois, became Vine Press editor following a year as assistant editor.

FREEMAN JUNIOR COLLEGE

Word has just been received from North Central Association of Colleges and Secondary Schools that that organization had voted to continue the accreditation of Freeman Academy.

Ardys Preheim and Neil Ratzlaff represented the Freeman College Peace Club at the Intercollegiate Peace Fellowship of Mennonite Colleges on the campus of Goshen College. Wallace Goertzen, Helen Voth, and Lawrence Kaufman also attended the meeting. Christiana Koerner attended the Foreign Students Conference held at the same time. Professor Kenneth Deckert accompanied the group.

Dr. Harold Gross attended the meeting of the American Theological Society on the campus of Northwestern University on April 20.

President Ronald von Riesen, Principal Gerhard Buhler, Dr. Harold Gross, and Marie Waldner attended some meetings at the University of South Dakota. Both the Association of South Dakota School Executives and the South Dakota Conference on Higher Education met there on April 25.

Professor John Ewert spent some time on the campus of the State University, State College, and Northern State Teachers College doing some work on his research project which he hopes to complete this summer.

Arrangements were made this spring to have a well-known South Dakota Democrat and Republican speak to the student body. Dr. George McGovern formerly Professor of Political Science at Dakota Weslyan University and now Democratic candidate for Congress presented the viewpoint of his party. Harold Schuler who has a masters degree in Government from South Dakota University and who is an aide to United States Senator Frances Case represented the Republican point of view. Both men capably presented the views of their party and the need for intelligent participation in government. Student interest in the meetings was excellent.

CANADIAN MENNONITE BIBLE COLLEGE

Student elections, which are held at the beginning of each spring term, took place on Monday evening, April 16. The student council chosen for the coming three terms is as follows: Peter Klassen, president; Henry Isaac, vice-president; Tena Friesen, secretary; Anne Neufeld, chairman of the Faith and Life Committee; Menno Epp, chairman of the Fellowship Committee; and John R. Friesen, chairman of the Service Committee. Anne Epp was re-elected into her former office of editor of the Scroo; and Bob Baergen was elected as editor of the Yearbook, with Henry Rempel as business manager. The remaining members to all the committees were appointed by the new Student Council.

Abe Wiebe, manager of the Mennonite Bookstore in Newton, Kansas, gave us a very inspiring talk on April 18. David Abrahams from Pigeon Lake, Manitoba, spoke in chapel on April 20 on the life of Moses. On Tuesday, April 24, Rev. Jacob Pauls from Winkler, Manitoba, spoke to us. Rev. J. J. Thiessen of Saskatoon was in our midst on April 25 for a meeting of the College Board. In his message in chapel he enlightened us on the plans to send a delegation of three of our ministers to Russia from June 17-July 17. Because Rev. H. M. Epp, one of the delegates, is the father of two of our fellow students, the plans for this delegation seem to take on added importance for us. G. Groening, pastor of the Bethel Mennonite Church, Winnipeg, spoke on April 26. On April 27 we were inspired by another visitor Rev. Henry Unrau, superintendent of the Canadian Sunday School Mission, B.C. He recounted to us some of the incidents that took place in the recent revival at the Mennonite Educational Institute in Abbotsford, B. C.

MENNONITE BIBLICAL SEMINARY

The last of the Senior-faculty discussions, arranged by the senior class, was held on April 23. These meetings were arranged to get an opportunity to relate the different subjects taken at the seminary to each other, and to gain an over-all perspective of the work done.

The student discussion meeting of April 23 considered "City mission work in Hamburg." Pastor William Schneck, one of the leading ministers of the Methodist church in Germany, was the speaker.

Dr. Pannabecker, Floyd Bartel, Ernest Neufeld, and others attended the Middle District Conference at Berne, Ind. Leola Schultz, Rev. Shelly, Curtis Janzen, David Schroeder, and Mr. and Mrs. Merle Epp attended the MCC Voluntary Service Leadership Conference at the Seminary on April 27-28. Don Kaufman represented the Seminary at the West-Central Inter-seminary Council meeting held at our seminary on April 28.

The claim that has been made by those who board at the main house that they are all one big happy family will be even more true now that Mary Johanna, born to Mr. and Mrs. C. J. Dyck on April 23, has chosen to join the family.

MCC *news & notes*

MVS SUMMER CAMPS IN EUROPE ANNOUNCED

International summer work camps in Europe under Mennonite Voluntary Service have been announced for the summer of '56.

This year's schedule includes the first MVS endeavor in Spain. It will be an experimental camp held in conjunction with Servicio Universitario del Trabajo, an organization of university students interested in work camps. It will be open only to male participants who have had previous MVS experience.

The MVS summer camp schedule:

Enkenbach, Germany, May 1 — July 29. Campers will assist in the construction of a settlement church.

Warga, Friesland, Holland, June 17—August 12. Campers will help dig foundations for a new Mennonite church.

Fontette, France, July 1—August 12. An addition to a children's home will be constructed to provide accommodations for 24 more children.

Berlin/Lichterfelde-West, July 22—August 26. In conjunction with the Red Cross campers will reconstruct an old building to be used for a kindergarten for children of recognized refugees.

Megeve, France, July 22—August 26. A French Protestant organization of university students has asked MVS to assist in rebuilding a mountain chalet for summer retreats, religious meetings, and Bible lectures.

Elixhausen/Salzburg, Austria, July 22—August 26. Campers will build a refugee camp.

Waiern/Kaernten, Austria, July 22—August 26. A school for orphans will be constructed.

Volos, Greece, July 13—August 12. Campers are to build a new school in an earthquake area in conjunction with the World Council of Churches.

American Mennonite students touring Europe this summer will join young people of Europe in these international work-camps.

OPEN ANOTHER FEEDING STATION

MCC in Jordan has opened another feeding center in a frontier village along the Jewish border. MCC canned meat, beans, rice, milk, and bread supplement the diet of these villagers. The dividing line between Jordan and Israel cuts many villages off from the well and farming lands which supported the people.

BOY JOINS ORPHANAGE FAMILY

The newest addition to the Mennonite orphanage at Hebron is seven and one-half years old. His mother deserted the father and family six years ago. The little boy slept with another poor refugee family and spent his days on the streets. One day a social worker in Amman found him and arranged for him to come to the Mennonite orphanage at Hebron.

After a few days his father telephoned to say that he could not do without his boy. That same day he came for him.

"What subjects do you teach?"

"What will my boy do when he has finished his education?" he asked.

Jottings

—**Deep Run Church, Bedminster, Pa.:** Bible study was completed for the present. The Youth Fellowship presented a program to the Souderton group featuring a panel discussion "Can Young People Let Their Conscience Be Their Guide?" Two of the four scheduled Lenten Services were cancelled because of snowstorm. William Klassen spoke on "Disciples with Burning Hearts" at the Easter sunrise service. The North Penn A Cappella Choir gave a sacred concert on April 8. The marriage of Yvonne Widmer and Kenneth Wasser took place April 7. An annual Pennsylvania Dutch program was sponsored by the Excellsior Bible Class recently. The Truth Seekers and Welcome Travelers Classes met for their second quarterly meeting April 14.—Corr.

—**Woodland Church, Warroad, Minn.:** Rev. and Mrs. Ortmann took a few girls along to sing and went to have a service at Fourtown, Minn., March 18 in the afternoon; at Grygla, Minn., in the evening. Sylvia Unruh, who is taking nurses training in Chicago, Ill., was home for a month's vacation. A boy, Dean Benny, was born to Mr. and Mrs. Ben Heppner March 5. March 26 a film was shown called "The Face of God." Morning services were held Good Friday, Communion services that evening. Easter Sunday we had services all day. B. D. Reimer from Steinbach, Man., Canada, was our speaker; he had students of the Steinbach Bible School along. They brought us several musical numbers in song. Sunday morning the topic was "The Meaning of Calvary," Gal. 2:20, John 3:16. In the afternoon, "A Living Hope, The Resurrection of Jesus Christ," 1 Peter 1:3, and in the evening, "What Will You Do With Jesus Who Is Called the Christ?" They left after services and Monday morning Rev. Reimer was back with part of his family. Morning and evening services were held. "Ye Shall Be Witnesses Unto Me," Acts 1:8, and "Heaven, Home of the Redeemed." Tuesday evening, the last meeting, he continued speaking on "Heaven." No services were held Sunday, April 8, because of blocked roads.—Mrs. Peter Thiessen, Corr.

—**First Church, Mountain Lake, Minn.:** Mrs. P. R. Schroeder was a special guest of our Mission Society at the February meeting. She spoke on "Hospitality, a Christian Privilege." On Feb. 19, Bart Roberts, Youth For Christ representative for this area, spoke at the Youth Fellowship program. The Men's Fellowship sponsored two very interesting films at their monthly meeting; "Colombia Frontier" and "Tall Treasures." Arnold Nickel of Henderson, Neb., was the speaker at a week of pre-Easter services. These services were well attended and the presence of the Holy Spirit was manifest. Uncle Jacob G. Boerg suffered a light stroke recently but we rejoice that his recovery has been such that he may attend worship services again. Our pastor served at a series of meetings at Beatrice, Neb., in March. Wesley Jantz was in charge of the Palm Sunday service. Ten new members were welcomed into our fellowship on Easter Sunday morning. The pastor's Easter message was "Eternity Is Now." Kenneth Ross was ordained to the ministry at the morning worship service April 8. Walter Gering, pastor of the Bethel Church and chairman of the Northern District Examining Board, gave the ordination sermon. The Rev. and Mrs. Ross will serve the Roaring Springs church in Pennsylvania. The evening service was in charge of the Youth Fellowship. Rev. Ross gave a meditation, after which an informal hour of social fellowship was held in honor of Rev. and Mrs. Kenneth Ross.—K. Derksen, Corr.

The workers explained that the boy would be expected to find work in the occupation for which he was training in school.

After the MCC workers answered his questions the father left his son at the orphanage. Although he missed him he knew that free education, clothes, and food were worth accepting. With a few tears he bid his son farewell and went down the street through the rain to catch the bus.

—**Zion Church, Donnellson, Iowa:** A group of representatives from the various Iowa Mennonite churches met in the Wayland Church to further plan the Disaster Service Unit. Sunday evening, Feb. 5, the young people presented two films "The Way of Peace," and "The Toymaker." Feb. 8, the Father-Son banquet was held. Feb. 19, Leola Schultz, the General Conference director of VS brought a message, and Homer Garber, Middle District youth field secretary, spoke to the young people during the Sunday school hour. The first volume of the "Mennonite Encyclopedia" has been purchased by our church and placed in the church library. The four churches of Donnellson took part in the World Day of Prayer service in the Franklin E. and R. Church. March 2 a group of men from our church went to Summerfield, Ill., to assist in the tornado stricken area. Pre-Easter union services were held Sunday evenings during Lent in the four churches of Donnellson. Sunday evening, March 8, Harvey Nunemaker of the Eicher Church was guest speaker in our church. The Women's Mission Society sponsored a luncheon and Easter program for all the women of the church. They also quilted, knotted comforters, and rolled bandages. Holy Communion was observed Thursday evening, March 29. The Men's Brotherhood attended a banquet at the Wayland Church. C. O. Basinger was the speaker. Union services were held Good Friday morning in our church. Easter sunrise services were held in the E. and R. Church. Our pastor, Harold Thiessen, brought the message.—Corr.

—**First Church, Halstead, Kan.:** Members of the church helped can meat for relief at Hesston. The Mennonite Singers of Bethel College rendered a program of sacred music under the direction of Walter Hohmann. The C. E. sponsored a film "The Call of the Cheyenne." The Men's Brotherhood considered "The Christian in His Business Relations." Harley Stucky, Waldo Voth, and Waldo Kaufman were the speakers. Feb. 12, the consecration of Philip Keith Duerksen, son of Dr. and Mrs. Joseph J. Duerksen, took place at the close of the morning service; the ordination of the Duerksens was held in the afternoon. Sam Goering gave the message; ordination challenge by J. R. Duerksen, missionary father of Dr. Duerksen, and ordination by P. A. Wedel. After the service a reception and gift shower was given. World Day of Prayer union service was held in the Methodist Church. The annual father and son banquet was held in the City Hall. The Hesston Varsity Chorale rendered a program of sacred music in our church. March 4, six new members were welcomed into the church. Miss Leonore Friesen, missionary to Japan, showed slides and told of her work. Recently married were Betty Jean Nitingale to Robert Cohn; Jimmy Dale Janzen to Roberta J. Regier.—Anna V. Lehman, Corr.

—**Hebron Church, Buhler, Kan.:** "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John 1:9. Pastor Graber's text in a recent service was taken from Prov. 3:13-24; 4:13-23. Feb. 29, Mrs. John Neufeld's funeral was held in our church. April 14, our church sponsored a food sale in Buhler. Recently a number of men went to Camp Mennoscah. The weather is cool and windy and more moisture would be received gladly. The funeral of D. J. Schroeder, who passed away in Grace Hospital in Hutchinson, was held in our church in March.—Corr.

—**First Church, Hillsboro, Kan.:** "Jesus is calling men to set a high standard. Unless we have had a personal experience with Christ we do not know Him. In every walk of life Christ can be the Christ of personal experience," stated our pastor, Elbert Koontz, in one of his recent sermons. Together with the other churches of the community, World Day of Prayer was observed at the Johannestal Church. In January a group of our ladies helped with the mending at the North Newton clothing center. A father and son banquet was held in the church basement, March 15. Guest speaker was Richard Schmidt. Prof. A. R. Ebel was a guest speaker at the Youth Fellowship banquet in February.—Mrs. Walter Lindteigen, Corr.

—**Salem Church, Munich, N. D.:** April 1-8 we enjoyed rich blessings here in our church every evening under the ministry of Floyd and Mrs. Dalzell, and their two daughters of Thief River Falls, Minn., as they ministered to us in sermon and song. The laymen of our church gathered at the home of Mr. and Mrs. W. I. Schuetz for their monthly meeting. On Easter Sunday morning only a few were able to gather for Sunday school and worship service because of the weather and road conditions. How wonderful that we can worship, honor, and adore our risen Lord in our own hearts and homes even if we cannot gather in His House.—Mrs. Leonard Unruh, Corr.

—**First Church Aberdeen, Idaho:** March 16, Barbara Isaak became the bride of Stanley Post of American Falls, Idaho, with Walter Dyck officiating. Members of the Presbyterian, Methodist, and Assembly of God churches met with us for a union Good Friday service. Marvin Dirks of Chicago was the guest speaker. He also served as speaker for our Pre-Easter meetings. A number made their commitments to the Lord Jesus Christ. Brother Dirks also brought the Easter morning sermon. In the evening the choir presented "The Dawn of the Kingdom." Menno Schrag of Newton, Kan., and president of Board of Directors of Bethel College, spoke at our Bethel Banquet. Funeral services for Edgar Huether, who was drowned at Coos Bay, Oregon, Dec. 26, were held in our church April 10. The Men's Brotherhood recently enjoyed a message from the Baptist minister from American Falls. The men's octet presented a musical program at Faith Mennonite Church at Filer, Idaho, April 8. The King's Daughters invited the different mission societies to a pot-luck supper. Our pastor addressed the group. Henry Hege, a charter member, has been relieved of his suffering and gone to be with the Lord. Miss Renetta Dyck and Mrs. Arthur Langenwalter have recently undergone surgery. Abe Baumgartner is suffering from rheumatism.—F. L. Wenger, Corr.

German Art Exhibit

The cover picture is from the 31 piece collection presented by the German people as a symbol of gratitude for the help given them after the war. From a letter accompanying the collection and signed by the Federal President of the Bonn Republic we quote in part: "During the years of our bitterest need countless men and women in countries far and near sent from the kindness of their hearts innumerable gifts of food and clothing to Germany. These acts of brotherly love saved the lives of many Germans and helped the exhausted and the despairing to gather fresh courage . . . Today we ourselves should like to be the bearers of a modest gift. Our gratitude is expressed through the works of art which were created by contemporary German artists, many of whom are themselves living in distressed circumstances . . . Through these gifts grateful Germans are seeking to reach every one of the unknown benefactors . . . asking them to accept these tokens as a sign of a heartfelt and permanent gratitude from one human being to another."

Other selections from this collection will be used as cover pictures in future editions of *The Mennonite.*

FULL TIME EMPLOYMENT

Young man wanted for full time job in Hutchinson. Should have business training and skills; and completed Selective Service time. Good character and sociable person preferred. Need not be college graduate. Contact Mutual Aid Placement Service, 722 Main, Newton.

NOMINATING COMMITTEE OF GENERAL CONFERENCE

(as selected by the District Conferences)

Rev. Lotus Troyer, Central Conference, chairman; Rev. Paul J. Schaefer, Canadian District; Rev. Arnold Epp, Western District; Rev. Lester Hostetler, Northern District; Rev. James Reusser, Middle District; Mr. J. H. Ensz, Pacific District, and Rev. Wilfred Ulrich, Eastern District.

—Olin A. Krehbiel
President, General Conference

CONFERENCE MERGER NEARS

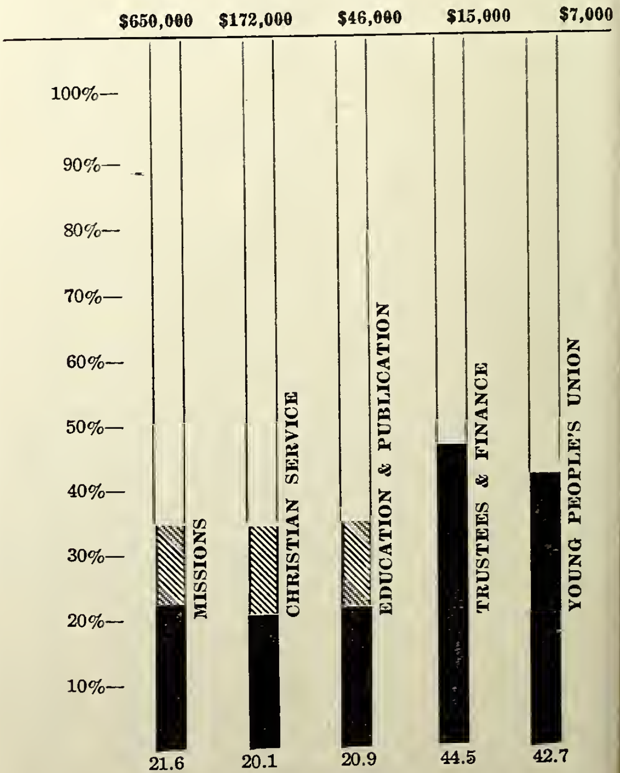
(Continued from page 319)

the super-efficient transportation committee, to the hard-working ladies who fed the multitude better than they would eat at home; one received the impression that here were a people who loved their church and their fellow men.

Robert W. Hartzler

Conference Stewardship Chart

April 30, 1956



Percentages as of April 30, 1956
(4 months is 33% of year)

■ Receipts to Apr. 30; ▥ Short of Budget
☐ Remaining 8 Months of Year (fiscal year ends Dec. 31)

THE Mennonite

MENNONITE BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Waltner

Hutterthal Church, near Freeman, S. D., host to the Northern District Conference, June 7-11, 1956. (See back page)

The New Congo Africa

John Thiessen

How Much Do You Love Him?

Orlin F. Frey

New Montevideo Seminary Opens

LaVerne Rutschman

Volume 71 Number 21 May 22, 1956

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Of Things to Come

May 28—Bethel College Commencement
May 28-30—Peace Retreat, Camp Mennoscah
May 29—Commencement, Freeman Jr. College
June 4—Bluffton College Commencement
June 7-11—Northern District Conference, Hutterthal Church, Freeman, South Dakota
June 13-17—Pacific District Conference, Upland, California
July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 9-28—Young People's Retreats at Camp Mennoscah
July 15-22—Junior Retreat, Camp Men-O-Lan
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
July 30-Aug. 18—Intermediate Retreats, Camp Mennoscah
Aug. 8-15—Ministers' and Church Workers' Retreat

Conference Notes

John Thiessen, Executive Secretary, returned home May 12 after an almost four-month tour of General Conference missions in Belgian Congo, India, Formosa, and Japan. On Sunday, May 13, he spoke in the Bethel Mennonite Church, Inman, Kansas, the home church of the Thiessens.

A tent meeting campaign was conducted at Miyakonojo, Japan, during the Easter vacation. Verney Unruh and Kishimoto Sensei were the speakers. Local Christians and several Tokyo Bible college students assisted and more than 100 people made decisions for Christ, according to reports from Anna Dyck and Martha Giesbrecht.

The first baptism at Hyuga station in Japan was April 8 when a schoolteacher, now attending seminary in Tokyo, was baptized. "Our next baptism is on Pentecost Sunday when we hope to make it a very special day with quite a group following the Lord in Christian baptism," writes Ferd Ediger.

Several of the Japan missionaries have reported that Billy Graham's meetings in Japan will result in more unity among Christans in that country. "All of the Christian groups in Japan with the exception of a few groups co-operated in the meetings and perhaps there will be more Christian brotherhood in Japan because of them," reports Robert Ramseyer.

March was examination month in Japan and missionaries noticed fluctuations in attendance, because test time demands everything of a student. There is extreme competition for jobs among university students. Test time becomes a real time of testing also for the Christian university student.

Christians at the Kobayashi, Kyomachi, and Nojiri stations in Japan have begun to sponsor the fifteen minute Miyazaki radio program on local stations. This local sponsorship is entirely indigenous. A number of requests for Bibles from the radio audience have come in.

The home-going of a young Christian lad at Eloy, Arizona, has resulted in the conversion to Christ of his parents and grandmother. Missionaries among the cotton-picking migrants are carrying on the Bible classes in the camps and are making preparations for summer Bible schools.

Bruno Epp, teacher and minister in the Volendam colony, Paraguay, instructs at the Zentralschule and Bible school in the mornings of the six weekdays. Music lessons in guitar, mandolin, and piano are given to some thirty students in the afternoons. He also instructs 15 catechetical students and directs several choirs.

Vernelle Yoder and Janet Soldner conducted a vacation Bible school for children in Cachipay, Colombia. Twenty-two children attended. Miss Soldner reports, ". . . this Bible school was the means of breaking the ice in at least one home where the mother recently accepted Christ and has been faithfully attending services."

Leonore G. Friesen, missionary to Japan, on furlough, has been visiting churches in Kansas, Nebraska, and Oklahoma in recent months from her home at Newton, Kansas. In February she spent a week at the missionary conference of Grace Bible Institute, where she had been instructor four years prior to her appointment to Japan. May is being spent itinerating in Pennsylvania with a stop at the Stirling Avenue Church at Kitchener, which is a member church of the Eastern District Conference.

The tentative **publication date** for the new "Youth Hymnary" is August 1, 1956. Lester Hostetler, editor, has completed the manuscript and the entire plates have already been made. The new hymnary for use in Sunday school, summer Bible school, Christian Endeavor, and youth fellowships, in homes, churches, and camps has suitable material for any age group from about nine years to twenty-five.

The Youth Hymnary attempts to present music of permanent worth and contains a total of 303 songs including hymns, descants, spirituals, gospel songs, carols, part songs, and canons.

Peace News, a British pacifist weekly, has picked up a British M.P.'s suggestion that 10,000 unarmed men be sent as a peace force to the Arab-Israeli border. Recruits for the force, according to the "Peace News" could be found among members of the Historic Peace Churches, such as Quakers, Brethren, and Mennonites.

Several brethren in Southern Manitoba took the initiative in organizing a Mennonite Disaster Service in the face of threatening flood from the heavy spring run-off. Weather conditions were favorable and only minor flooding occurred. However, efforts are being made to strengthen MDS for possible future emergencies.

"I-W Mission" is a unique program launched by the Mennonite Central Committee at Ypsilanti, Michigan, State Hospital, where I-W men will serve as attendants, donating most of their wages to the mission boards of their respective conferences. In this way I-W men can contribute to the full support of one missionary couple of their church.

Editor, J. N. Smucker. Associate Editors: J. Herbert **Fretz, Paul R. Shelly, Don. E. Smucker,** Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

COLD CHRISTIANS

A little girl was asked on her return from a church service what the preacher talked about. She is reported to have answered that she thought it was "many are cold but few are frozen." Like many children's answers, she may have spoken a greater truth than she realized.

One of the outstanding qualities of the early church was that it was a warm, glowing, inspiring fellowship. It is always a joy to worship in such churches. One feels a spiritual warmth and genuineness that makes the presence of God more real. But, unfortunately, there are also churches where "many are cold." They may be very formal and very proper in their ritual, but also very chilling. Such tend to freeze out newcomers. There is often no warm glowing enthusiasm about the gospel of Jesus Christ. The spiritual glow is missing, and the worship service may leave one in depressed condition.

There are individuals who are cold, too. They do not seem able to warm up to the thrill and radiance of the gospel. They may live morally correct lives, but they kindle no fire of enthusiasm or hope or faith. They are not a consuming fire for God, nor even a lighthouse, but more like a floating iceberg.

Spring is a good time to become rekindled with the love of God; to be warmed by the indwelling of the Holy Spirit, and to become enthusiastic about the great Good News.

PLANNING FOR GENERAL CONFERENCE

Few people have a very clear idea of all the planning that is necessary in connection with a session of General Conference. There is the thorough preparation on the part of the host community. There are days of work and preparation and co-ordinating on the part of committees and individuals, so that everything may be ready in every detail for the hundreds of visitors. There is the problem of proper housing and transportation and preparation of food, and many other items, all necessary but all requiring a tremendous amount of time.

There is also the preparation on the part of the Boards and committees. Again hours of hard work go into the making of reports and laying plans for the future with the hope that Conference may approve and support what has been wrought out with toil and prayers.

There, too, is the individual and family planning of those who attend. Arrangements must be made for a period of absence from home and work. The trip must be carefully planned, the auto, if it is used, must be checked, the route studied. There is the preparing and planning for all the clothes needed, and not least. the caring of all the expenses involved.

But in all our preparations let us not forget the preparing of our minds and souls for the Conference. An eager, alert, and sympathetic mind and a prayerful heart are tremendously necessary for a successful Conference. It sometimes happens that after a Board has weighed every angle of a proposition and feels that it is in line with God's will, some thoughtless individual, who has given the matter scarcely any thought, by persuasive negative oratory may influence delegates to wreck carefully laid plans.

But in all our planning may we ever remember that God, too, has plans for the coming Conference. We must never become so set in our own little ideas that God's plan has no chance. May we ever seek to fit ourselves and our ideas into His perfect plans that His will may be recognized and done.

NEGATIVE OR POSITIVE

The story is told of a deacon who was seen hurrying toward the church. In reply to a friend's inquiry he stated that a special church meeting had been called to which he was going. Asked what was the purpose of the special meeting the deacon replied, "I don't know, but I am agin' it."

Many church people are "against" all sorts of things. They are against sin in general, of course. They may be against war, drink, segregation. They may also be against changes or new ideas. They may be highly in favor of stopping bad things. They don't like what is going on. They don't like the Russians, nor the farm program, nor high taxes. They don't like the preacher and the way he runs the church. They may be against church improvements, giving the outmoded excuse, "It was good enough when I was young." They don't like building programs, nor expansion talk, nor the idea of making a church structure adequate for the needs and demands of the present and especially the future.

But not all. There are many who, with a fine spirit of courage and creativity, see the changing times and the present and future needs. They realize that Christianity is a religion of ongoing progress and adaptation. They see the constructive and positive strands running through time's fabric. They look ahead. They are not against change when it is seen that change is for the better. They have visions and the ability to help the visions of today become the realities of tomorrow. They are not negative, but radiantly and contagiously positive. They are not merely engaged in stopping bad things, but, like their Master, they go about doing good.

How Much Do You Love Him?

ORLIN F. FREY*

A young applicant for the Christian ministry was sent to Henry Ward Beecher to be examined. He entered the church and walked to the front where Beecher was seated. Beecher looked at the young applicant and then asked, "Why do you want to be a preacher?" The young man was startled, for he expected some deep theological question. Finally he answered, "Because I love Jesus." This answer surprised Mr. Beecher, in turn, but after a moment's hesitation he asked, "Are you a slave to that love?"

Here are two burning questions for us today: "Do you love Jesus?" and "Are you a slave to that love?"

Jesus asked Simon Peter similar questions at that breakfast meeting when Jesus had prepared the food for the weary fishermen who had been in their boats all night. They had caught nothing until Jesus called to them from the shore and told them to cast their nets on the right side. The questions that Jesus asked were three in number: "Simon, son of John, do you love me more than these?" "Simon, son of John, do you love me?" and the third, which was the same as the second, "Simon, son of John, do you love me?"

Take a further look at that first question, "Simon, son of John, do you love me more than these?" It is hardly possible that Jesus was asking Simon Peter if he loved Him more than the other disciples loved him. Such a question would be unfair; it could not be answered with any degree of accuracy. It was not Jesus' way to pit one of His followers against another. Had Jesus asked Peter if he loved him more than he thought the other disciples loved him, it surely would have caused envy and jealousy.

Or could Jesus have meant, "Peter, do you love me more than you love others?" Now this would have been a fair question for Jesus to ask—for it is our love for him that impels us to love others.

The probable meaning of this question is, "Do you love me above everything else?" This was truly a searching question for Peter. It was Peter who had denied his Lord on the eve of the crucifixion. It was Peter who gave up the night before this breakfast meeting and said, "I am going fishing." Peter loved his own life and safety. He had thought about them first on previous occasions. Now Jesus was asking him which was the most important. Jesus was saying, "Peter, you put your hand to the plow, but you have turned back." "Peter, you have deserted in favor of the old life." "Peter, I want to trust you—may I?" Jesus wanted Peter to decide in favor of him and he said, "Feed my lambs."

We are given the same command. We are asked to spread the gospel. We are asked to win converts. We are asked to feed the hungry, tend the sick, clothe the naked, and visit those who are in prison. As members of the fellowship of believers we are working in Christ's institution, the Christian Church. We must constantly seek to win others to Him. Our loyalty to Christ's institution, the Church, is a true measure of our love for Him.

"How much do you love Christ?" is the second question that each one of us must answer. It is a quantitative question—it is something that we can more or less measure. Do you love him more than you love a big automobile or a new house with all the modern conveniences imaginable, or a new watch or silverware or any one of hundreds of other material things? Jesus was once faced with a man who had such ambitions. He was the rich ruler who came to him and said, "Good Teacher, what shall I do to inherit eternal life?" Jesus asked him if he knew the commandments, if he had refrained from killing and stealing and adultery and lying. He asked if he had honored his father and his mother. And the ruler could honestly say that he had kept all the commandments from his youth. Jesus knew that the man was telling the truth—but he also knew what the trouble was, and he said, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me," Luke 18:22 RSV. The man was very sad, for he was very rich. He couldn't part with his earthly possessions.

Now Jesus did not condemn the man for having wealth, nor did he condemn the manner in which he gained his wealth. He did not condemn the money itself. The thing that Jesus did condemn was the man's first love—his money. He loved his money so much that it stood between him and his Lord. That day it stood between him and eternal life. Now Jesus asked Peter, "Do you love me more than you love these things?"

You and I are just like Peter. We have faltered, we have failed, we have deserted Christ far too often. We have not been loyal to our Saviour as we should have been. And yet, just like Peter, we come to Christ in spite of all our sins and wrongdoings. We say that we love him—and we probably do. But we must be like Peter as we answer the question, "Do you love me more than these?" We must put away the things of time and space and look to the things that are eternal and spiritual. Peter tried hard after that. We have no record that he again deserted his Lord and Master. We do know that he went out teaching and preaching and living the Christian life. Peter had learned his lesson—he truly loved his Lord. "Do you live me more than you love these things?"

Immortal Love, forever full, Forever flowing free,
Forever shared, forever whole, A never-ebbing sea!
We may not climb the heavenly steeps To bring the Lord Christ
down;
In vain we search the lowest deeps, For Him no depths can
drown:
But warm, sweet, tender, even yet A present help is He;
And faith has still its Olivet, And love its Galilee.
O Lord and Master of us all, Whate'er our name or sign,
We own Thy sway, we hear Thy call, We test our lives by
Thine.

—*"Mennonite Hymnary"*

***Pastor, Topeka Church, Topeka, Indiana**

Looking Toward General Conference

OUR INTEREST AND SUPPORT

The challenge of the Great Commission comes to all of us in some form or other. For some it means a personal commitment to go into special service. For most of us it means supporting those who represent us in the work of missions, service, teaching, and preaching.

The Board of Trustees and Finance is responsible for the business administration of the Conference, its properties, funds, and investments, and for the building and promotion of the Conference budget. Its duties might be compared to the management of the income and bank account in the family. In a sense the Board is really the agent for every member of the Conference.

None of us would think of indifferently leaving his own enterprise—farm, business, job, or profession—in charge of others. Nor can we afford to leave our share of the greatest enterprise—the advancement of the kingdom of God—in other hands. Too often we think we have done our duty when we send our minister to Conference. Cleric and laymember together need to evaluate past efforts and give their best thinking in making plans for the future. You, laymen as well as ministers, are urged to go to Winnipeg in August to receive the inspiration and fellowship of the Conference.

Clinton Kaufman, Chairman,
Board of Trustees and Finance

THE MENNONITES IN WINKLER, MANITOBA

Mennonites live in practically all localities of Manitoba but in Southern Manitoba with its old villages and modern towns, they are particularly at home. One of these modern towns is Winkler. It lies in the Red River Valley, just twelve miles north of the USA boundary on Highway 14, approximately thirty miles west of Highway 75.

Greater Winkler has a population of 2150 of whom 1600 live in the town proper and the others in suburban areas. Of this population 95 per cent are Mennonite, representing six separate Conferences. Four of these have their churches in Winkler itself and the others have theirs in the country near the town. Many retired farmers live in Winkler. The town is served by two Mennonite doctors in a modern clinic as well as a 32-bed hospital staffed with Mennonite personnel. One of the doctors, Dr. C. W. Wiebe, celebrated thirty years in Winkler this year. In 1955 a "home for senior citizens" was built with fifty-four beds, and on March 1 of this year it opened its doors. All Mennonite churches took part in this project.

Schools: Winkler has 600 students in three schools with twenty-one teachers, all but one of which are Mennonite. In 1954 a new school with fourteen classrooms and a large auditorium was built for $200,000. Winkler also has a Bible school operated by the Mennonite Brethren Conference.

Surroundings: Winkler lies in the center of a thickly populated Mennonite community of rich farmlands. Wheat is no longer the main crop and large acreages are sown annually to sugar beets, sunflowers, sweet corn, which is canned in a local factory, field corn, flax, etc. Dairying is also an important industry as witnessed by the busy Co-op Creamery.

Business: People stare in disbelief at the highway sign announcing Winkler: "Shopping Centre of Southern Manitoba." However, one look at the town's busy streets and stores is convincing proof of this boast. Not only the retail stores draw this business but the Credit Union, which several years ago was on the brink of bankruptcy, is now a big business establishment. The finest cheese and ice cream are produced here and many prizes have been won. The tradename of these products, "Gardenland" describes the whole area. Winkler, as all Mennonite communities, in Manitoba, is a progressive one.

THE SARGENT AVENUE MENNONITE CHURCH

In the fall of 1948, I was commissioned by the Home Mission Section of the Canadian Conference to be city missionary in Winnipeg. My work consisted of hospital visitations, spiritual leadership for the Girl's Home, and to gather those families and individuals who were not regularly attending any church in the city.

Gradually a small group was established. At first we took part in the German service of the Bethel Mission Church. Later, Sunday morning services were held in the chapel of the Canadian Mennonite Bible College on Wellington Crescent. In order to further the work of the Sunday school, the young people, and other organizations, it was decided to organize the group into a congregation (Gemeinde), and on June 29, 1950, the Winnipeg Mission Church was formally set up with forty-six members. The available room at the Bible College soon proved inadequate and a larger place of worship was sought. With the aid of the mission boards of our conferences, the present church building at Sargent and Furby was purchased in 1951.

Here we have been privileged to hold our worship service. Our Sunday school is very active and special emphasis is placed on the work of the young people. All services are conducted in German. The attendance is very gratifying and for our Sunday morning services our church is already too small.

We strongly emphasize that our members take a clear and right attitude to God and that they prove their Christianity with a Christlike life. In our ministry and church work we stress evangelization, fellowship, and the work in God's kingdom and believe that a church can only grow if each individual member is a faithful child of God, consecrated to Him, and glorifying Him in word and deed.

Present membership of our church is 266.

Reported by Rev. Jacob J. Toews

New Montevideo Seminary Opens

LAVERNE RUTSCHMAN

A new chapter in the history of the South American Mennonite church was begun with the formal opening of the *Seminario Biblico Menonita* in Montevideo, Uruguay. An impressive service of dedication directed by the president of the seminary, Bishop Nelson Litwiller, was held on the evening of April 10.

The Mennonite Biblical Seminary welcomed to its opening service representatives from nearly all of the evangelical churches of Uruguay. The Uruguayan Mennonite colonists were represented by Bishop Ernst Regier of El Ombu; Bishop Rudolph Hein of Gartenthal; Bishop Klaus Dyck of El Pinar; and Rev. Gustav Reimer of Montevideo.

In his capacity as president of the Evangelical Pastor's Assoication of Uruguay, Rev. Ronald Denton, Church of the Nazarene, expressed the pleasure of his organization in the opening in Uruguay of a biblical seminary for the effective training of ministers and church workers.

Carlos Gatinoni, pastor of the large Central Methodist Church of Montevideo and long a firm friend of our people, welcomed the seminary to this city in behalf of his denomination. Rev. Guillermo Milovan, a Baptist minister, expressed his enthusiasm for the new project.

Representing the General Conference Mennonite Church was Rev. Henry P. Epp who made a special trip from Asuncion to be present. Outstanding among the many church leaders in attendance was Dr. George Howard, famous Argentine-born Latin American missionary statesman.

In the dedicatory sermon, delivered in Spanish and repeated in German, Bishop Litwiller, after expressing his gratitude to the Protestant Christian community for its wholehearted co-operation and support, emphasized the need of Spirit-filled and directed workers for the gigantic task facing South American evangelical Christians. He promised that the Seminary program would be geared not only to meet the needs of German speaking colonists but also those of the millions of Latin Americans who yet live in spiritual darkness.

Special music for this opening service was ably provided by a male quartet composed of Rev. H. H. Epp, Asuncion, Paraguay; Henry Loewen of Brazil; and Jacob Isaak and David Loewen of Paraguay.

The Mennonite Biblical Seminary is fortunate in having a mature and dedicated group of 19 students. They have come from varied backgrounds. Some were born in Russia, others in Germany and China. Not a few were born in the Paraguayan Chaco and one in Brazil. There are some who know very little Spanish. Others, especially from Brazil, know little German and are at home with Portugese. But all have come with the fixed purpose of preparing themselves for the Christian task of making Christ known among their own people and their Latin or indigenous neighbors.

The faculty and staff associated with Bishop Litwiller in this new educational project include his wife, their son and daughter-in-law, Mr. and Mrs. John Litwiller, Mr. and Mrs. H. H. Epp, and Mr. and Mrs. LaVerne Rutschman.

Mr. and Mrs. Nelson Litwiller are veteran missionaries from the (Old) Mennonite Mission of Argentina. Mrs. Litwiller will supervise the dining hall and serve as house mother for the students.

John Litwiller, an Argentinean by birth, will specialize in New Testament studies, hermeneutics, and Spanish. Mrs. John Litwiller will direct the school chorus and teach piano.

Mr. and Mrs. H. H. Epp, of Canadian background, come from a fruitful ministry of over three years in Asuncion, Paraguay. He will teach church history, music theory, and German. Mrs. Epp will be working with Mrs. Litwiller in supervising the students in their work program and dormitory life.

Mr. and Mrs. LaVerne Rutschman (Old Testament and Bible Geography) are on a two year leave of absence from the (General Conference) Mennonite Mission of Colombia.

The seminary is a co-operative project which includes the Mennonite colonists of Paraguay, Brazil, and Uruguay, the (Old) Mennonite Church and the

(Continued on page 343)

Ready for the opening ceremony: Nelson Litwiller, president, H. P. Epp, . . . LaVerne Rutschman

Seminary Students (first four rows)

Film Review

MIXED MARRIAGE, 16 *mm., sound, color,* 30 *minutes. Pro-Ca Information Center,* 1322 *N. 27th St., Philadelphia, Pa. Rental* $14.00.

Here is one of the few great teaching films to be used with young people and parents on the subject of mixed marriage. It is produced by the above Center, headed by the Rev. J. A. Fernandez, S.T.D., a converted Roman Catholic priest who has since his conversion studied at Princeton Seminary.

The color is attractive and the sound is excellent, with thorough clarity in all of the dialogue. The film is documented with Roman Catholic teaching, settings in authentic Roman Catholicism. Because the film is so well done, it is well received by young people who are sometimes dismayed by poor technical production of otherwise good material.

Dr. Fernandez, playing the part of the priest, receives into his study Mabel and Bob, a Roman Catholic young woman and a fine Protestant young man, who wish to be married. However, they must first have instruction in Roman Catholic doctrine, and that instruction alone is worth the showing. Then Bob must sign the "mixed marriage" certificate with its accompanying promise to the Roman Catholic Church. He must do this without the presence of his own minister.

The Roman Catholic wedding is filmed in discreet fashion. Then comes the anticlimax which to Christians is crucial. Bob's marriage to Mabel does not go so well. He goes to the Pro-Ca Information Center for help and counsel. Here Mennonites will appreciate the fine, evangelical Christian counsel of Dr. Fernandez. His answer is that any effort to correct the situation must be based on a knowledge of how to give answer to Roman Catholic dogma and the application of a genuine spirit of Christian love. Here too, the film shines in excellency.

The film is factual, discreet, and in good taste. There is no vindictiveness; rather the producers are interested in presenting the helpful truth on the problem of mixed marriage to our own youth in an evangelical, genuinely Christian manner. Your youth will appreciate the lessons of the film throughout their lives.

Review written by Loris Habegger
Film reviewed by the Committee

The regenerated do not go to war, nor engage in strife. . . . They are the children of peace who have beaten their swords into plowshares and their spears into pruning hooks, and know of no war. . . . Spears and swords of iron we leave to those who, alas, consider human blood and swine's blood of well-nigh equal value. Menno Simons, 1550

Flashes of Thought

Prophets and Priests

Walter Gering

Why should one sentence make such an impression? Surely there were many others which were more enlightening than this one which had arrested my attention. Why should this stand out in bold type above all the rest? All along the way, while traveling the rails the hours had been spent in reading. It was one of those occasions when there was little else to do. With red pencil in hand I found myself leisurely browsing through a book which had been waiting for moments such as these.

But that one sentence; it would not be brushed aside. It probably would never have made such an impression had it not been for that little parakeet. These feathery creatures have become a common pet in many a home today. But this was an unusual member of the family circle. Eighty words had been added to his vocabulary. Seated at the table we had urged him to speak demonstrating his proficiency in the use of the English language. We were not disappointed. Proudly he engaged in the conversation, repeating after us words which he had learned.

It was the memory of that parakeet which caused the sentence to become so meaningful. We had joked about the ability of the parakeet to repeat after us words which we uttered. It was pleasant pastime. But this sentence sobered my mind: "God does not need parrots; He needs prophets and priests."

Once again in memory I heard the chattering of the little creature, repeating the words which he had learned from the lips of others. It was amusing to say the least. But this sentence rose above the sound of his shrill voice.

"God does not need parrots." Could it be that the little parakeet with his recital of words had a lessson for our generation? Could it be that men have become all too much mere imitators of that which they have seen and heard from the lips of their fellow travelers? Is that what the apostle had in mind when he wrote: "Be ye not conformed to this world but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God?" How easy it is for us to become mere parrots, imitators of others. God does not need parrots; He needs prophets and priests who will sound forth a clear message, in keeping with the will of God as revealed through His Holy Spirit.

LORD, GIVE US PROPHETS AND PRIESTS

Real knowledge, like everything else of the highest value, is not to be obtained easily. It must be worked for, studied for, thought for, and, more than all, it must be prayed for. Thomas Arnold

The New Congo Africa

JOHN THIESSEN*

EDUCATION

Some time ago Dr. Emory Ross, secretary for Africa in the International Council of Churches, said that Africa is "education mad." This I found largely true in the Congo. The African senses that he has fallen far behind in educational attainment. He now wants to catch up in a hurry.

In the total scope of mission work the need for education has been recognized for many years. One would seldom find a mission effort where no education work is done. Our mission work in the Congo is no exception to this fact. Our missionaries, together with our African church, provide for a considerable range of education for African children and youth. We have hundreds of schools with thousands of children where the first two grades are taught. The ambitious youngster then reads on, eagerly grasping at simple reading material, including the New Testament.

A large percentage of these children go on to finish the next level of education, which includes the fifth grade, and will soon include the sixth grade. This makes him somewhat proficient and he can become an evangelist who goes into a remote village to teach the first two grades, or can get a job in industry, even if it is only in a carpenter shop.

However, increasingly more young people do not wish to terminate their formal education at this level. They want more, so our missionaries will provide for grades 7 and 8. The young student may enter Bible school, or Normal school. This puts youth in the reach of a new life with a great range of interest and ambition. It is gratifying that girls too aspire to this new life which education provides. I have faithfully encouraged our African Christian parents to send their girls to school. In the main, parents received this encouragement with a smile.

But after all is said and done in education I reminded our African parents and students that the beginning of wisdom, and the end purpose of education is, *the fear of the Lord.* My hearers gave a nod of consent to this.

INDUSTRY

Only a few decades ago the Congolese did not know the wheel. Such things as a saw, plane, or trowel, were outside of his experience or usefulness. His entire equipment in household and agriculture was a rough hoe, a crude ax or adze, a long knife to cut reeds or weeds, a manioc stamping outfit composed of a hollow piece of wood and stamping stick, and a bow and arrow. With these tools he took care of all his needs.

That old day is fast passing away. The Congolese goes to school. Ambition is awakened. He reads about other nations and people, learns to know what they are doing and what they have.

He slowly aspires to this, what seems to him a higher and better life. He sees the wheel turn and it inspires him and makes him curious. He finds out that in some mysterious way the wheel spells out a better life, more earning, more comfort, less grueling labor.

He wants to benefit by the wheel, so he gets a bicycle. He moves to industrial centers and hires himself out as a worker with a machine. He becomes a chauffer for a car or truck and does a good job too. He gladly takes work in a carpentry shop where he hears a buzzsaw and handles a power plane.

He learns to handle a power engine propelled turning lathe and enjoys it. He learns to make tables, chairs, bedsteads, etc., for his own home and comfort.

Economically he becomes a new man with new ideals. Would that he also became a "new creation" in Christ Jesus. Thank God, many have become such "new creatures."

It is right that we help our Africans to a fuller and better life industrially. But the greatest help we can render him is that he becomes a new creature. The maxim "Do this and not leave the other under," is applicable in our total mission work.

THE NEW WOMAN

To speak of a "new woman" may seem to the reader to be pressing the point. Isn't man man, and woman woman from time immemorable? In a sense this is true yet the woman of ancient civilization was not what woman is today. She was not considered equal to the man. She was usually secluded, withdrawn, from the general public.

In ancient Africa, she was "property." A man of means or of considerable prestige, had many wives. She did not cost much, generally. Usually the man had to give some goats or other tangible goods to buy a wife.

Her upkeep also did not cost much. She required no costly furniture. She required no costly wardrobe. What she needed was just one piece of cloth which she herself wove from palm leaves or similar material. The style of "dress" was ultra modern compared to American "formals,"—not much above the waistline. She provided for her own food by small farming with a hoe the chief implement.

All this is fast changing in Congo Africa. I was amazed when women waved at us as we passed through a village by car. A woman in India would not do that. Then if the car stopped, women as well as men and children, came close and greeted us.

Most women, Christian or non-Christian, are modestly dressed. What is still more, she goes to school. More and more girls are found in our mission schools. Women become real partners to their husbands. Increasingly husbands, have only one wife.

It is a joy to see husband and wife come walking

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*Ex. Sec., Board of Missions.

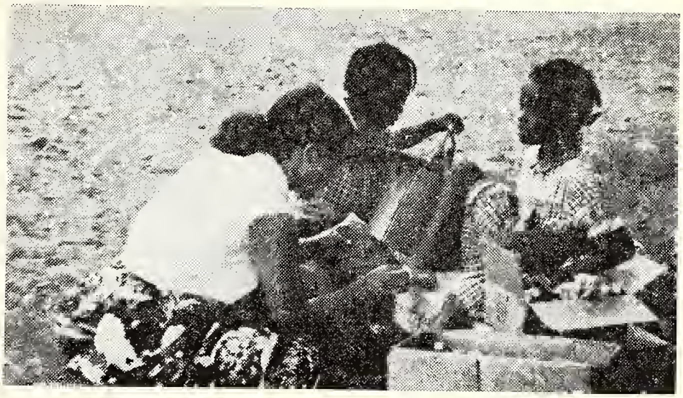
Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

What a Camera Sees in a Migrant Camp

PHYLLIS CLAYTON

Former Migrant Worker at Waterville, N. Y.



Children of New York migrant workers need a bit of first aid along with religious instruction which is here administered by a member of a Mennonite Central Committee summer service volunteer unit. MCC has openings for volunteer religious workers in New York and California.

"Hey, white lady, come on and take my picture!"

I, being a camera, have never seen people so anxious to have their picture taken. Every time my owner would click my shutter, I saw those huge flashing smiles, especially if they knew their picture was being taken.

Now I'm no young camera, and have been around quite a bit. I've been pushed through gates, been hung over cliffs, been waved around cooing babies, and became seasick after a fishing trip. I began to think I was to lead a calloused and dangerous life. After my new owner used me a few times, I thought it would be the same life I had led before—just scenery, pictures, and people at picnics.

One afternoon about two o'clock my owner picked me up in her arms with a jug of milk and some story books—another picnic! After a four mile ride in "Hanna" I really began to wonder. As the car came to a stop I heard shouts of an unrecognizable laughter. Just as quick I caught the smell of stench which was a blend of stale smoke, fish grease, and rotting garbage. It was so strong it nearly made my film curl up! "I'm going to take a picture of the camp," my owner remarked to the group. What an eye-full I got when my shutter clicked! All I saw were some outbuildings and a barn.

A few minutes later an elderly man shouted, "Come on over and take a picture of my baby!" Back of him I saw a chicken coop which contained a rusty bed with a lumpy mattress, and was hardly tall enough to stand in.

Many songs and several stories later my owner said, "Before everyone gets out of church I want a picture." Previous to this beautiful chapels had been my specialty, so I really thought this was a mistake until I saw the pulpit. This building was in even worse condition than the homes of the migrants. It sat squarely on the ground, had the "holiest" roof, and torn dirty linoleum covered its floor. The pews were old battered bus seats from which damp and rotted excelsior fell.

For the rest of the summer I clicked my shutter at women sewing, children jumping rope and playing volleyball, men playing baseball, children at Bible school, and everyone watching educational and religious films.

The happiest day was before we left when my owner showed the children some of my slides. They thought it was so wonderful that they could see themselves in pictures.

I doubt if even I could have captured those grins of oohs, ahs, and those flashing eyes. I'm afraid they spoiled me because no one ever enjoyed me as much as those migrants. I had never seen such a bunch of happy people—especially when they saw me turn their way. Every time they flashed that huge smile I really winked back!

Opportunities are available this summer to work within agricultural migrant camps in New York and California. Applications and information may be received by writing promptly to Summer Service, MCC, Akron, Pa.

Who Shall Do Mission Work?

PAUL I. DYCK

Missionary to India

WHO SHALL do mission work? This question may seem to be a foolish one because its obvious answer is "the missionary." Before we write this off, however, as a nonsense question, let us look briefly at the facts.

A friend of mine once asked me what I was planning to do, since I was going away to school. I replied that I was thinking of going into mission work. He turned to the man beside him and said, "Here is a person before whom we ought to take off our hats."

Is the Missionary a Super-Saint?

His thinking is typical of much of the thinking in our churches. The missionary is placed on a pedestal, and a halo is put around his head, as though he were a "super-saint," a person far better spiritually than the average church member, and his office far nobler than that of the minister.

So powerful is this idolizing of the missionary, that a large percentage of our growing boys and girls feel compelled to plan on becoming missionaries. Obviously many of these boys and girls will not become missionaries when they grow up, but they will face the humiliation and frustration of having set for themselves a noble goal which they could not attain, and to which they aspired because of hero-worship, rather than in answer to God's call.

When the Board of Missions wants to send someone out to the field, they look for a person in good physical condition, emotionally stable, spiritually mature, with a high school, college, and seminary training, and then they begin to consider him as a possible candidate. They pay travel expenses half-way around the world, pay him wages and expenses through two years of language study, and then finally he becomes a missionary doing some actual work.

Missionary Cannot Win the Masses

God has said that His desire is that no person shall be lost. He desires all men to come to repentance and be restored to fellowship with himself. This means that as long as any individual continues to live outside of fellowship with God, either because of ignorance of the way of salvation, or because of willful rebellion, there is mission work to be done. Someone needs to take it upon himself to love that sinner, and point him to the Lamb of God who takes away the sin of the world.

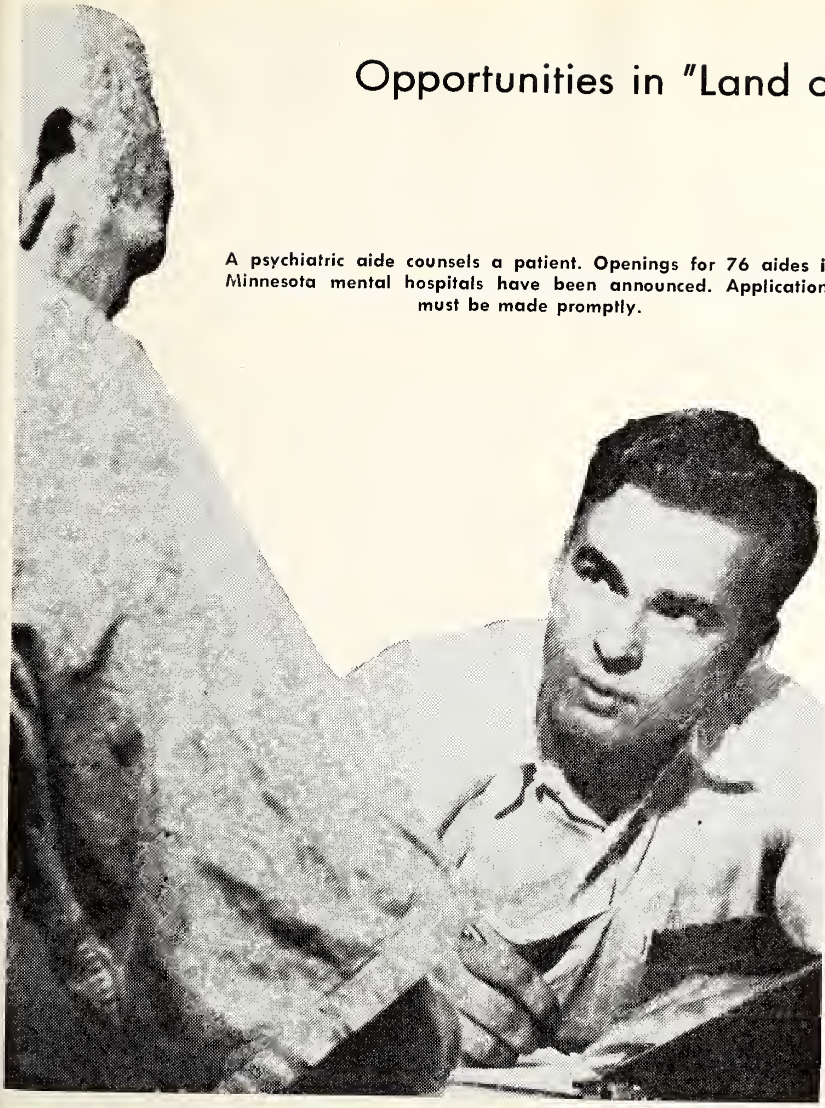
If there were only a few individuals in the world living thus out of harmony with God, then probably our missionaries and ministers could nicely handle the job of "making disciples of all nations." As it is, however, the small handful of ministers and missionaries in the world today cannot possibly hope to do this immense job of winning many millions of pagans (civilized and otherwise) to Christ. Some other method must be found which is more efficient, and which has a chance of reaching the masses.

The answer seems to be that missionaries and ministers will lead the way and will establish groups of believers all around the world. The task of winning the masses in between these groups will have to be done by the laymen of those local groups. It is the Church in India that has a chance to win India for Christ; the missionaries from the western world will never be able to complete this tremendous task.

Each local congregation and particularly the individual members have the responsibility of being "missionaries" to their unchurched neighbors. Are our Mennonite churches "missionary-minded" in this sense, or are we salving a troubled conscience by sending men and money across the seas? Let all of us learn to do mission work at home in "Jerusalem," as well as send representatives to the uttermost parts of the earth.

The task of winning the masses has to be done by laymen.

Opportunities in "Land of 10,000 Lakes"



A psychiatric aide counsels a patient. Openings for 76 aides in Minnesota mental hospitals have been announced. Applications must be made promptly.

There are openings for 76 Summer Service volunteers in Minnesota.

The Voluntary Service section of Mennonite Central Committee is receiving applications from young men and women who may wish to spend this summer in service as well as earn money in the "land of 10,000 lakes."

The openings were announced by the personnel director of Minnesota mental institutions. Volunteers will serve as psychiatric aides in units of six to 30 persons. Units will be set up among the 11 Minnesota institutions.

Volunteers may indicate whether they would be available to serve on the $15 a month plus maintenance basis or whether they would need the also available $100 a month plus maintenance less 10 per cent deducted from the cash income for a unit fee. This gives students an opportunity to earn and at the same time serve.

Minnesota institutions include Rochester State Hospital; Anoka State Hospital; Cambridge State School; Minnesota School and Colony, Faribault; Fergus Falls State Hospital; Hastings State Hospital; Moose Lake State Hospital; Owatonna State School; St. Peter State Hospital; Sandstone State Hospital; and Willmar State Hospital.

The National Association for Mental Health says more than ten million Americans—one in every 166—now suffer from some form of mental disorder. Work as psychiatric aides in Minnesota mental hospitals thus becomes a challenging form of Christian service.

Other MCC Summer Service opportunities still are open at National Institutes of Health, Bethesda, Md.; Mexico work camp and tour; Camp Landon, Gulfport Miss.; migrant camps in New York State and California; Boys Village, Smithville, Ohio. Canada openings for Canadians still are available.

Applications should be made promptly to Voluntary Service, MCC, Akron, Pa.

THREE THINGS FOR SUMMER

Dear Marge,

And now your school is almost over for this year and we have to slave away until June 9. I don't see why school has to last so much longer here in the East than it does for you out there.

It wouldn't be so bad if I didn't want to do so much this summer. There are three things.

First, I want to work—I have to work, if I want to go to college year after next. The only good jobs here are in factories. Even though Dad is a foreman, I may not be able to get a job.

And then there is camp. If I get a job, will I be able to take off for that? I've gone every year for the last five years and I wouldn't miss seeing all the folks from all our district churches and living with them.

And biggest of all is the General Conference Young People's Retreat at Camp Arnes in Manitoba, August 8 to 15, and the week after that the meetings of the General Conference in Winnipeg. Now you know that I won't miss that because that will be a special occasion for us.

It will be a kind of anniversary to see you after three years and to celebrate our first meeting at Canon Beach and Portland. Sure is too bad that we have to live so far apart, but we'll make up for lost time come August 8.

Yours,
Menno

Our Schools

BETHEL COLLEGE

The college a cappella choir will present its annual home concert, Sunday, May 27, at 3 p.m., in the O. Jolliffe Auditorium of Memorial Hall. As usual former members of the a cappella choir will be invited to participate in some reunion numbers under the direction of Dr. W. H. Hohmann.

"Why should the business and professional people of Newton support Bethel College and the Kauffman Museum?" was the question posed by William Thompson, Wichita attorney, as he addressed the guests at the Chamber of Commerce sponsored Bethel Booster Banquet, May 7, in Memorial Hall.

The speaker answered his question by citing the tangible and intangible benefits of Bethel College and the Kauffman Museum to the Newton community and challenging the community to the support of Bethel College "because it is the kind of college it is."

Thompson, who was presented by the toastmaster, Pres. D. C. Wedel at the annual booster banquet promoting the Kauffman Museum on the Bethel campus, indicated that the presence of Bethel College added a half million dollars a year to the economy of Newton. In further suggesting that all communities try to induce traffic to stop and trade he said that Bethel has those things which will stop traffic: athletic events, cultural events, and particularly the Kauffman Museum.

"This museum means dollars and cents to you because it will cause travelers to stop and spend money," stated the speaker.

In citing the intangible benefits of Bethel College Thompson again referred to the Kauffman Museum calling it a "repository of the traditions and ideals of a people devoted to religious freedom." The speaker paid tribute to Charles Kauffman, curator of the Museum as the creator of a "museum with a soul."

In further urging support of Bethel College because of the kind of school it is the speaker mentioned that there is increasing appreciation for the general liberal arts training received in a church related college. The emphasis on the interrelatedness of knowledge, the worth of tradition, and the value of religious convictions were given as areas of emphasis in a church related college in distinct contrast to tax-supported institutions.

As a former student at Bethel College Mr. Thompson said, "I can give you my testimony that religion on this campus is not narrow, bigoted, or sectarian. It is taught and practiced in the best of the liberal arts tradition."

According to Jack Turman, secretary of the Chamber of Commerce, about $750 was raised for the museum fund. Attendance at the banquet numbered nearly 100.

Musical numbers on the program consisted of a solo by Judy Enns and several numbers by the Bethel Chorale under the direction of Dr. D. H. Suderman.

BLUFFTON COLLEGE

Bluffton College's own radio station WBCR made its debut on Friday, May 4. The new station is a 13 watt, 660 kilocycle station which reaches to the various campus buildings by wire. Music and programs will be scheduled with the help of various campus organizations and departments.

Dr. Mary Royer, professor of education at Goshen College, was the guest speaker at the Future Teachers of America and combined education classes on Friday, May 4.

Chairmen of various committees and deputations were appointed by the joint Gospel Team executive committee at a recent meeting. Chosen were: LaVera Hill, children's home; Paul Selman, rescue mission; Marvin Dirks and Marjorie Lyons, devotional; Vera Lou Yoder, T. B. sanitarium; Fred Foskuhl and Lorraine Kauffman, service; Violet Keiser, old folk's home; Romaine Clemens and Dana Welch, Christian Life Week.

Junior class officers for 1956-57, elected at a recent class meeting, include: Bill Ramseyer, president; Jerry Schiffer, vice-president; Edith Yoder, secretary; and Don Nussbaum, treasurer.

CANADIAN MENNONITE BIBLE COLLEGE

After two postponements during the winter term, we were finally able to be host to the Mennonite Brethren Bible College students on Friday, May 4th. The program was of a slightly different nature this year. Soon after their arrival we assembled in the chapel. The program consisted of the reading of two papers on related subjects, "The Relationship Between Christianity and Culture," read by John Neufeld, and "Christian Discipleship and Culture" by Cornelia Lehn. We were then divided into five groups and discussed some of the practical aspects to the problem. These discussion groups also proved to be a good means of learning to know one another better.

Following a lunch the visitors were taken on a tour through our new college building. We also had two visiting ministers in chapel during last week, Rev. Wm. Enns of Springstein, Manitoba, and Rev. David Fast of Steinbach, Manitoba.

The octet once again went on tour last weekend, leaving Winnipeg at noon on Saturday, May 5. They gave a program at Whitewater, Manitoba, that evening, and the following day gave three programs: at Ninga, Lena, and Crystal City. Rev. H. Poettcker accompanied the group, giving a message at each place.

FREEMAN JUNIOR COLLEGE

For their May meeting the Christian Youth Volunteers held a panel discussion on "Different Faiths." Members of the different denominations represented in the student body presented the beliefs held by their groups. This was followed by a discussion of the different approaches toward common ends held by Christian churches.

Harold Becker, brother of one of the college students spoke in chapel on April 30. He has just returned from three years' Voluntary Service with an MCC medical unit in Formosa. He spoke about the work carried on there and showed a film he had made while in that country. His presentation was informative and inspiring and it illustrated the new approach to missions which is adapted to the present needs and conditions in areas like Formosa.

Peter G. Fast of Muncie, Indiana, spoke in chapel on May 4. He presented an inspirational message on the subject "Ye are the salt of the earth." Fast is doing graduate work at Ball State Teachers College at Muncie. The Fasts and their two children are visiting Mrs. Fast's parents, Professor and Mrs. Gerhard Buhler.

Eighth Grade Day was observed May first when eighth graders from the surrounding area were the guests of the school. Academy students served as their hosts. In the forenoon they visited classes and were taken on conducted campus tours. The Home Economics Department served them a noon lunch. In the afternoon they were guests at a special program presented for them by a group of students. A film based on "The Magnificent Obsession" by Lloyd Douglas ended the day's activities.

The weekend tour to Minneapolis and Mountain Lake by the Academy Choir was very rewarding. The choir members enjoyed a very cordial reception and hospitality.

MENNONITE BIBLICAL SEMINARY

The number of special events each week indicate clearly that the end of the school year is fast approaching. On May 2, the faculties of Bethany and Mennonite Biblical Seminaries gave a dinner in honor of the graduating class. The dinner and program were held at the Sear YMCA Building. Dr. Alvin Brightbill presided at the program and Dr. S. F. Pannabecker gave the message of the evening.

Just to give you a glimpse of some of the events of the closing few weeks let me mention: May 7, a trip to Elgin, Headquarters of the Church of the Brethren; May 10, communion service at Mennonite Seminary; May 12, the all-school picnic; May 15, the Senior program; May 17, the Mennonite Seminary Alumni meeting; May 18, the Senior Chapel program; May 19, Communion Service and Feet-washing at the Bethany Seminary; May 20, the Baccalaureate Service and finally May 21, Graduation service.

A musicale was given in honor of the senior class by Mr. and Mrs. Frank King and Prof. and Mrs. J. J. Enz. John Boehr, Margaret Salzman, Betty Jean Pannabecker, Eleanor Wismer, and Mrs. Louis Janzen participated.

The Annual May Breakfast was held on May 5. On this morning the men take over the house and take care of the children while the women enjoy a special breakfast together followed by an inspirational program.

The annual clean-up day was held on May 4. After an afternoon of cleaning, repairing, and painting a fellowship supper was held in the upstairs auditorium of the church. The student auction immediately followed the supper.

MCC *news & notes*

PLANS CHANGE FOR RUSSIAN BAPTISTS

Plans for the meeting of five Russian Baptist church leaders with the MCC Executive Committee at Goshen, Indiana, have been changed. Goshen is in one of the areas banned for Russian visitors under restrictions set up by the State Department when Russia placed similar restrictions on American visitors.

The Mennonite Central Committee Executive Committee is now making arrangements through the Baptist World Alliance for another meeting place. Further announcement will be made later.

EUROPE PAX DIRECTOR HOME

Dwight Wiebe, director of Pax in Europe for the past two years, has returned to the U. S. for a six-week furlough. During this time he will visit former Pax men in Archbold and Bluffton, Ohio; Goshen, Ind.; Roanoke, Ill.; Kalona, Iowa; Henderson, Neb.; and his home community at Hillsboro, Kan. He is also interested in contacting young men interested in Pax service before he returns to Europe for a second term.

BERLIN FAMILIES RECEIVE FOOD

In April MCC'ers in Berlin held a food distribution for 100 families. Seventy families were from the East Zone and 30 from West Berlin.

J. K. Klassen writes: "Since we had wrapped the cheese and butter in plain paper and put the flour into plain paper bags they had a better chance of getting them across the border.

"However, one lady had a discouraging experience indeed. She was asked out of the train by the border controls and after they had checked her bags she was told to take everything back from where she received it. 'We in the Democratic Republic need not accept beggar gifts,' the officials told her. How sorry we felt for the lady when she returned the package, for which she had been so glad. As far as we know all the others got through safely."

PAX MEN HELP BERLIN REFUGEES

Two Pax men, LaMoine Epp of Henderson, Neb., and Wayne Epp of Hampton, Neb., are now assisting in social and recreational activities with refugee youths in Red Cross refugee camps in Berlin.

SAILS FOR INDIA

Jean Geiger of Kitchener, Ont., sailed from Montreal, May 15, for a three-year term of service in India. She will be secretary and administrative assistant to Dr. Frank Kline, president of Yeotmal Union Biblical Seminary in central India. Yeotmal is the co-operative evangelical seminary effort of 20 groups in India, including three Mennonite Missions.

Jean is the daughter of Jerry and Rose Geiger of Kitchener and a member of the United Missionary Church there.

EXECUTIVE SECRETARY VISITS UNITS ABROAD

Brother Orie O. Miller, Executive Secretary of MCC, left May 11 to visit MCC units abroad. His itinerary includes Japan, Korea, Formosa, Indochina, Indonesia, India, Jordan, and Europe. He plans to return August 16.

Jottings

—**Meadow Church, Colby, Kan.:** Missionary and Mrs. Carl Shoemacher were with us March 25. Mrs. McCarty and Dorothy Jantz came from Goltry, Okla., to visit with friends. The Mission Society ladies served dinner to 284 people at the annual Federal Land Bank Company meeting. Several young people attending Bible schools were home for Easter vacation. Arletia Louise was born to Mr. and Mrs. Paul Goossen, March 29. Thanks and praises be unto God for the many blessings received April 8-15 through the ministry of His Word by A. H. Schultz from Minnesota. The Bible study in the mornings was on the Holy Spirit. May we count upon the guidance and help of the Holy Spirit to make us doers, as well as hearers of the Word of God.—Mrs. J. C. Willems, Corr.

—**Apostolic Church, Trenton, Ohio:** Sunday, March 25, Junior Choir rendered a special number, "The Palms." Good Friday services were held and three adults were received into the church. Communion services were obsrved Easter Sunday. Many beautiful flowers graced the altar; also a beautiful bouquet of roses given to the pastor by the Sloneker family, it being his 75th birthday. The pastor and his wife recently moved into their home at 813 15th St., Middletown, Ohio. They will continue to serve the church and the congregation extends them many good wishes. The congregation voted to sell the parsonage. The Mennonite Christian Service met in the social rooms of the church. Mrs. Shafor and Mrs. McDowell were hostesses. The ladies spent the afternoon sewing. Men's Brotherhood is sponsoring the project of printing pamphlets on "What Does the Mennonite Church Stand for?" and distributing these to newcomers in the community, and inviting them to the services. Trenton is growing rapidly. The Mennonite League also held its regular meeting in the social room. The Easter offering was $97. The monthly mission offering, $74. The members contributed $122 toward Government surplus food relief fund. For every dollar contributed the government releases $25. worth of surplus food.—Edna Kinsinger, Corr.

—**Grace Church, Chicago, Ill.:** Sunday evening, Feb. 5, we had a fine Singspiration at our evening service led by John Boehr. Several young people's groups participated. Union Ave. Menn., First Menn., and some from Woodlawn Menn. on Palm Sunday morning, the Raymond Oplety family joined our church together with Beverly Practor and John Kaufman through baptism. Pre-Easter services were very specially enjoyed. Wednesday evening John Boehr gave a service of Scripture and song, bringing us some fine music, accompanied by Esther Neufeld. Thursday evening our young people gave a play "The Easter Lily." Friday evening Ronald Krehbiel gave the message for communion service. He is working in the Markham community and he and his family enjoy the people. We are thankful that this work has been started. Easter Sunday morning pastor John Neufeld brought the message; "Easter, Enjoy a Spiritual Transformation at Resurrection." We are hoping and planning for some remodeling, repairing, and the addition of a heating plant in the near future.—Mrs. John Neufeld, Corr.

—**Ebenezer Church, Bluffton, Ohio:** Feb. 15 Miss Irma Kirby, missionary from Belgian Congo, was the guest speaker at the Women's Missionary meeting. Feb. 19 Leon Detweiler gave the morning message. Sons born: Kevin Bruce to Mr. and Mrs. Norman White; Jay Lynn to Mr. and Mrs. Leroy Lugibill; Tony Evan to Mr. and Mrs. Robert Gratz; and a daughter, Kathleen Ann to Mr. and Mrs. Kenneth Diller. Amos Basinger passed away March 4. March 8 the WMS had an all-day sewing for missionary Viola Welty, also made a comfort and tea towels for Mrs. Wallace Geiger. Easter Sunday communion service was held in our church. George Long was the speaker for the special youth meeting. Annual rally of the Women's Missionary Societies of the Mennonite churches in Bluffton, Pandora, and Lima was held Friday, April 6, at the Ebenezer Church. Theme for the rally was "Ye Shall Receive Power." Speakers were Viola Welty, missionary on furlough from Belgian Congo, and Mrs. Leach, a former missionary to China. Fifteen Bluffton and Pandora men who are members of the recently-organized Mennonite Disaster Service of western Ohio, went for the first time to aid tornado-stricken residents of the Salem, Ind., area.—Mrs. Allen Grismore, Corr.

—**Emmanuel Church, Moundridge, Kan.:** Dr. and Mrs. John Schrag recently showed their pictures of the work while in Puerto Rico. Dr. and Mrs. Harry Zeller were guest speakers for the 15th anniversary of the organization of the local mission society on February 7. A fellowship meal was served before the program. They showed pictures of their work in Germany last summer. Relief meat canning was done in January. The Young People's Fellowship met in the home of Mrs. Henry Koehn and family in McPherson for singing on Sunday, February 19. Refreshments were served. P. P. Wedel was in charge of the morning worship service, February 26, in the absence of our pastor, Garman Wedel. On March 4 Erland Waltner, J. W. Fretz, and Maynard Shelly composed the panel to discuss the conference on the Believers' Church. Roy Roth, president of Hesston College and Bible School, conducted a week of evangelistic services beginning March 18. His messages were based on the Gospel of John. Holy Communion service was observed on Good Friday evening with the foot washing service. The local mission society made a tour of the Prairie View Hospital, Newton, on Tuesday, April 3. The Young People's Fellowship gave a short musical program in the Home for Aged, Goessel, and sang in the Bethesda Hospital Sunday evening, April 15.—Mrs. Garman Wedel, Corr.

—**United Church, Vineland, Ont.:** On Christmas Eve the Sunday school gave the annual program of recitations and songs. After this the young people went out caroling. Carols were sung at some 75 homes. On Dec. 31 the young people and the young married couples held a watchnight service. A color film was shown and a message was given by the guest speaker, Rev. D. Schroeder of Chicago. The New Year was begun with prayer week, from Jan. 1 to 6. Feb. 1 to 10, evangelist D. P. Neufeld conducted services. Feb. 19 to 24 D. D. Klassen of Homewood, Man., spoke to us on the prophecies of the "endtimes." On March 27, we heard the fine singing and testimonies of the CMBC Choir. We observed the Lord's Supper on March 29. On Easter morning the young people went out singing for the widows and older members of our church, also conducted a sunrise service at the Home for the Aged in Vineland. April 13, 14 and 15, we attended a mission conference at Niagara-on-the-Lake. The speakers were Rev. and Mrs. J. R. Duerksen and Miss Esther Patkau. They told us many interesting experiences of the mission stations in Japan, India, and Arizona.—Peter Janzen, Corr.

—**Garden Township Church, Moundridge, Kan.:** Dr. and Mrs. Joseph Duerksen, and Miss Hulda Banman, mission candidates to the India, and the Congo field respectively, were with us on the evening of March 11. They showed pictures on the home and hospital work speaking on both phases. We had a shower of personal supplies for the Joseph Goossen family who are planning to enter missionary endeavor in Brazil in the not-too-distant future. Mrs. Goossen is the former Elaine Vogt, a member of this church. In the absence of Virgil Dirks, Don Tschetter, Bible teacher of Berean Academy, has been serving with the Word, Sundays and midweek. The Berean Academy presented a program of music, testimony, and Scripture study, April 8th. Sunday morning, April 15, Mrs. Jacob Vogt, Mrs. Arnold Vogt, Elizabeth Ann Stucky, and Howard Schroeder, joined the church by letter. In the evening of the same day we were privileged to view pictures of Japan sent by Verna Vogt, missionary to that land.—Mrs. Fred A. Rilling, Corr.

—**First Church, Caldwell, Idaho:** In February several members had the privilege of attending the State Sunday School Convention at Boise which is sponsored by the NSSA. The ladies have purchased a newer stove for the church kitchen. In March they sponsored a spring clean-up, and with the men's help painting was also done. Pre-Easter services were held with George Kopper of Monroe, Wash., as the speaker. On Palm Sunday a fellowship dinner was held in the church basement. Communion was held on Easter Sunday morning. In the evening the Sunday school presented a program which included a set of slides on the Resurrection. A teacher training class is being held four days a week during the last two weeks of April. The Moody filmstrips purchased by the Education Committee of the PDC are being used for this course. —Mrs. Lyman W. Sprunger, Corr.

—**Friedensfeld Church, Turpin, Okla.:** Our spring services with Victor Sawatzky from Pawnee Rock, Kan., were well attended. Each evening he had a message for the children, the last one being, "pulling the wrong string." The closing message was "Working Out Salvation." A number from our church attended the daily vacation Bible school workshop at Kismet, Kan., where helps were given for better teaching. Five of the cast in the Junior play at Turpin High School were from our church, so a good number of our people were out to see the play. April 22 being our open Sunday evening the Home Builders Class enjoyed a wiener roast in Lights Park in Liberal, Kan. Mr. and Mrs. Henry Boese and Mr. and Mrs. Wesley Wedel had charge. Later the class went to see the new home of Mr. and Mrs. Wesley Wedel in Liberal. April 30 the class was invited to the home of Pastor and Mrs. Levi Koehn for a rice and curry supper.—Mrs. Chester Windsor, Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** Sunday evening, April 22, at a special church meeting we had a pastor's election at which time the church voted unanimously to extend a call to Victor Sawatzky for a second three-year term. The call was accepted by Brother Sawatzky. The pulpit was filled by Peter Kehler, ministerial student from Bethel College, on April 15. Pastor Sawatzky concluded services at Turpin, Okla., at that time. The Bethel College Fellowship meeting was held at Hanston, April 19, with a group from here in attendance. The speaker was a foreign student from Liberia, Africa. Her talk was very interesting.—Mrs. LaVerne Unruh, Corr.

—**First Church, Burns, Kan.:** Communion services were held March 25. Good Friday was observed with forenoon worship hour, and the high school group brought us the "Passion Week" in pageant form in the evening. The Bethel College Chorale, directed by David Suderman, sang on the evening of April 8. The Youth Fellowship of the area churches heard J. Winfield Fretz of Bethel College speak on "Vocations" at their March 25 meeting. On April 22 in the Emmaus Church they reviewed a film "The Call of the Cheyenne." April 5 was guest day for the Mary-Martha Mission Society. We are sewing shirts, African layettes, cutting blocks, and making comforters. New arrivals are: Peggy JoAnn, daughter of Mr. and Mrs. Donald Nightengale, born Feb. 29; Randall Allen, son of Mr. and Mrs. Elgin Hiebert, Hays, Kan., born March 28; and Rocklin Roy, son of Mr. and Mrs. Paul Stucky, Burns, Kan., born April 5. April 25 was work day at our church, to repair, clean up, and paint.—Mrs. H. B. Schmidt, Jr., Corr.

—**Grace Church, Enid, Okla.:** On March 21, Sheri Beth was born to Mr. and Mrs. Norman L. Unruh. April 8 Denise Ann was born to Mr. and Mrs. M. L. Ging. April 26, Douglas Lee was born to Mr. and Mrs. Richard Froese. On Sunday morning, April 8, Rev. and Mrs. Bill Regier spoke on their plans to go to Brazil, S. A. Sunday, April 22, Miss Leonore Friesen was in our midst. She has served a term on the mission field in Japan, and is now on furlough. Mrs. Elizabeth Neumann is in General Hospital; Mrs. C. C. Frorse is in St. Mary's Hospital; Mrs. Herman Koehn is in Enid Memorial Hospital. We wish them a speedy recovery.—Mrs. Raymond Buller, Corr.

—**Topeka Church, Topeka, Ind.:** Union Holy Week services were held by the churches of this community. Thursday evening each church observed Holy Communion. A Good Friday service was held at the Church of God in the afternoon. A number of young people attended a La Grange County youth Easter sunrise service and breakfast at La Grange. At the evening service, March 26, Paul Dunnick of Goshen told about the religious sect in Zion, Ill., of which he was once a member. P. K. Regier was speaker at the morning and evening services April 22, and also at a meeting the following evening. A number from here attended the Joint Inspirational Conference at Berne, Ind., April 27-29. A representative of the Gideons spoke at the morning service, April 29. The Mennonite Disaster Unit assisted in north Topeka vicinity where a tornado struck April 3. Rosebuds on the pulpit announced the recent arrival of a son, Ryan Eugene, to Mr. and Mrs. Ralph Troyer, and a daughter, Robin Annette, to Mr. and Mrs. Phillip Henderson. At the morning service, April 8, a dedication service was held for Nancy Kay and Joseph Dale, Jr., children of Mr. and Mrs. Joseph Kauffman of Casper, Wyoming, who were visiting relatives here.—Corr.

—**Grace Church, Pandora, Ohio:** The film "Martin Luther" was shown in our church. At the men's and boys' fellowship, Lewis Britsch of Archbold was speaker. Our choir presented "Seven Last Words" on Easter. Union meetings of Women's Missionary Societies at Ebenezer, April 6. We joined in relief offering to help supply sewing machines in Paraguay. On Easter Sunday we partook together the Lord's Supper. Youth Fellowship gave a Palm Sunday service at Mennonite Memorial Home. Community Good Friday services were held at the Methodist church. Easter sunrise services, sponsored by the young people, at St. Johns. A welcome service for new church members was given. Delegates and others attended Central and Middle District Conference at Berne, Ind. Born to Mr. and Mrs. Edgar Huber, a daughter; to Mr. and Mrs. Neden Basinger, a son; to Mr. and Mrs. John Althaus, a son. Fifteen Pandora and Bluffton men aided in the tornado stricken area of Salem, Ind. Brother Herman Walde served us in the absence of our pastor, Sunday, April 29. He is a Bluffton College student.—Mrs. L. A. Amstutz, Corr.

—**Friedensberg Church, Avon, S. D.:** Rev. and Mrs. Emil Krahn and family attended the missionary conference at Grace Bible Institute. Christian Youth Volunteers of Freeman Junior College brought an interesting program on a recent Sunday evening. Mr. and Mrs. Wallace Geiger and two children, missionary appointees to France under the Evangelical Alliance Mission, were guests in the church Sunday, April 29, and presented the work in France. The Mission Society presented a mission program the evening of April 30, with Harold Becker as guest speaker. He had recently returned from Formosa where he had spent three years under the MCC in 1-W work. His home is at Marion, S. D.—Corr.

NEW MONTEVIDEO SEMINARY OPENS

(Continued from page 334)

General Conference Mennonite Church. It is governed by an official board, the majority of those members come from the South American Mennonite colonies although both North American Mennonite conferences are also represented.

The first few weeks of the academic year will be devoted to the cultivation of a common language, Spanish. Certain courses will be taught in German, but in order to render an effective witness in the countries in which the students have come, Spanish must also be mastered.

The Mennonite Biblical Seminary is also offering evening classes three times each week for lay workers in the Montevideo area. Several young people from denominations other than our own are expected to attend.

The building which now houses the new school has, until recently, been the headquarters of the Mennonite Central Committee in its Uruguayan division. With a small amount of remodeling this building will adequately meet the present needs of the seminary family.

With deep gratitude to God for His direction and to the North and South American constituencies for their financial and spiritual help, the seminary staff, faculty, and students face the future with the full confidence that this is His work.

Montevideo, Uruguay

Conference Invitation

The Hutterthal Mennonite Church, Freeman, South Dakota, invites all delegates and visitors to attend the Northern District Conference, June 7-11, 1956. As the host church we look forward to having you as our guests during this 63rd session of conference.

Our desire is to accommodate all of you in such a manner that the proceedings of the conference may move forward without any hindrances and our prayer is that our Heavenly Father may bless our fellowship together to the end that we may be united in Christ for the purpose of carrying on the work entrusted to us as a conference.

The Hutterthal Church is located three miles north of Freeman and two miles west of Highway 81. Upon arrival please report to the church for registration and accommodations.

The Hutterthal Mennonite Church
Mr. John P. Kleinsasser, Chm.
Mr. Erwin R. Gross, Sec.
Rev. Abe. M. Wiebe, Minister-Elect, June 1

THE NEW CONGO AFRICA

(Continued from page 336)

side by side to church; usually they carry a child, or lead one by the hand. It was inspiring on Sunday morning, February 19th, in Charlesville church to see the women's side crowded with well dressed women. A New woman!

It further amazed me when the church fathers of Tshikapa church asked me whether the churches in America would help them to establish schools for girls where domestic science would be taught, and taught on such a level that the African woman could in turn be a teacher. Indeed, a new day is dawning for the woman in Congo. God bless her.

THE MUTUAL AID PLACEMENT SERVICE

will help you find work or workers in a Mennonite community. Information about new Mennonite settlements available. Strengthen the church and its mission by working together. Write to 722 Main, Newton, Kansas.

THE COVER PICTURE

The Hutterthal Church pictured on the cover is the fourth church building used by the group which originally came from the villages of Hutterthal and Johannesruh in Russia about the years 1877-1879. The present building was begun in 1952. The church of over 200 members is active in Conference support. Abe Wiebe will be the regular pastor after June 1.

Into the Beyond

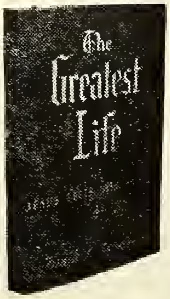
JOHN K. NEUFELD of Inman, Kansas, a member of the Bethel Mennonite Church, was born July 21, 1889, and died March 24, 1956.

MRS. CLARENCE YODER of Topeka, Indiana, member of the Topeka Church, was born February 2, 1878, and died March 24, 1956.

MRS. AMOS STUTZMAN, of Elkhart, Indiana, and member of the Topeka Church, was born April 25, 1881, and died March 26, 1956.

VERN STAHLY of Nappanee, Indiana, and member of the First church of Nappanee, was born May 5, 1886, and died April 3, 1956.

HENRY HEGE of Aberdeen, Idaho, and member of the First Church of Aberdeen, was born in Germany, September 17, 1871, and died April 18, 1956.



The Greatest Life

FRANK C. LAUBACH

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JESUS TELLS HIS STORY

For centuries Jesus Christ has been speaking to millions through the pages of the gospels. So it came about as naturally as breathing that this book should step forth directly from the Bible. It brings to the reader with exciting sharpness the fact that the Bible is the WORD OF GOD, that the gospels are Jesus telling His own story through the pens of Matthew, Mark, Luke, and John.

Every passage in this book is exactly as it appears in one or the other of the four gospels in the Goodspeed translation excepting that the words "Jesus" and "The Lord" and "He" (when they refer to Jesus) are changed to "I."

Here is the life of Jesus in one continuous story without duplication, reverently written as His "autobiography." In these pages is deeper understanding of the meaning of life and greater strength to live it fully.

THE AUTHOR

Frank C. Laubach began his missionary career in the Philippines in 1915. A few years later he worked out the first edition of the now world-famous picture-word syllable literacy charts, and in 1930 originated the volunteer method of promoting literacy known as "each one teach one." As a result of Dr. Laubach's teaching methods, more than sixty million people speaking 200 different languages and dialects have learned to read in their own language or dialect.

Frank C. Laubach is also widely known and loved as the author of many inspirational books.

Mennonite Publication Office and Bookstore
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THE Mennonite

NNONI
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CAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Child—lithograph by Gerda Engelke
From the German Art Exhibit; a gift of gratitude from the German people.

Life Among the Cheyennes
Malcolm Wenger

Mennonite Boys League
Menno Schrag

The Weak Things of the World
Clifford H. MacQuire

Volume 71 Number 22 May 29, 1956

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Of Things to Come

June 4—Bluffton College Commencement

June 7-11—Northern District Conference, Hutterthal Church, Freeman, South Dakota

June 13-17—Pacific District Conference, Upland, California

July 1-8—High School and Young People's Retreat, Camp Men-O-Lan

July 2-4—Canadian Conference, Niagara-on-the-Lake

July 8-15—Intermediate Retreat, Camp Men-O-Lan

July 9-28—Young People's Retreats at Camp Mennoscah

July 15-22—Junior Retreat, Camp Men-O-Lan

July 22-27—Sunshine Retreat, Camp Men-O-Lan

July 27-29—Family Fellowship and Adult, Camp Men-O-Lan

July 30-Aug. 18—Intermediate Retreats, Camp Mennoscah

Aug. 8-15—Ministers' and Church Workers' Retreat

Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.

Aug. 18-20—Family Retreat, Camp Mennoscah

Aug. 20-23—Senior Adult Retreat, Camp Mennoscah

Aug. 23-26—Senior Young People's Retreat, Camp Mennoscah

Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Kan.

Conference Notes

BOARD OF MISIONS

The **spring issue** of India Calling features the Union Bible School, Janjgir, India, which for 25 years has filled an important place in the training of native Christians for evangelistic and church work. Copies of India Calling, which is published by India missionaries, are available from the Board office.

A **Mennonite fellowship** has been meeting in Markham, Illinois, a Chicago suburb, regularly since last fall. Present attendance is 42. Roland Krehbiel, seminary student, is the pastor. Plans for church building and organization of the congregation are being made.

A **special conference** of the mission in Formosa, April 11-13, decided to expand mission work in Taiwan. Sixteen mission and relief workers, including executive secretary, John Thiessen, attended. Wm. C. Voth was the chairman of the conference.

Major items for prayer for the work in Japan are that: 1. Japan is considering changing the constitution and doing away with the 'no war' clause, (2) Parliament is considering to re-establish Shintoism as the state religion, writes Ferd Ediger.

A Japanese pastor, Yamada-san from Kobe, has been called to serve the church at Aburatsu, where **the Peter** Vorans have been serving. The Peter Derksens will succeed Vorans as director of the mission in that area, when the latter return to America for their furlough in July.

One **hundred and ten** students in kindergarten and grade school are enrolled for the next school year at Aburatsu, Japan. Through the school the missionaries establish contact with the mothers and the families. The school has been operating for one year and most of the kindergarten children in school this year plan to continue on in the mission school.

The Herbert, Saskatchewan, Mennonite church, which formerly received a monthly allowance from the Board of Missions, has voted to take on support of their minister, C. J. Wiebe, according to a report by G. G. Epp, chairman of the Canadian district home mission committee.

Medical work has been growing rapidly at Kandale in the Belgian Congo. The maternity hospital is nearly completed. The dispensary is now serving school children and mission people. The believers at Kandale are looking forward to the construction of a church building, writes Peter Falk.

A teachers' conference is planned for July in Volendam, Paraguay. Standardization of teaching materials for high schools in Paraguay is being planned. However, it will take some time before this can be achieved. A large number of textbooks at present are coming in from Germany free of charge, writes Frank J. Dyck, minister and teacher in Friesland colony.

An Indian brother, John H. Birds, has been called to take charge of the Longdale mission district in Oklahoma succeeding Alfred Wiebe, who has moved to Seiling, to strengthen the work there. Another Indian Christian, Jack Allrunner, replaces J. H. Birds at Thomas as a leader.

BOARD OF CHRISTIAN SERVICE

Program materials, emphasizing the role of the Christian in His Occupation and Economic Life, are still available from the Board office. Prepared for men's groups they are readily usable for other congregational meetings. The materials contain extensive suggestions for three programs.

The Laymen's Organization of the Central Conference has already raised over $1500 of a $3000 project for MCC relief, especially in the Jordan area. The men's group hopes to complete the project within several weeks.

The Christian Service Committee of the Pacific District has been active in promoting pre-draft census of 16 and 17 year-olds, Voluntary Service, peace testimony, counseling of draft age men, and Mennonite Disaster Service. Voluntary Service at Sweet Home, Oregon, and Fresno, California, is promoted together with the Evangelization Committee.

An Aberdeen, Idaho, couple chose to contribute over $400, saved during his term of 1-W service, for the support of some worthy Pax men. The Board encourages this type of giving, as it enables some Pax fellows, who are unable to support themselves, to give a testimony of peace abroad. The funds in question will support a Pax man in Germany.

Marion Kliewer, Hillsboro, and Elmer Ediger, Newton, have been asked to arrange for 1-O orientation conferences among MCC constituent groups in the Central Area, including Oklahoma in the south and Montana in the north. One of the objectives of the conferences is to encourage draft-age young men and women in the nonresistant witness as Christian disciples.

Esko Loewen, recently returned from European MCC service in Holland has an informative and inspiring message on how MCC endeavors in various ways to communicate the Christian message of peace and discipleship. Write directly to Esko Loewen, Hillsboro, Kansas, if you wish to engage him.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, **Paul R. Shelly,** Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

"FEED MY LAMBS"

A shepherd with an unusually fine flock of sheep was asked how he managed to have such a sturdy flock. His answer was that he always made it a special point to look well after the lambs.

The church has been trying to meet the needs of the lambs in various ways. Perhaps the first organized effort was through the Sunday school. This certainly is still a mighty force and doing a great work. But churches should constantly be on the alert for ways of improving this area. Better trained teachers, improved facilities and equipment, the best possible methods of teaching—all should be given careful attention and adaptation.

The summer Bible school is a more recent method of caring for the spiritual nurture of the children. Here, too, improvements are constantly made both in material available and in teacher preparation and methods. But the child is in such a course at best only from two to six weeks of the year.

Week-day religious teaching in the public schools is another forward step in caring for the lambs. Here at least one period a week is often devoted to religious training throughout the school year.

The summer camp program is another method of meeting the spiritual needs of the child. The retreat programs have been improved and strengthened in recent years and become a real power in religious education. Such retreats usually last but one week for each group.

Something more is needed to supplement the Sunday school and to fill in the gaps left by Bible schools and retreats. There should be a year-round program of activity under wise leadership. Perhaps the "Mennonite Boys League" described elsewhere is an answer. It has great possibilities and should be given careful consideration by church groups. Why not a similar organization for the girls so that no one be missed?

Certainly every available means should be used to give the proper spiritual nurture and care to the lambs that the coming flocks of sheep may be well cared for and established.

MORE SHEPHERDS NEEDED

There is an ever-changing list of churches who are temporarily without a regular pastor. A minister leaving one church to take up work in another simply shifts the problem without solving it. What is drastically needed is more young men who will dedicate themselves to the tasks of the Christian ministry and prepare themselves for the best possible service. This problem is high on the list of Conference needs and may well receive special attention at the Winnipeg Conference. Some ways and plans should be devised whereby young men could be helped and encouraged to see the opportunities of eternal worth in the ministry, and to be alert to the call of God for such a life work.

In the meantime the problem of a shepherdless church continues. In some places there is a let-down of interest and activity of the church where there is no regular pastor; a sort of "church holiday," in which everybody relaxes from church work, waiting for the new minister. This can be disastrous.

Just the opposite should be the case. When there is no regular pastor each member should work all the harder. The work should be so distributed among the members that all have their part in carrying the extra load. If this were done, a church could better maintain its life during the absence of a regular pastor, instead of becoming run down as is so often the case. "To every man his work" can help keep a shepherdless church going and growing in the emergency interval.

KEEPING COOL IN HOT CAMPAIGNS

Our political campaigns are not very Christian. For the next six months we will be subjected to all kinds of propaganda, each side trying to discredit the other, while trying to convince people that they could do it so much better.

Keen minds are busy gathering up all the derogatory material they can find on the opposite party to be used as campaign issues. Every slip, every mistake, every misjudgment will be dragged out and blown up to huge proportions. All difficulties or hardships of any one group or class will be skillfully blamed on the opposite party. The general line will be, "How terribly the other party bungles things; how much better we can do it." There will be mud slinging in which those throwing the mud may easily become more soiled than those at whom they throw. For we should remember that anyone throwing dirt is thereby losing ground.

Occasionally the sun breaks through. When one political hopeful was assailed by another of the same party he replied that he had too much respect for his opponent to engage in personal attacks. That touched a responsive chord in the common man. What would happen if political aspirants would take the biblical injunction seriously: "in lowliness of mind let each esteem other better than themselves"? Perhaps we do not know as we have never seen a campaign run on that basis.

A New Organization

The Mennonite Boys League

MENNO SCHRAG*

What would YOU do with a boy?

What has the CHURCH done for and with its boys? What should it do? Our General Conference, like so many others, has long taken its boys too much for granted. So far we've had conference-wide organizations for women, men, and young people but not for our crucial school-age groups—those in the grades and junior high.

Not Just on Sunday

Among many there has been a growing conviction that the church must think of its boys more than just on Sunday. It needs to take an interest in the boy's total life. If the church doesn't, the world surely will.

Some time before the Portland session in 1953 the concern for an officially-sponsored boys' work was brought to the Conference president and through him to the executive committee. The executive committee in turn referred the project the organization of "Mennonite Men," which then appointed a Boys Work Committee consisting of Erwin Goering, Clinton Kaufman, and Menno Schrag.

A long and extensive study was undertaken to see what possibilities, needs, and problems a project such as this would involve. A tentative program was outlined and in the fall of 1955 the first Mennonite Boys League came into existence in the First Mennonite Church at Newton, Kansas. Other churches also indicated their readiness to give the program a trial. Definite action on the proposed program is, however, yet to be taken at the session of "Mennonite Men" in Winnipeg next August.

Objectives and Purposes

The over-all purpose of the Mennonite Boys League, as stated in the Handbook, is as follows: "To carry out an intensive program of wholesome activities geared to the interests of young boys. . . . To lead boys into a saving relationship with Christ . . . . To foster consistent Christian living, and instill a love for the Mennonite faith as founded on the Word of God."

A boys' work committee appointed by the individual congregation directs the program on the local level. The League is patterned after well-known national organizations and is for boys aged 9-14.

Although the program is likely to vary in different congregations, it is designed to bind together all boys in the Conference under a common name and a common purpose. The plan envisions annual boys' camps on a regional basis and later perhaps also a national camp every few years.

Membership Card

A membership card given each boy greatly heightens his enthusiasm and interest. On it appears the following pledge: "I pledge that I will always respect and obey my group leader. I will be regular in attending all League meetings, unless some good reason prevents me from doing so. I will be faithful in my Sunday school and church attendance. At League meetings, and every day, I will try to act so as to be a credit to myself, my family, my church, and my Saviour, Jesus Christ."

The Boys Work Committee earnestly desires that the program may fill a need in the churches and submits it to their prayerful consideration.

A boy is the man of the future. His potential for humanity, for the church and for Christ is tremendous. The time to teach him the lessons of wholesome living and good citizenship is now. The time to win him for Christ is now.

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*Editor, MENNONITE WEEKLY REVIEW

BOYS LEAGUE of Newton First Mennonite Church. Leaders of this enthusiastic group are (l. to r., back row): John L. Smith, Nick Wiens, Alfred Suderman, Melvin Martens, Harold Andres, and Geo. C. Peters. With them is the pastor of the church, Rev. Arnold Epp.

The Weak Things of the World

CLIFFORD H. MACQUIRE*

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty," 1 Corinthians 1:27.

If there are such things as coincidences then it is a fortunate one which brings members of the Fellowship of Reconciliation together in rededication to a life service for the enthronement of love at the very time when the foreign ministers are beginning their meetings at Geneva. Which is the more important? Certainly the eyes of the world are not upon us: nor were they upon an Upper Room in Jerusalem 2,000 years ago. One hundred and fifty years ago the eyes of the world were upon a little Corsican corporal who was threatening Europe: no account was then taken of a handful of men who were venturing to the isles of the South Seas with the Christian gospel. Yet those who laid the foundations of the modern missionary movement and thus the World Council of Churches have influenced men more than Napoleon ever did. Forty years ago the eyes of the world were upon a German Emperor and Prussian armies: what notice was taken of a few men and women who then acknowledged that "as Christians they were forbidden to wage war"? Forty years hence—will there be a forty years hence? If there is, whose coming together will have mattered most —ours or the foreign ministers? The world believes it knows the answer: it looks to Geneva, not to St. Martin in the Fields; to the statesmen, not to the Church; to the sanction of violence, not to the service of love.

The world looks to Geneva where the antagonists of East and West stand on the brink of a great precipice, each hesitant to aim a blow at the other lest he overbalances himself; each maintaining his strength to strike the greater blow. As they stand facing each other they debate how they may lower the height of the precipice or remove a few of the uglier rocks. They may even agree to tell each other what blows they are capable of making or perhaps agree to stand a little further from the edge as though men stand still once they start to quarrel. This is called a "New" spirit.

The gospel is at stake

But let us be clear about one thing. If the enthronement of fear succeeds, then the revelation of God received in Jesus Christ is a fraud, the hymns we sing are futile piety, and our claim to be the Body of Christ is unfounded. For Christian men are bidden "Fear not them that kill the body"; we have not been given the spirit of fear. What is at stake is the Christian faith. If Harold Macmillan and John Foster Dulles are right then Jesus Christ was wrong. If communism *can* succeed, then God is not sovereign. Fear is not only the passion which leads to violence, it contradicts our faith. If it succeeds then God is the fool for He "hath chosen the weak things of the world. . . ."

It sounds ridiculous, I agree. Surely the overthrow of evil demands physical power! If evil men are to quake then we must talk to them from strength! You cannot blot out Belsen unless you are prepared to blot out Hiroshima! Or, to put it in its commonest form, if you would save your grandmother, then you must have a cudgel.

The faith of the world

Let it be a Lord Mayor's show or a Remembrance Day service at the Cenotaph or a Supplementary Budget: there you will see the symbols of temporal power, of force of arms. "Our possession of the H-bomb on an appreciable scale, with the means of delivery, will greatly reinforce the deterrent power of the free world . . . safety will become the sturdy child of terror and survival the twin brother of annihilation." Sir Winston Churchill's faith is not unique. He speaks as the High Priest of those who put their trust in the strong things of the world—terror and the threat of annihilation; and he speaks for the vast majority of men. . . .

But it is enough to remember that the strong things of the world are also the selfish things, concerned with national defense, not international service, with my standard of living, not hunger, disease, and illiteracy elsewhere.

Another faith

What then are the weak things of the world? Forgiveness, humility, mercy, love; and the greatest of these is love. Sentimental! Are they? They are certainly the things our ancestors in the caves despised, that Nero laughed at, and the Nazis rejected. But they are the things which God has chosen. Why? Because the strong things of the world are useless for His purpose—the redemption of mankind. What does that phrase mean? Here is a man, call him what you will—Hans, John, Ivan—God's will for him is that he should learn to love the Lord his God with all his heart, mind, soul, and strength, and his neighbor as himself: that he might have life abundant. All else is summed up in that.

How can these things be won? Will the strong things of the world win them? Can violence achieve a victory over conviction? Turn that which can trample nations in the dust, turn the countryside into a no-man's land, overthrow dynasties and dictatorships, even obliterate the world itself—turn that upon a man's faith and it can do nothing except destroy his body. Had it been otherwise the Nazis

(Continued on next page)

***Secretary, British Fellowship of Reconciliation**

would have conquered the mind of Europe, the Jews would have been exterminated, the early Christians would have been converted to Roman paganism, the martyr would have given in to the flames, and greatness would have been associated with Nero and Mary Tudor, with the Inquisition and the Gestapo. Let the Third Reich pit all its strength against Martin Niemoeller or the France Republic condemn a young French doctor to life imprisonment for conscience' sake, and history writes again the truth that, when confronted by faith, violence is impotent.

This faith declares, with Shadrach, Meshach, and Abed-nego, "the God whom we serve is able to deliver us from the burning fiery furnace . . . but if not we will not serve your gods," and that is unassailable. When the man of faith can do no more against evil forces, he can at least die and there is then no more that evil can do. His faith lives on and once more the blood of the martyr is the seed of the Church. Such is the testimony of history. Whatever else the strong things of the world can do one thing is certain, they do not redeem, they do not change men's hearts. Therefore "God hath chosen the weak things of the world" and we who have dared to commit ourselves to do His will are called to make His choice ours.

Weakness is strength

What is more, the weak things of the world are really the strong things. Do men revere Herod or the Babe he sought to kill? Who has achieved most, Caesar or Schweitzer? Is love weak? Pit all the forces of circumstance against it and it alone can withstand—"for better, for worse, for richer, for poorer, in sickness and in health, till death. . . ." A group of men stood together one day by a lakeside. They were experienced, bronzed men of the world—fishermen, taxgatherers, revolutionaries. Their leader turned to one of them, a burly uncouth fisherman, and asked him, "Simon, lovest thou me?" That man had recently betrayed his leader to a serving maid in the courtyard as his leader was being tried. A greater strain lay ahead. There was but one sure foundation upon which to build against that strain. Not, Do you understand me? Or, Will you fight for me to the bitter end? But, Do you love me?

The threat or use of bombs and bayonets can frighten and can kill, but that is all that they can do. They cannot even begin to redeem. And God's purpose is redemption. Therefore hath God chosen love, even though it lead to a Calvary, as once it did. That Cross—the furniture of cruelty, the badge of shame, the scene of ignominious defeat—Was it? Today it stands, the symbol of God's power over evil—defeat triumphant!—silhouetted against every skyline, shadowed even across the snows of the Antarctic, the most glorious instance of God's choice of love. It is the sign of the Father's victory who has "chosen the weak things of the world to confound the mighty," whose children have come this night in rededication to the same choice, that we "may be used for His redemptive purpose" and the world be saved.

CONDENSED PROGRAM

Northern District Conference

June 7-11, Hutterthal Church, Freeman, S. D.

THEME: "The Coming Church"

Thursday, June 7

Afternoon—
Registration
Evening—
Conference Sermon ---------- Pres. Arnold Nickel, Henderson, Neb.
Sound film ---------- "Fire Upon the Earth"

Friday, June 8

Morning—
Conference business
Message—"The Head of the Church" J. N. Smucker
Afternoon—
Conference business (Cont.)
Reports of Committees: Home Missions, Peace, Examining, Education.
Evening—
In charge of Women's Missionary Society
Message ---------- John Thiessen, Board of Missions

Saturday, June 9

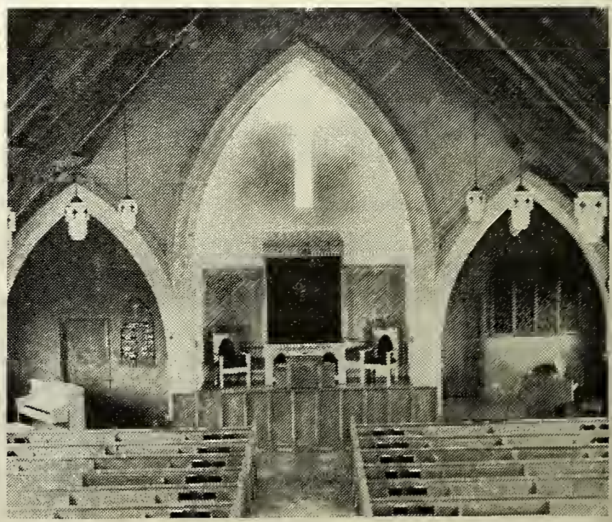
Morning—
Communion Service
Conference business continued
Message ---------- "The Fellowship of the Church"
Afternoon—
Women's Missionary Society
Men's Brotherhood Meeting
Evening—
In charge of Men's Brotherhood
Message ---- "Laymen Communicating the Gospel" Harry Martens

Sunday, June 10

Morning—
Regular church services in Freeman area
Afternoon—
Message ---------- "Faith Is the Victory"
Evening—
Message ---------- "The Power of Love"

Monday, June 11

Young People's Day



Hutterthal Church, Photo by Waltner

The Broken Net

In South China villages, so it has been said, victims of the disease, called leprosy were hunted down like criminals and caught in a large net so that the superstitious captors could avoid contamination. The net was so strong it defied the entangled victims' frantic efforts to escape.

Equally strong is the invisible net woven of prejudice, ignorance, fear, and superstition which for many centuries has held, in an inhuman bondage, innocent victims of an incurable illness now known as Hansen's disease, probably known in Southeast Asia since before the Christian era.

First break in this cruel net was made in the 19th century, when Christian missionaries began to extend their ministry into the vast sprawling area of Southern Asia bringing with them the concepts of brotherhood and instruments of healing and teaching.

Today in the same area where sick people were caught in nets and hauled off to be burned alive, the government is co-operating with Christian missions in finding jobs for patients who have been discharged as arrested cases.

The net of disease and ignorance, cruelty and superstition, has been broken by Christian love, modern enlightenment, and the miraculous advances of medical science. But there is still a long way to go until this crippling and devastating illness has been wiped out.

Of the estimated ten million victims in the world only one or two per cent receive any kind of treatment. It is the function of mission groups, who can obviously not meet this vast need, to show governments how to do the job.

In every part of the world Christian groups were the first to establish treatment centers and medical missionaries have played a major role in every new advance in Hansen's disease therapy.

American Leprosy Missions, with whom our Mennonite missions in India, Congo Belge, Colombia, and Paraguay, are associated, aims, within its means, to supply all working funds required above government aid and the patients' own productivity, while boards of missions provide the personnel. It falls, at present, much below its aim and asks help of all.

In pointing the way toward complete control of this ancient affliction, the Lord's command is being heeded and His message of brotherhood and love is heard in ever wider areas of the world.

(Compiled by Mrs. J. E. Regier from "Ministry of Mennonite Churches to the Victims of Leprosy" and "A Broken Net.")

Adversity is a medicine which people are rather fond of recommending indiscriminately as a panacea for their neighbors. Like other medicines, it only agrees with certain constitutions. There are nerves which it braces, and nerves which it utterly shatters.

Justin McCarthy

Flashes of Thought

Released

Walter Gering

The radiance of those candles as the birthday cake was brought in was overshadowed only by the beam on the little fellow's face. Where is there a home which has not experienced the thrill of such moments. There are the usual gifts to be opened, the cards from relatives near and far. But the climax of it all is that moment when mother comes from the kitchen with the cake, candles brightly burning. The beam in the eye of the little fellow was beyond description.

Then comes the moment when all eyes are centered upon the youngster as he makes ready to blow out the candles. Seldom is it accomplished with one effort. There are always those which continue to burn in spite of attempts to blow them out. But the excited boy will not be denied; all must be out.

It was later that I realized the significance of that act. It was not a matter of blowing out the lights of the candles; it was an act of release. The little candles which had been glowing with light, soft and warm soon became hard and cold; one by one they were plucked from the cake and discarded. But the light of the candles—what had happened to the light?

We had challenged the little fellow to blow hard; to blow out the lights. One by one they went out. A moment of thick smoke curled into the air, a brief glow of the wick and there was darkness. The candles remained; but where was the light?

The words of the astronomer came to mind: "You have not blown out the light. You have separated the flame from the wax on which it was burning. Do you realize that that light which you have puffed out is this minute countless miles from here and still traveling on? If you had instruments delicate enough you could discover the light of that candle out in space through endless time."

I thought of the moments of solemn hush as we stood around the silent form of a loved one. Once there had been evidence of a warm glow of inner life. Now the beloved form was strangely silent and lifeless. Reverently we were to place it into the grave; death had taken its toll. But the spirit—thank God—had only been released; he had separated from the body to be with the Lord, leaving the earthly tabernacle behind awaiting the glorious resurrection day.

Even the blowing out of a candle is but an inspiring symbol of a thrilling thought. Death is not the snuffing out of life; it is the release for greater realms beyond.

ABSENT FROM THE BODY—
PRESENT WITH THE LORD

Looking Toward General Conference

With Anticipation

Harry Yoder*

In looking forward to our General Conference sessions we have ample reason to expect something. It is with anticipation and eagerness that we plan to gather in Winnipeg. All serious-minded members of our constituency should rightfully ask, "Why" and "How" and "What" as we approach our conference.

For one thing we set our hearts and minds toward Conference because we love to find in our conference program evidences of "the hand of the Lord . . . upon them," Acts 11:21. Just as the first century Christians at Antioch kept the Church of Jesus Christ growing and developing we, too, have a desire to be faithful to our Lord. We realize that this can be done only under the Divine Presence of the Holy Spirit. So, perhaps above everything else, we feel ourselves motivated and directed by the divine will of God to come together to consider our share in the work which His Son set in motion through the Church.

In the tenth chapter of Luke we are told that the seventy returned and reported "with joy" their successes. They were so well organized and so thoroughly motivated by the power of the Spirit that their accomplishments were made known joyfully. I look forward with anticipation to *hearing our reports*. Someone has said that when the first century Christians came together they spoke of their *power* and that when present day Christians gather we speak of our *problems*. We look forward to our Winnipeg gathering as a time when our reports will joyfully reveal the power of God at work effectively in the midst of this world of sin, distress, confusion, and nervous strain.

In order to fit into the method of accomplishment which the Church has always used—that of organizing and giving assignments—we look toward the General Conference sessions as a time when we can unitedly lay plans and accept responsibilities. When the seventy came together in conference with Jesus He organized them and "sent them two by two" and said "Go your ways" and accomplish your

(Continued on page 360)

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*Pastor, Calvary Church, Washington, Ill.; Recent President, Central Conference.

Riding Mountain National Park

After spending a week at the Conference; meeting people, attending sessions, listening to and making reports, you will be physically exhausted. You should not think of beginning your homeward journey in such a tired condition. What you need is relaxation in God's beautiful outdoors.

The sparkling water of Clear Lake is ideal for swimming, boating, or just sight-seeing. A radiant sunset on the crystal clear water, fringed with dark evergreens is indeed very picturesque. And the crisp, pine-scented air will refresh you.

The park is located 125 miles due north of the Canada-USA border, 171 miles northwest of Winnipeg. The park itself reaches a peak of 2,200 feet above sea level and forms the summit of Riding Mountain. The heavily timbered uplands are a great contrast to the flat prairies. The area is a natural home for deer, elk, moose, and bear. Wild fowl are numerous, beaver live along the streams, and a herd of buffalo, descendants of the great herds that once roamed the western plains, feed on the rich meadows near Lake Audy.

Wasagaming, the park headquarters, has intriguing things for the visitor. Here are interesting souvenir shops, a museum, modern restaurants and motels. Cabins are convenient and comfortable, some of them near the town, others nestling among the towering pines overlooking the blue waters. There is also a trailer site with camping facilities.

This is just a small glimpse of a fine vacation in store for you. And you will return home refreshed; in spirit because you have attended the Conference, and in body because you have visited Riding Mountain National Park.

For further information about the scenic attractions of Manitoba, write the Chairman of this Committee,

Arnold Friesen,
254 Kenaston Blvd.,
Winnipeg 9, Man., Canada

or see him at the Information Booth during the Conference. Reservations can also be made at that time.

Publication Committee

The new church at Volendam colony in Paraguay, dedicated January 15, 1956. The Scripture verse on the side entrance reads "Lasset uns ins Haus des Herrn gehen," Psalm 122:1. In the sanctuary is a big oil painting in German: "Other foundation. . . ." The church holds about 800-900 people, and has a balcony at the back of the church.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Life Among Cheyennes

MALCOLM WENGER

Cheyenne Indians! Make you think of war bonnets and painted braves? Bring visions of war whoops and scalplocks; teepees in a circle with smoke curling upward, or women busy about their work of tanning hides and curing meat? It shouldn't! The name Indian should no more bring such thoughts than speaking of other Americans brings visions of buckskin shirts, flintlock guns, or covered wagon trains.

Feathers, braids, and moccasins may still be here, but permanents and lipstick are probably more common. Food comes from a grocery cart, not from the thundering herd. The horse and spur are still in evidence, but so are the Ford and Chevrolet. Some are more bothered about how to pay the electric bill than how to start a campfire. Children may be watching TV in the school lounge rather than playing bows and arrows.

Custer and the Sun Dance

And yet the past is not so far distant. How could it be when in the memory of living people General Custer and his men met their appointed end in the dust and sagebrush of the hills by the Little Bighorn. And Custer! How could a man have ended otherwise who broke his promise; who smoked the pipe of peace and then attacked without warning a peaceful village?

How would you feel if it was your mother who carried all her life the bullet she received in her back while fleeing through the river from that cowardly attack. Yes, some bitterness lingers on.

The closeness of the past is also seen in the educated young man who takes time off from his job and with painted body and eagle bone whistle joins others in the ancient ritual of the Sun Dance. Days of fasting, dancing, and ceremony are supposed to bring blessing to him and the tribe.

The rapid monotonous beat of a small iron kettle drum accompanying a singer with his gourd rattle marks the all night gathering of the Peyote Eaters. Seeming to come from the past, this religion was actually borrowed quite recently from other tribes and has acquired a veneer of Christianity. Organized as the Native American Church, it claims to use the peyote (top of a small southwestern cactus) as a sacrament in imitation of the bread and cup of the followers of Christ.

The American Way of Life

For some the line between the Cheyenne and the white man has become blurred through intermarriage. Many of these have laid aside the Cheyenne language and much of Cheyenne culture. But for many the Cheyenne tongue still speaks to the heart, and though outwardly there are many marks of the acceptance of the white man's way, custom and thought differ.

In some lives a new bitterness has grown. Is it a *good* house? Must be a white man's house. A *beautiful* horse? A white man's horse! Want to sell your land? Go see the white man and then wait and wait. Can you do this? I can't, I'm not a white man.

Perhaps it is not strange that some turn to the "white man's water"—that bottle of temporary forgetfulness and ultimate heartache—liquor.

Some have found lives of work and usefulness here in the wooded hills and cultivated valleys

Some Facts About the Northern Cheyennes

The following facts are from *Social and Economic Study of the Northern Cheyenne Reservation* made by the Bureau of Indian Affairs in 1950. The study included 337 families or 80 per cent of the population.

Population. There are 1,966 enrolled members of North Cheyenne tribe. 1,717 live on the reservation, and 249 live elsewhere; 97 non-enrolled Indians live on reservations, and 60 whites live on reservation.

Income. Average for 337 families in study was $1,421. The 12 highest families averaged $9,676, and 12 lowest families averaged $79. 80 per cent of families received some welfare in 1950.

Housing. 185 families live in log houses; 88 in frame houses; 9 in tents; 25 had electric lights; 227 kerosene lights; 111 families got their water from river or creek, 148 families got their water from wells, and 16 families got their water from springs.

Education. 448 children in school. One half retarded one or more years. Of 312 family heads highest average grade was sixth.

Language (as spoken in the home). Only or mostly Cheyenne, 51 per cent; only or mostly English, 23 per cent; English and Cheyenne equally, 26 per cent.

Land. Reservation, 444,837 acres; grass land, 353,953; forest and brush, 84,812; dry farm, 4,312; irrigable, 2,660.

Automobiles. Owned by 127 families. Average age of automobile was 9.4 years.

"This group is more essentially Indian in culture and behavior than any other similar group in the Missouri River Basin."

of the reservation. But there is not enough work for all. No, they don't have to stay on the reservation. Nor do they receive a government dole, apart from relief for times of need.

But after years of isolation, of feeling incapable, it is not easy to leave home and friends and relatives to go out to compete with the white man on his own terms—not even if the government does offer help to find a job in the big city and support to get started.

Home may be a one room log house and it may be hard to make ends meet. Yet the security of a familiar way of life, of home and friends is better than the uncertainty, rush, and fierce competition of the city even if it brings big money.

And yet, a few have done it, and successfully. As laborers, accountants, factory workers, and in other ways they are accepting a place in the main stream of American life.

A New Word and Way

In the early days broken promises, treachery, and greed must have seemed to the Cheyenne to be the very character of the white man. But there came others who brought the news of a God of love who would make men brothers through faith in His Son. It was the General Conference Mennonite Church established in response to a renewed vision of the Church's responsibility to preach the gospel that sought to bring the Word of God to the Cheyennes in Indian Territory in 1880.

But how can that be done when your words are not understood and the soft Cheyenne tongue slips without meaning by your ear. A written language was needed followed by translations. This was the great life work of Dr. Rudolphe Petter. Not only the New Testament, but songs, Old Testament portions, and other materials are the memorial to his life of service.

In 1904 a wagon creaked over the hills and down into the valley of Rosebud Creek bringing G. A. Linscheid to start the planting of the Church at Busby. Pitching his tent in a grassy spot, he was soon busy building a home and log church.

Faithful workers have continued the witness. Among them Alfred Wiebe, still serving in Oklahoma, P. A. Kliewer, Valdo Petter who went to be with the Lord in 1935, and Alfred Habegger who followed January 17, 1956.

A Sunday at Lame Deer

Would you like to join us for a service in the church at Lame Deer? First we'll find a Sunday school class for you to visit. Your teacher may be a Cheyenne Christian or one of the white people who also worship here.

As you look around after Sunday school, a few blankets and perhaps some braids catch your eye. The register on the wall indicates that last week the Sunday school attendance was 51 and church 62. The offering was $18.29.

Glancing at the bulletin you note that Pastor Milton Whiteman is bringing the Cheyenne message this morning and that the English message will be given by James Shoulderblade. James and Lillian King are in charge of the evening service.

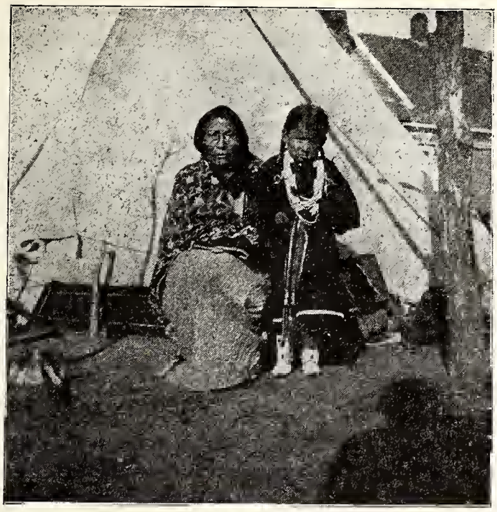
You also note that there will be a Cheyenne and English prayer meeting led by Julia Shoulderblade and William Mehojah on Wednesday and that Women's Christian Service will gather on Thursday at 2:00 followed by children's meetings at 3:30 and 4:00.

Since you find the Cheyenne a bit hard to understand, when it is time for the message you join the group that moves to the fellowship room to listen to the English. After the service you linger to meet your new friends, your brothers and sisters in Christ.

The church at Lame Deer is the largest and most advanced in local leadership. Groups at Busby, Birney, and Ashland are smaller and the work is still

Cheyenne & Arapaho
Watonga, Okla.
(Chaufty Photo)

We cannot think of Indians in terms of war bonnets and scalplocks any more than we can think of Americans with flintlocks and covered wagons.



Nine families live in tents

The Church at Lame Deer is the largest and most advanced in leadership.

much more in the hands of the missionary. The weekly program varies at each place.

A winter Bible school meets on Monday and Friday evenings for two and a half months to give special training to adult Christians. Summer Bible schools and Bible camp are aimed at children and youth.

Christian Crusaders, conceived and led by local Christians, meets a need for fellowship among the four churches with monthly supper meetings. Evangelistic meetings and Bible camp have been sponsored. A men's fellowship also including the four churches began with sponsorship of a community choir for Easter music.

The Catholic Church has also been laboring here for years, at first, primarily at Ashland where they have a large boarding school. A Four Square group is now active at Lame Deer.

A Work for Us

It has been more than fifty years since this work started. What are the needs of today? Leadership is beginning to develop. Sunday school teachers are being trained. Some of the services are conducted by Cheyenne Christians.

Yet there is much room for growth. Many of the older Christians cannot read. Others have compromised their stand for Christ. Liquor is proving a powerful enemy. Only now are young people beginning to finish high school, and a very few go on for further training. Hardly anyone has had special schooling for Christian service.

Still, the time must soon come when the missionary is no longer leading this work but sharing it as a brother. More than that, the missionary must finally go, and the church among the Cheyennes be established as a fully participating member of the wider Christian fellowship. In this wider fellowship the Indian Christian must not be a museum piece, a curiosity, or a foreigner. He must be welcomed simply as a beloved brother in Christ and fellow laborer in the gospel.

Are you a young person just out of high school? Join other like-minded youth in the Voluntary Service unit this summer. Get a first-hand picture of things here and give weeks of needed service.

Are you a teacher? Consider a teaching position here or in other Indian areas where your witness can count in a needy and difficult place.

A doctor or nurse? The Public Health Service has positions in Indian Hospitals where your service and testimony can count for Christ.

A businessman? Have you considered location in one of these small communities where, in addition to your witness for the Lord, you may provide work opportunities for these people?

Are you trained in forestry, agriculture, accounting, or social work? The Bureau of Indian Affairs or other agency may have an opening for you where you could also do much for Christ.

Are you a contractor or an architect? Something needs to be done about housing here. Do you have some ideas?

You can't leave home? Some Cheyenne young people are willing to live in Christian homes while they are attending school. In some cases there is need for foster home care for a needy child.

You are a member of a Northern District church? What can you do to develop a real Christian fellowship between your church and the Christian here?

You can't help in any of the above ways? You can pray. Only the Lord, through the Holy Spirit, can give new life. Only He can transform character. Only He can change bitterness, resentment, hate, prejudice, superiority into brotherly love.

FRIENDLY ENEMY

A great deal could be said about the friendly side of temptation. This so-called "enemy" is often the very seed of Christian virtue, encouraging patience, establishing powers of endurance, bringing the satisfaction of moral victory. It is at once the mother of ethical life, the training ground of perfection and the classroom of character. All this, plus the additional opportunities it offers to bring light to wisdom, a spur to discipline, and an inspiration to courage, marks it as one of the most valuable forces in our lives.

—From *Friendly Enemies* by Robert R. Brown (Fleming H. Revell Company)

Our Schools

BETHEL COLLEGE

Dr. J. Lloyd Spaulding, associate professor of economics at Bethel College 1947-51, and since then secretary of the Wichita office of the American Friends Service Committee, is returning to Bethel to teach in the field of economics, according to an announcement from the office of the president.

Dr. Spaulding was granted the B.S. degree by Iowa State College in 1936 and the Ph.M. degree by the University of Wisconsin in 1938. The University of Minnesota granted him his Ph.D. degree in 1949. For several years he was assistant agricultural economist with the division of land economics, the United States Department of Agriculture.

His work with the American Friends Service Committee in Wichita has consisted in facilitating the program of the Institute of International Relations. Speakers on peace and world order have been presented to various groups and communities and the annual summer Institute of International Relations has been conducted on the campus of Friends University.

BLUFFTON COLLEGE

Commencement weekend activities will be held on the Bluffton campus June 1 to 4 beginning with Swiss Day on Friday at 12:00 m. and climaxed by the commencement program on Monday at 10:00 a.m. with Errol T. Elliott, general secretary of the Five Years Meeting of Friends and editor of "The American Friend," as the speaker.

Highlights of the weekend activities include: the crowning of May Queen Marjorie Ferguson and her court on Saturday afternoon at 3:00 p.m.; the operetta, "The Bartered Bride," presented by the choir and speech department on Friday and Saturday at 8:15 p.m.; the Alumni Banquet on Saturday at 6:00 p.m. which will honor faculty members who have served 25 years or more; and the Baccalaureate services on Sunday at 3:00 p.m., with President Lloyd L. Ramseyer speaking on "Whatsoever Things Are True."

At the Alumni banquet, awards in the way of a specially designed pin will be given to the eleven faculty members who have served Bluffton for 25 years or more. Members who have served, with the date when they first joined the college staff, are as follows: Dr. I. W. Bauman, 1929; H. W. Berky, 1913; Naomi Brenneman, 1918; A. C. Burcky, 1922; Otto Holtkamp, 1923; John P. Klassen, 1924; Russell A. Lantz, 1927; Pearl Bogart Mann, 1911; M'Della Moon, 1921; Katherine Moyer, 1928; and Dr. J. S. Schultz, 1924.

CANADIAN MENNONITE BIBLE COLLEGE

We have much for which to praise the Lord. The attendance at "Children's Hour," a project which was begun about a month ago by a group of students for non-Mennonite children in the vicinity of the Bethel Mission Church, has been steadily growing, until now the group has tripled its size, numbering ninety at the last meeting. The students engaged in this work are receiving a great blessing from it. Besides teaching a Bible lesson, they spend a part of the time teaching various crafts.

We had two outside speakers for chapel recently. Andrew Shelly of the Mennonite Biblical Seminary spoke on Monday, May 7, on the spiritual resources for Christian workers. The following Friday Henry Janzen, president of the Mennonite Brethren Bible College, Winnipeg, gave a devotional message based on Psalm 116:12-19.

The Music Society sponsored a spring recital on Friday, May 11, featuring numbers by some of the piano and voice students and two madrigals by the Sightsinging Class. Voice soloists were: Bob Baergen, Don Krause, Vernon Neufeld, Henry Olfert; and piano soloists: Susan Pankratz, Anne Neufeld, and Irma Wiens. Mr. George Wiebe closed off the recital with a talk on the Christian's attitude to secular music.

FREEMAN JUNIOR COLLEGE

Plans for commencement activities have been completed. Of the fifty-four graduates thirty-one are Academy Seniors, the rest are finishing Teacher Education, Business Education, or Associate in Arts courses in the College Department.

President Ronald von Riesen will give the baccalaureate sermon to the graduating class on May 27 and on May 29 Dr. I. D. Weeks, president of the University of South Dakota, will deliver the commencement address, speaking on the subject: "You Are the Chosen."

The traditional night program presented by the Academy Seniors is scheduled for May 24. Helen Ratzlaff of Springfield is valedictorian and Rita Fliginger of Hurley is salutatorian of the class.

May 22, 1906, a class of four, three of whom are still living became the first graduates of Freeman Junior College. So this year the Alumni Association celebrates its fiftieth birthday and special anniversary services are planned in connection with the Alumni Banquet May 28. As their anniversary project the Alumni have renovated and completely refurnished the Library. A dedicatory ceremony will also be a part of the banquet program.

The day after commencement the College Choir begins a two-week tour to the west coast. A four week summer school session from June 4 to July 6 will end the current school year.

MENNONITE BIBLICAL SEMINARY

A play entitled "The Boy Who Found Easter" was presented at the Woodlawn Mennonite Church on Sunday, May 6. The play was presented by the intermediate class and was under the direction of Arthur Isaak.

The Seminary Communion service, held on Thursday, May 10, was conducted by Professor Don. E. Smucker, with the senior students assisting in the service.

The students have been operating a co-operative bookstore to supply their own needs for the last number of years. The annual meeting of the bookstore was held on Friday afternoon. It was announced

MCC news & notes

VS'ers WORK TOWARD RACIAL UNDERSTANDING

Betty Jane Barkman of Hillsboro, Kan., is in the Voluntary Service unit at Camp Landon, Gulfport, Miss. Recently she has been helping with the kindergarten, and she writes of one little boy who is typical of the youngsters they work with:

"Paul is six years old. He is a bright child, but his home life is unsettled. He is living with his aunt. I don't know where his parents are, or if they are married.

"Yesterday he came to the center in an awful mood. He went around hitting the other children for no reason. When I asked him what was wrong he answered, 'I guess I didn't sleep well last night. My aunt was drunk and there was a man at our house.'

"Then I noticed that he had welts on the side of his face, so I knew he had been beaten. Most of the time he comes to school without breakfast and sometimes without lunch.

"So many of these children need love and care, but we don't have enough time to do all that is needed."

With the tensions between races rising in the South, the outlook for this two-color community is not peaceful. In the kindergarten, in the recreation center, in home visitation, in the youth worship services the Volunteers at Camp Landon are breaking down prejudice with love and understanding service. One colored boy expressed it: "These people are white but their hearts are black."

SEEK TO RAISE NURSING STANDARDS IN PUSAN HOSPITAL

Margaret Wiens and Bertha Kornelson from Vancouver and Abbotsford, B. C., are nursing in a children's hospital in Pusan, Korea. The Korean nurse in charge is a Christian and says that most of the other nurses are Christians, so it is an opportunity to exemplify the Christian's responsibility to God in his daily work. Eventually they hope that this will raise the nursing standards of the hospital.

Margaret and Bertha spent Easter with the MCC unit at Taegu and then took a bale of baby clothes along back to Pusan for the hospital.

"There were 235 diapers plus many baby clothes and little dresses and bibs which we needed badly too. We can assure you we have unpacked many a package of clothes that our hospital has received, but none were as nice and as well packed as this bale. We are indeed grateful for the fine work done by all those that contribute clothing and those who sort and pack the donated articles."

MENNONITES, BRETHREN, AND FRIENDS TO MEET

"The Expression of Christian Love in the World Today" will be the theme of the third Church of the Brethren, Friends, and Mennonite study conference July 24-27 at Manchester College, North Manchester, Ind.

Mennonite representation, numbering 50 persons, will be selected through conference representatives of the MCC Peace Section or through respective peace and service committees. Friends and Church of the Brethren each will have 50 representatives.

Sponsored by the continuation committee of the Historic Peace Churches, the conference is designed for fellowship and study through discussions and addresses.

Mennonite speakers will be Don. E. Smucker of Mennonite Biblical Seminary at Chicago who will talk on "Strategies of Christian Love." Paul Erb of Scottdale, Pa., editor of the **Gospel Herald**, will address the conference on "Spiritual Resources for Our Task." Chairman of the conference is Lewis Hoskins, executive secretary of the American Friends Service Committee.

1-O CONFERENCES PLANNED FOR MIDWEST

Regional 1-O conferences are being planned for communities in the Midwest as a result of action by the MCC 1-W co-ordinating committee.

Objectives of the conferences are threefold: (1) peace education, (2) service emphasis through church channels, and (3) specific information about jobs available for young men entering 1-W service.

These conferences are designed for young people between the ages of 16 and 25, parents and ministers. Marion Kliewer of Hillsboro, Kan., and Elmer Ediger of Newton, Kan., will be directors.

A 1-W orientation school for men from the East-Central states is being planned for Elkhart, Ind., in addition to the one at Akron, Pa. Further announcement will be made later.

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at that time that a 15 per cent dividend would be declared for the year.

Margaret Salzman, Arthur Isaak, Henry Laemmlin, and Max Miller were some of the students who participated in the voice recital held at Bethany Seminary recently.

On Saturday, May 12, the Women's Fellowship held their annual spring retreat. Principal speaker for the occasion was Mrs. Anna Mow, teacher at Bethany Seminary. The Bethany All-School Picnic was held in the afternoon of the same day. Some of the Mennonite students attended the last part of the picnic.

The Board of Trustees and Finance met at the Seminary Saturday, May 12. The Congo Inland Mission Board had their meeting earlier in the week.

Jottings

—**Alexanderwohl Church, Goessel, Kan.:** Funeral services for Arthur Dale Buller, 4-year-old son of Mr. and Mrs. Arthur Buller, were held Feb. 1; and for Cornelius C. Koehn of Newton on March 1. Erwin Wedel, director of the Pioneer Gospel Mission of Jackson, Miss., brought the morning message on Feb. 26. Communion services were observed March 11. The Easter sunrise services were conducted at 5:30 a.m., on Easter morning. Leo Miller of Goessel Church gave the message. The choir presented Joseph Haydn's "The Seven Last Words of Christ" on Palm Sunday evening. Lydia Schroeder, daughter of Mrs. John Schroeder, and Bernard Kasper of Hillsboro were united in marriage on April 15. Miss Hulda Banman was ordained as missionary nurse April 29. She will leave for Belgium where she will study for some time before proceeding to the Congo, Africa.—Corr.

—**Hoffnungsau Church, Inman, Kan.:** For Passion Week services, E. G. Kaufman brought the messages. Each evening he also showed slides of the Holy Land. A number of men and boys went to Camp Mennoscah, April 28, 29 for Men's Mennonite Retreat. Our Men's Brotherhood served the noon meal Sunday. Born to Mr. and Mrs. Leo Janzen, a son, Rene Alan, April 8. Mr. Janzen is in 1-W service at Denver. April 29 Ernst Harder brought the message in the interest of hospital work. May 2 friends and relatives gathered at the home of Mr. and Mrs. L. J. Siemens to help Jacob Adrian celebrate his 94th birthday. Walter Adrian left May 4 for Salzburg, Austria, for another term of relief work under the World Council of Churches. He had been home for a five week's vacation.

The Adrians are living in the Buhler Sunshine Mission Home. Our church also takes part in the daily vacation Bible school held in various school districts.—Kathryn Klassen, Corr.

—**Immanuel Church, Downey, Calif.:** The Sunday school department presented a wonderful Easter program. A pageant was presented, "Fairest Lord Jesus." Elmer Fricke, a missionary to India on furlough and our own Ralph Wetmore have given us inspiring messages. A baptismal service and reception of new members was conducted by Dr. Graber. The Laudisti Singers sang in our church and were enjoyed by many attending. The annual California Sunday school and C. E. Convention was held in Reedley. A fine time was had by all and much gained by the meetings. Mrs. Karl Quenzer and Mrs. Henry Kliewer have been on the sick list. Let's continue to remember all of our sick people in the congregation.—Elsie Heer, Corr.

—**Gospel Church, Mountain Lake, Minn.:** April 1, Easter Sunday, our pastor's message was "Because Christ Lives." That evening a commissioning and farewell service was held for Ruth Nickel, who left as missionary under the Gospel Missionary Union for Ecuador, South America. Our pastor, A. H. Schultz conducted evangelistic meetings at Colby, Kansas, April 8-15. In his absence Wesley Jantz brought the messages Sunday mornings, April 8 and 15. Louise Loewen, missionary to India for the past five years, returned home on April 5 for a furlough. A welcome home service was held for her Sunday afternoon, April 22. As a project for the building fund, some men of the church prepared and seeded the wheat on the church plot. C. O. Goertzen passed away Saturday evening, April 21. His daughter, Delna Goertzen, missionary in Japan, arrived home by plane April 23, and funeral services were held April 25. A dedication service for the newly finished Sunday school rooms in the church basement was held Sunday morning, April 29. That evening the Ladies' Chorus of the church presented a muiscal program with the musical DeWitts of Worthington providing special music and the message. Clothing for relief is being collected by the relief committee.—Mrs. Waldo Stoesz, Corr.

—**Onecho Church, Colfax, Wash.:** March 4 - 11, Dr. Vincent Bennett, Bible teacher and evangelist, held a series of revival meetings. The theme for the week was "Christ Is the Answer" based on the Book of Philippians. On April 8, Leonard Gustafson of the Christian Businessmen's Association, occupied the pulpit both morning and evening being sponsored by our Laymen's Association. Rev. Detweiler, representing Grace Bible Institute had services, evening of April 24. Communion services were held on Good Friday. Easter sunrise services were observed by the young people. On April 27, the Sunday school had a picnic on Dyck Island in Palouse River. Several attended the picture of native state of heathen of Malaya and India "Trails End," presented by Vision, Inc., in Colfax, April 27. Baptismal services were held April 29, with seven candidates. We have been enjoying the music of our new Baldwin organ, and are anticipating dedication services soon. —Corr.

—**Calvery Church, Barlow, Ore.:** The World Day of Prayer was held on Feb. 17 at the Canby Nazarene Church, sponsored by the women of the different churches. Mr. and Mrs. Willis Yoder and daughter Mary, were received into church membership on Easter Sunday. Our church took part in the Easter sunrise service at the Canby High School, sponsored by the ministerial association. The Lord's Supper was observed on April 15. The Sweet Home group gave a very interesting and well rendered program on February 26. The Homer Welty family gave a very inspiring program on March 11 and Mr. Kenneth Strohman drew a picture for us. Mr. William Zehr and daughter Gail visited some of the home mission fields in California and Arizona taking pictures to be made into sound movies. The Men's Fellowship had a chaplain from the state penitentiary as their speaker in March.—Mrs. George A. Fast, Corr.

—**Bethel Church, Winton, Calif.:** We have a good core of young people who are willing to have the Will of God done in their lives. We have some older people who help us to evaluate things more sanely. We have mature couples who have youngsters in high school and grade school, but we do have a dearth of young married couples. It seems to me that Winton could hold opportunities for some young couples from other areas. Winton is growing. It is a good farming area majoring in dairying, peaches, grapes, and almonds. The weather is pleasant during the winter and supposedly better in summer than the prosperous Reedley area. The future of the Bethel Church at Winton is dependent upon how the local group holds together in sacrifice, service, selection of leadership, and in winning more people for the Lord and the church. Your interests and prayers for Winton will be appreciated.—G. G. D., Corr.

—**Bethesda Church, Marion, S. D.:** The Sunday school, Youth Fellowship, Choir, and C. E. participated in the Week of Witness programs which were given during the Passion Week. The Good Friday service was a meditation on the different aspects of Christ's suffering. These were portrayed with music, poetry, the spoken word, and silent meditation. Recently our congregation was privileged to have Larry Eisenbeis speak and show pictures of his Pax service in Greece. The regular C. E. sponsored Singspiration program was given the fifth Sunday of April. A fellowship hour which consisted of a film on the betrayal of Christ, and other musical numbers was enjoyed by the young people. Daily vacation Bible school is being planned for the last days of May and the first days of June. The annual children's consecration service will be held on May 13.—Corr.

—**First Church, Reedley, Calif.:** The Reedley Council of Christian Women invited our community to join in prayer asking divine help for the world's needs at a service in the local Methodist Church on Feb. 16. Four of our Sunday evening services were devoted to a series of panel discussions on The Believers' Church. March 8 was ladies night at Men's Brotherhood. Following a Chinese dinner Rev. Osterhouse showed pictures recently taken in Palestine. The Women's Missionary Society observed their annual Birthday Tea Thursday afternoon, March 15. Mrs. Walter Drudge spoke of her work with the MCC in Pakistan. The young people serve at the Fresno Rescue Mission once every two months. This gives them a splendid opportunity for witnessing for our Saviour. Parents having children on the cradle roll met in the church basement for an evening of discussion and visiting. The subject "Family Worship" was discussed informally to assist parents in selecting methods and aids and to realize the value of worshiping together as a family. Union Good Friday Services were held in our church. The "Seven Last Words" was used as the basis of the meditation with seven local pastors speaking. In the evening the choir presented the cantata "The Seven Last Words." Easter Sunday evening they sang "The Crucifixion."—Mrs. Albert Schulz, Corr.

—**Bethel Church, Marion, S. D.:** At the January C. E. meeting, the C. Y. V. of Freeman Junior College rendered an interesting program. In February, Ralph Graber spoke to us, his subject was, "The Family and the Home." In March Larry Eisenbies, who spent considerable time in Greece as Pax worker gave a report, showing slides. In April the film "Martin Luther" was shown. On March 18 while our pastor was at Sugarcreek, Ohio, for pre-Easter services, Ralph Graber again spoke to us. Our pastor, Harold Thieszen, has resigned and will take up the pastorate at Sugarcreek, Ohio. Ralph Graber will then become our pastor. Due to snow-blocked roads no services were held on Sunday, March 11. Our pastor preached a series of sermons on the "Seven Last Words" during the Lenten season. Holy Communion was observed on Good Friday morning. A daughter, Mary Jean, was born to Mr. and Mrs. Edwin Jantzen on February 9. Our Women's Missionary Society, in spite of snowy weather, met regularly; at a recent meeting new and used clothing was packed for relief.—Corr.

—**Salem Church, Freeman, S. D.:** The Mixed Choir, Young Men's Choir, and the Junior Choir participated in the annual Community Song Festival, Easter Monday, held in Pioneer Hall. The Faithful Women's Mission Society from the Hutterthal Church were guests and presented the program for the regular Women's Mission Society on Thursday evening, April 5. The husbands were also guests at this meeting. On April 12 the women from our Mission Society were guests at the North Church and gave the program. Reinhardt Preheim as chairman of our local Mennonite Disaster Service, recently attended the meeting of Mennonite Disaster representatives from many states in Chicago. Pastor Fretz was guest speaker at the Salem K.M.B. Church the evening of April 22. The Women's Mission Society collected and shipped 1350 pounds of lard to be used for soap for relief.—Mrs. Willard Unruh, Corr.

—Lorraine Avenue Church, Wichita, Kan.: Our Men's Chorus sang at the Men's Chorus Festival in North Newton on April 8. In the evening parents and youth continued their panel discussion on "Living With Our Parents." This was the third meeting in a series which began with Mrs. Lloyd Spaulding talking to the youth. Resource leaders at this meeting were Miss Phyllis Burgess, counselor at West High School and Dean Stucky, counselor at North High School. On April 10, the women of our Friendship Circle sewed for relief instead of holding their regular monthly program meeting. April 15 Miss Kornelsen, a graduate student at Wichita University, who worked in the educational work of our mission at Jagdeeshpur, India, since 1948, spoke and showed pictures at our evening service. There were also articles of India on display. At the evening service on April 22 the Mennonite Singers of Bethel College gave an inspirational service of praise in great music. Several of our women attended the Bethel College Women's Association annual dinner on April 23. On April 29 our Pastor G. S. Stoneback, and many of our men and sons attended the Men's Retreat at Camp Mennoscah. Our Men's Chorus sang at the morning session. Mrs. J. R. Duerksen, missionary to India, was the speaker at our morning worship service. A ladies' choir sang and women served as ushers. The dramatic film "Martin Luther" was shown in the evening. Two babies arriving recently are: Anna Belle, daughter of Mr. and Mrs. William Grubbs and Stephen Paul, son of Mr. and Mrs. Sylvester Harms.—Mrs. John H. Gaeddert, Corr.

—Salem Church, Dalton, Ohio: Miss Mary Royer, author of some of our Bible school material, spoke at our church at a special meeting for Sunday school and summer Bible school teachers on Friday evening, April 6. Miss Vesta Sommer, missionary to Africa under the Sudan Interior Mission, brought a challenging message of her experiences at the evening service on April 15. Brother I. W. Royer of the Orrville Mennonite Church, spoke at the morning service on April 22, in the absence of our pastor who attended a workshop at Camp Friedenswald. The Bluffton College A Cappella Choir presented a program of sacred music, under the direction of Earl Lehman, at our church on Sunday afternoon, April 22. Born to Mr. and Mrs. Tom Brown, 1319 West Market Street, Orrville, on April 22, a daughter named Linda Diane. Mrs. Vernon Lehman has been appointed as the new Librarian and the Brotherhood have made necessary equipment, including shelves, a table, and display racks, and have presented them to the new Simon Moser Memorial Library.—Mrs. Earl Hofstetter. Corr,

—East Swamp Church, Quakertown, Pa.: The Junior choir sang at the morning Easter service. We are happy for their willingness to serve the Lord this way. Our Bible Conference the week following Easter was well attended and rich in spiritual blessing. Bob Wetzel of Allentown was song leader for the weekend. A gift of $1,000 was given toward our organ fund by Mr. Paul Barndt in memory of his wife and son. There is a balance of $1,870 to date. Mrs. Betty Cope was received into membership by baptism. Baby sons received a hearty welcome into the families of Pastor Sprunger and the Richard Schmoyers. They are Robert John Sprunger and Terry Ray Schmoyer. Erwin Robertson, missionary to India under Team, spoke April 15; stressing the reason for our prayers for missionaries. It was an added joy meeting him as he is the senior missionary to Marie and Carl Flickner, our missionaries to India.—Corr.

—Burrton Church, Burrton, Kan.: Sunday evening, March 18, the ladies Sunday school class sponsored the missionary J. R. Duerksens, who showed pictures and told of their work in India. The pre-Easter services, March 25-30, were well attended. Henry Hege of Geary, Okla., brought the Word of God for these meetings. Sunday evening, April 8, the young people met to see two temperance films, showing evils of strong drink. D. C. Wedel of Bethel College brought the morning message on April 15. April 29, Miss Elizabeth Goertz, a returned missionary from China, brought the morning message. The Women's Missionary Society sponsored Miss Goertz the evening of April 29. She showed pictures and told of her work in China.—Mrs. Harold Martens, Corr.

—Beatrice Church, Beatrice, Neb.: February 12, our minister, Ralph K. Weber, was ordained as elder of our church. Andrew R. Shelly, Jacob T. Friesen, and Erland Waltner participated in this service. Feb. 17, the World Day of Prayer services were held in our church. The churches of Beatrice participated in this. Miss Leonore Friesen spoke to the joint Mission Circles in our church, Feb. 20. March 9-11 the European Trainee Conference was held in Beatrice with both churches serving as hosts. April 15 our baptismal service was held, at which time two young people were baptized and received into the church. We are thankful for the privilege of being able to worship each Sunday.—Mrs. Elmer V. Frantz, Corr.

—Ebenezer Church, Gotebo, Okla.: On Feb. 15, the J. R. Duerksens, missionaries to India, spoke in our church. March 30 the Missionary Alliance met in our church. Rev. Bloom of the Methodist church spoke on the Last Words of Christ on the Cross, April 1. In the evening union services were held in our church. Rev. Regier from the Clinton, Okla., church brought the message. He also brought an octet which gave us several numbers. Mrs. Regier also rendered several numbers on the vibraharp. April 19 our Mission Society met at the home of Mrs. Dan Daubert. The afternoon was spent rolling bandages. We have also been working on our Christmas bundles and making comforts for relief. April 22, a group from O.B.A. gave us a program with Richard Boehr bringing a short message. Preparations are made for the union vacation Bible school which will start May 21, with Methodist, Presbyterian, Christian, and Mennonite churches taking part. Mrs. Oscar Schmidt is in charge. We are still without a pastor but are being served every first and third Sunday by brethren from Corn, Okla.—Mrs. Arnold Brandt, Corr.

—Bethel Church, Fortuna, Mo.: Mrs. J. A. Lehman, Mr. and Mrs. Paul Hilty and two children, and Pastor E. A. Albrecht attended the Middle-Central District Conference in Berne, Ind., April 26-29. The YPU sponsored a basket dinner the fifth Sunday in January, and the Women's Missionary Society did the same the fifth Sunday in April. Recent births: a daughter, LaRita Jean, to Mr. and Mrs. E. A. Albrecht, Feb. 24; a son, Stanley Allen, to Mr. and Mrs. Homer Graber, April 1; a son, Richard Dean, to Mr. and Mrs. James Elliot, April 23. An infant consecration service was held on Mother's Day, May 13. Burton Groth, a lay leader, brought the message in the pastor's absence, April 29. Our pastor, E. A. Albrecht, and family, who have served our congregation for the past ten years, have accepted a call to serve the church at Bloomfield, Mont. It is with regret that we see this fine family leave our church and community, but we wish them God's blessing in their new field. The Albrechts plan to leave here June 1. High school graduates from our church are: Jerry Sue Moser, Kathryn Hilty, and Florence Baumgartner. The young people are planting a field of corn, belonging to the parsonage grounds. One of the local rural school buildings has been purchased by the community to be used as a recreation center. It is located about two miles from the church. John Boehr and family passed through here on their way to Enid, Okla. The evening of March 16, Mr. Boehr presented his "Singing Sermon" in our church.—Mrs. Roy Gerber, Corr.

—Zion Church, Arena, N. D.: The Lord sent us a wonderful pastor and family. Mr. and Mrs. Pete Lehman and four children came into our midst last October from Winnipeg. Rev. Bergthold from the Mexican Militant Mission was in our midst April 9. We had evangelistic services April 10-15 with J. J. Esau bringing the messages. The afternoon of April 15 we had an ordination service when Pete Loewen was ordained as pastor and elder. Bernard Deckert read 2 Tim. 4:1-8. Leonard Harder of Alsen, N. D., gave a message, J. J. Esau gave the ordination message, and P. J. Loewen, father of our pastor, gave a short message in German. Pastor Loewen gave a short talk and the Deckert brothers quartet sang two numbers. Jake Loewen's from Winnipeg, and Wayne Deckert, student from the Bethany Bible Academy, Munich, N. D., were also here for this important Sunday.—Mrs. David Buller, Corr.

—**Salem Church, Dalton, Ohio:** Delegates from our church to the Middle District Conference at Berne, Ind., were Pastor and Mrs. James Reusser, Mrs. Merl Lehman, Wilbur Gerber, Mr. and Mrs. Edward Miller, Mr. and Mrs. Menno Zuecher and attending on Sunday were Mr. and Mrs. Leonard Moser and Mr. and Mrs. Vernon Lehman. In the pastor's absence, Merl Lehman, Sunday school superintendent, brought the morning message on April 29, entitled "Faith—Knowledge Grown Confident." He was assisted by George Brenneman, our new deacon. A number of our young people attended the Youth Workshop at the First Mennonite Church at Wadsworth, on May 5-6. An occasion of much joy and Christian fellowship marked the annual Mother-Daughter covered dish supper which was held in the church basement on Wednesday evening, May 9, with an attendance of 115, who were graciously served by members of the Brotherhood at a bountiful feast. A program followed in the church sanctuary with Miss Vesta Sommer, missionary on furlough from Nigeria, West Africa, telling us of her work and showing colored slides. Child consecration services were held on May 13, in connection with the morning worship service, for Julia Anne, daughter of Mr. and Mrs. Harold Hines, and James Ward, son of Mr. and Mrs. Ward Hofstetter.—Mrs. Earl Hofstetter, Corr.

—**Immanuel Church, Delft, Minn.:** March 30 the choir gave an Easter program directed by Miss Helen Franz. The offering went to the organ fund. Eighteen Christmas bundles were made up by the junior and senior department of the Sunday school. An Easter film, "I Beheld His Glory," was shown on Easter Sunday. Bart Roberts, a "Youth for Christ" director spoke at our young people's meeting April 8. H. H. Dick brought the morning message on Sunday during the pastor's illness. Andrew Shelly showed pictures and brought a challenging message April 29. The Gomez and Bergthold missionaries from Mexico were with us one evening and showed slides and told of their work. May 3, evening, a group of six from the Prairie Bible Institute gave a program. May 6 our C. E. had a program on "Hymns we love." Before a hymn was sung a short history of its origin was given. Let us not forget to thank the Lord for the many blessings He has given us, both spiritual and material.—Corr.

WITH ANTICIPATION

(Continued from page 352)

work. In the midst of our *spiritual fellowship,* and taking into account the *accomplishments,* we will also gladly follow the Spirit as it leads us into the *future* and set our efforts and plans accordingly.

"We are laborers together with God," 1 Cor. 3:9. May we not fail Him in the time allotted unto us in which to witness for Him.

Into the Beyond

ABRAHAM K. TOEWS, member of the First Mennonite Church, Upland, California, was born February 13, 1874, and died on April 3, 1956.

RUTH EVA EYMANN, of Reedley, California, and member of the First Church of Reedley, was born July 4, 1908, and died May 5, 1956. She devoted her life to correspondence to missionaries and shut-ins.

C. H. FRIESEN, of Buhler, Kansas, was born in Alexanderthal, Russia, December 10, 1859; migrated to America with his family in 1879, charter member of the Buhler Mennonite Church, departed this life, April 4, 1956.

ARLEE DEAN DECKER, of Wichita, Kansas, member of the First Mennonite Church, Halstead, Kansas, was born January 3, 1924, and died April 17, 1956.

REQUEST FOR RESERVATION FOR GENERAL CONFERENCE
Winnipeg, Canada — August 15-22, 1956

Name ....

Address ....

Date and time of arrival...

Arrival by Car............. Bus............. Train............. Plane ....

Number of persons to accommodate............... Adults............... Children...............

Accommodation desired (Please check).

Hotel	single	with bath	without bath.
	double	with bath	without bath.
Motel		Private Home	Trailer Camp

Have you made arrangements to stay with friends?........ If so, with whom?.........................

Are you willing to share accommodations with others? ....

Reservations should be placed as early as possible *and not later than July* 1.

Please address all communications regarding reservations to:

Mr. C. C. Neufeld
51 Mager Drive W.
Winnipeg 8, Man., Canada

Plainly mark the envelopes "Reservations."

Typical Winnipeg Rates—

HOTEL—

Single $3.00 - $6.50 per day. Double $4.00 - $9.50 per day. Two double beds—$8.00 - $12.00 per day.

MOTEL—(per day)

To accommodate 2 persons $5.50 and up. To accommodate 4 persons $8.00 and up.

TRAILER CAMPS—

$1.50 per day or $ 8.75 per week, (light only — no sewer and water).
$1.75 per day or $10.50 per week, (with sewer, water, and light).

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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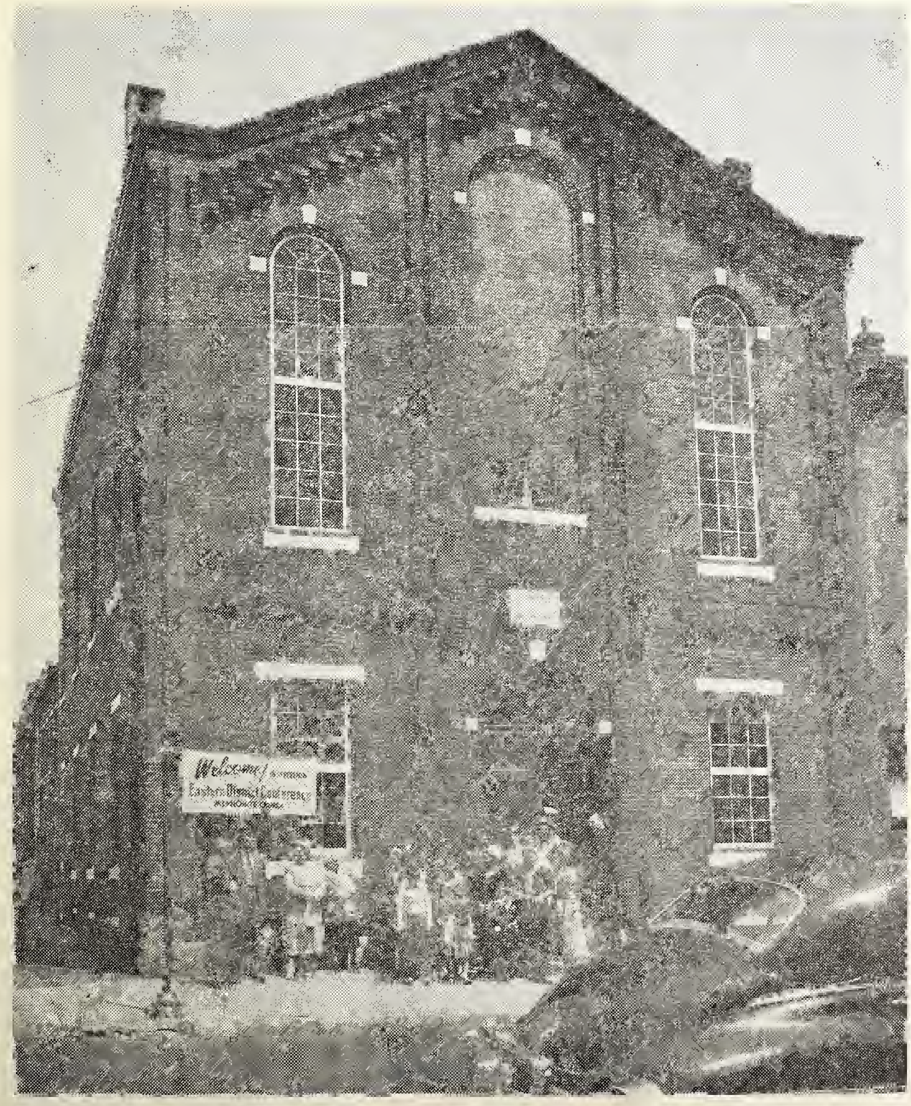
Welcome! Eastern District Conference Mennonite Church

Photo by John E. Spangler

The First Mennonite Church, Philadelphia, Pa.
Host to the Eastern District Conference, May 3-6, 1956.

Wanted: Trained Writers
Don. E. Smucker

The Power of Christian Publications
Willard Claassen

Eastern District Conference Meets in Philadelphia

Volume 71 Number 23 June 5, 1956

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Of Things to Come

June 7-11—Northern District Conference, Hutterthal Church, Freeman, South Dakota
June 13-17—Pacific District Conference, Upland, California
July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 9-28—Young People's Retreats at Camp Mennoscah
July 15-22—Junior Retreat, Camp Men-O-Lan
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
July 30-Aug. 18—Intermediate Retreats, Camp Mennoscah
Aug. 8-15—Young People's Retreat, Camp Arnes, Manitoba
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.
Aug. 18-20—Family Retreat, Camp Mennoscah
Aug. 20-23—Senior Adult Retreat, Camp Mennoscah

Conference Notes

BOARD OF CHRISTIAN SERVICE

Which Way to Peace: The Bethel College Peace group purchased this thirty minute film and has it available for church use. During the summer months it can be booked through the Board of Christian Service Office, 722 Main, Newton. This film covers a debate on pacifism between Bishop Oxnam, a non-pacifist and Henry Hitt Crane, a pacifist. Although much of the discussion is on the practical and political implications, the pacifist point of view is clearly presented on the basis of personal obedience to Christ. The film should be followed by a discussion so that questions raised in the minds of the people can be answered. Although there is no specific charge, an offering is requested for peace work promotion.

The **Continuation Committee** for Mennonite Mutual Aid met in Bluffton, May 12. A second conference on Mennonite mutual aid for representatives of mutual aid societies in Canada and the United States will meet in Chicago July 19-20. The first conference met in July of 1955.

BOARD OF EDUCATION AND PUBLICATION

Walter Unrau assumed duties as business manager of the Board of Education and Publication on May 22, succeeding Abe. M. Wiebe, now pastor of the Hutterthal Mennonite Church, Freeman, South Dakota.

H. A. Fast will serve with the board during the month of June doing editorial work on the Church Bulletin Service series for 1957. He will also be in charge of the Information Service during that time.

William Gering, youth worker of the Young People's Union, was ordained to the gospel ministry in his home community, the Salem-Zion Mennonite Church on June 3. Pastor Russell Mast officiated, assisted by Harris Waltner, YPU president.

BOARD OF MISSIONS

Although the Japan mission field is on Kyushu island, a fellowship of twenty believers has developed in the large metropolis of Kobe, where our missionaries study the Japanese language. Kobe is about 500 miles distant from the other mission stations, which lie to the south on Japan's southernmost island.

'Gasoline parties' have resulted in the death of two children, 10 and 13 years old, at the Hotevilla village in Arizona, where our mission has a station. During the 'parties' the children from the village have been inhaling the fumes from gasoline, giving them a drunk and dizzy feeling. Missionaries hope that the death of the two girls will help to stop the delinquency, which the parents and teachers had not been able to curb.

A Studentenheim building now being completed in Asuncion, Paraguay, will be dedicated some time this summer. This building will help to accommodate Mennonite students studying in the Paraguayan capital. The pastor of the Asuncion Mennonite Fellowship, H. Dueck, and his family will also reside in the house.

Dr. and Mrs. Roland Brown, MCC workers in Formosa, returned to the United States, recently with two adopted children. Dr. Brown, son of Missionary and Mrs. H. J. Brown hope to return to Formosa.

Missionary S. T. Moyers returned to the United States, May 22, after almost thirty-six years in India. After some visits to their son in New Jersey and their home community in Souderton, Pennsylvania, they expect to settle at Berne, Indiana, 706 W. Main.

The Lord loves a cheerful giver, provided he does not brag about his giving.

—John F. Cowen

USE YOUR EYES

"Use your eyes as if tomorrow you would be stricken blind. Hear the music of voices, the song of the bird, the mighty strains of an orchestra, as if you would be stricken deaf tomorrow. Touch each object as if tomorrow your tactile sense would fail. Smell the perfume of the flowers, taste with relish each morsel. Make the most of every sense; glory in all the facets of pleasure and beauty the world reveals to you."

—Helen Keller

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE. Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorial

Paul Shelly, Guest Writer

WHAT CAN A YOUNG WOMAN WHO HAS A DEGREE IN CHRISTIAN EDUCATION DO IN OUR CONFERENCE?

A few items should be mentioned by way of introduction. I do not take the position of the Catholic Church that a vocation in the Church is more important than a vocation outside of the Church. The most important task for each young woman is the task to which God calls her.

I also realize that within the past fifteen years many positions have opened up to women within our Conference which were not open before to as great an extent. Certainly the opportunities for secretarial work have grown at Conference Headquarters and at our many institutions. The fields of nursing and a number of types of missionary work are also available. Through the Mennonite Central Committee many other types of service have also been opened to women.

Yet, very few of these fields of service are specifically geared to the person who has received training in Christian education.

What Is the Issue?

I have frequently asked young women studying in our Chicago Seminary concerning their future plans. Almost invariably their answer was that our denomination has no place for them in the field of their training. This fact is also true of those who secure training in Christian education in our colleges.

This produces an awkward situation. On the one hand we have a shortage of trained leadership and on the other hand we have no place for leaders who are eager to train themselves for service.

There is a tremendous need for the contribution young women trained in Christian education could make to our Conference. In the United States we have thirteen churches with more than five hundred members. Only two of these have assistant ministers. One minister can not take care of all the needs in a church with five hundred members. The area of work that he frequently neglects is the area of Christian education, including the Sunday school and young group activities. Yet, the training of children and young people is one of the most important tasks in our churches.

This issue of whether our Conference can use young women trained in Christian education is important because young women in college interested in the field are turning to areas in which they can be assured of securing a job after they graduate. Some of our young women graduates who are interested in going to seminary, and further their training in Christian education do not go because seminary officials are reluctant to give them much encouragement saying: "What will they do in our Conference when they get finished?"

What Kind of Training Do They Receive?

On the college level they receive the same basic training that a person receives who majors in Bible. In addition they receive a number of courses in the particular field of Christian education including *Christian education, young people's work,* and others. They also take quite a few other courses in related areas which will help them in the work of Christian education in a local church. They also engage in field work in local churches where they get actual experience in a number of aspects of work.

On the seminary level these young people receive two years of training in the Bible and related fields, as well as in the area of Christian education. This training is comparable to the training received for any other professional task such as nursing, social service, etc.

What Kind of Work Could They Do in Our Conference?

They could become *directors of Christian education* in a local church. Any church of four hundred—five hundred members could well afford to include a salary for a director of Christian education in its budget. The work of the church would be blessed in many ways through this kind of a ministry. She would relieve the minister for other areas of work that need to be done in his church. This person who is trained in the field of Christian education would be thinking and working with the lay leaders in the whole area of the Sunday school, youth activities, retreats, etc.

They could become *directors of Christian education in a district.* We have moved into the area of executive or field secretaries in a number of our district conferences. It may be that this person should be a man. It may also be that in some conferences a director of Christian education could fulfill a more needed function than an executive secretary. This person would be available to all churches in the district conference. She would visit each church over a period of time. She would be a resource person in the whole area of Christian education.

They could be used in special tasks at the *General Conference level.* A person in charge of youth work could be a woman. There are advantages to having a man; there are also advantages to having a woman. We have long needed a person in the area of children's work. We will have a continued need for writers.

They could be used in *teaching in our own schools.* I am thinking primarily here of the field of Christian education. We have very few leaders in our Conference who have received specialized training in the field of Christian education in our schools.

This editorial is not meant to solve the issue raised immediately. It is meant to stimulate thinking and to help all of us work unitedly toward a solution.

The Greatest of These Is Love

Sermon (condensed) given at the 158th session of the Eastern District Conference, convening in the First Mennonite Church, Philadelphia, May 3-6, 1956, by Arthur S. Rosenberger, president.

"But now abideth faith, hope, love, these three; and the greatest of these is love," (ARV). In these words which bring Paul's great hymn of love to a climactic close, love is emphasized as the "greatest of these." Love is greater than faith and hope. Paul says that all three of these qualities abide, they are are all important, but love is supreme.

Paul's great message on love is always in order for Christians. It comes to us now as a message for our Conference.

1. Without love, all else is nothing. How strikingly Paul puts this. No matter how well I speak, what understanding or what faith I have, if I give away all my goods, and even if I give my body to be burned, without love this has no meaning and no value. God gave because He loved. The Son of God loved us and gave himself for us. God's sacrifice through Christ has its value because of the love that is back of it. Truly, the gift without the giver is bare.

Menno Simons said, "Inasmuch as they are thus one, therefore it is Christian and reasonable that they truly love one another and that the members be solicitous for the welfare of the other, for both the Scriptures and nature teach it. All Scripture urges charity and love. It is the sign by which the true Christian may be known."

2. A characteristic of love is that it "suffereth long and is kind." We need to have patience, sympathy, and understanding in our relationships with each other. This is a fruit of Christian love. There are differences of thinking in any group of people. Because of this we may sometimes even come to dislike each other. Love is the only answer to this. Edwin Markham's little verse comes to mind. "He drew a circle that shut me out—heretic, rebel, a thing to flout. But love and I had the wit to win: we drew a circle that took him in." We are not talking here of rebels and heretics; we do not have any such. But we are talking of reaching out in a circle that takes all others in.

3. Another quality of love is that it "rejoiceth with the truth." Love wants truth to prevail. To be loving does not mean that we must be wishy-washy and agree with everybody. It does not mean to be tolerant of anything and everything. But it does mean that when we speak what we believe to be the truth, we do so in love; and it means that when the other person speaks, we look for the truth in what he says. Truth presented with a background of love always makes its greatest appeal.

4. Finally, "love never faileth." One of our Mennonite principles is that we believe in the way of love as a way that will work. Also it means that love will never end. It is eternal and the fruits of love will always abide. Love is God's way of working, for "God is love." When we work together in love we are working as God works and as He would have us to work.

As a conference, we need to continue to seek to put love into action. In verse one, of chapter fourteen, Paul says, "follow after love." Charles R. Erdman comments: "Paul's matchless hymn was penned not merely to gratify a sense of beauty, to rebuke us for our loveless lives, or to awaken a sentimental regard for a tender passion or a Christian grace; it was written to arouse us to instant and continued action. Inevitably it is followed by the brief, insistent command: "follow after love."

Eastern District Conference Meets in Philadelphia

The 158th Session of the Eastern District Conference met at the First Mennonite Church in Philadelphia, May 3-6. The delegates convened to elect officers and committee members, to hear reports of work accomplished, and to approve plans for moving ahead into the new year.

Rev. Peter J. Dyck of Moundridge, Kansas, was the conference speaker. His theme was "The Believers' Church" and he used the first twelve chapters of Acts as a basis for the four addresses. Penetrating insight and inspiring challenge were combined in Brother Dyck's messages.

Guests at the Conference included Brother Olin A. Krehbiel, President of the General Conference, who brought the Communion sermon on Thursday evening. Maynard Shelly and Wilhelmina Kuyf represented the central offices and told of the work of the various boards.

The twenty-nine congregations of the district contributed $26,957.58 for district causes during the past year. The total conference giving amounted to $394,-550.50, which gives a per capita amount of $86.18. Membership showed a slight increase and the present figure is 4578.

Officers elected by the delegates were: Ellis Graber, president; Robert M. Landis, vice-presi-

Ellis Graber, newly elected president; Curtis Bedworth, host pastor; Arthur S. Rosenberger, retiring president.

dent; John F. Sprunger, secretary; and Harry Detwiler, treasurer. The delegates adopted a budget of $12,500 for the coming year.

Home Missions The Home Mission and Church Extension Committee reported on the work of seven churches or mission activities. Approved at this session was the transfer of work at Smith Corner, Pa., and Paint Rock, N. C., from the General Conference Board of Missions to the Eastern District.

The beginning of Negro work in Philadelphia moved toward realization with the purchase of a house near the First Mennonite Church. Reports were received about the new projects at Conewage Chapel and Huntingdon Valley. Re-elected to the committee were Clarence Keeker and Curtis Bedsworth.

Peace and Service The Peace and Service Committee reported on the five Weekend Service Units held in the past year. Eighty young people from conference churches participated in these units. Testimonies indicated the value and enthusiasm among the participants and among those at the place of the work. Twenty-five Peace and Service Representatives are now at work in seventeen congregations keeping the peace and service emphasis alive on the local level. Elvin Souder was re-elected and David Habegger added to the committee.

Home for the Aged The Board of Managers gave a report of the recent financial solicitation in the district churches. $120,000 in cash and pledges was given to the Expansion Fund. Work is under way on the first step of a three-step expansion program. This first step is the building of a new dining hall and kitchen plus food storage space.

Willis Moyer, Ely Fretz, and Lester Shaffer were re-elected to the board, and Stanley Stauffer was elected as a new member.

Historical and Publication Committee The past year has seen a new editorial setup for *The Messenger* with many small improvements. There was some discussion as to the value of such a paper and the work involved in publishing it. Conference moved to try six issues per year rather than four.

The committee also had visited the Schwenkfelder Library to catalog the Eastern District materials on file there. Included in the report was a very valuable list of the materials. Henry Grimm was elected to the committee and Claude Boyer and James Gerhart were re-elected.

Schools Dr. Lloyd Ramseyer gave the report from Bluffton College telling of the proposed plan for building additional dining hall and dormitory facilities. Dr. S. F. Pannabecker reported for the Seminary and brought the latest news on the inter-Mennonite seminary negotiations. By resolution the conference supported such endeavors and encouraged the Seminary Board to bring such negotiations to completion if at all possible.

Other Committees Various other committees such as the Education Committee, the Men-O-Lan Board and the Retreat Committee, the Missionary Rest Home Committee, the Germantown Corporation, and the Sunday school and Young People's Committee also reported on the work they had done during the year.

Important Resolutions Aside from the action taken on committee work there were several important resolutions. The first had to do with disaster service. A Disaster Committee of three members, one representing the Peace and Service Committee, one from the Men's Brotherhood, and one from the Board of Trustees, will be set up to act in time of community disaster.

Another resolution stated that another committee of three keep in touch with various "councils of churches" to procure their literature and supply the conference with important information.

Two resolutions were passed authorizing the revision and bringing-up-to-date of the Constitution. Especially in view is the matter of the name and also the relation of district organization to that of the General Conference.

Impressions There are at least two dominant impressions that come from the Conference. First, that the Eastern District Conference is moving forward. The addition of two new mission outlets, Weekend Service Units, the improving of *The Messenger,* the approval to revise the Constitution, the expansion of the Home for the Aged, all these things, and others as well, give the impression that the Eastern District is on the move.

Second, there is unity and good fellowship in the Conference. This, perhaps more than any other reason, makes the forward movement possible. For this moving of the Holy Spirit we are grateful. There is abroad the spirit of working together to do God's will in this part of the Church of Jesus Christ.

Burton G. Yost

Photos by John E. Spangler

Ministers, missionaries, conference and church workers at Eastern District Conference.

Officers for coming year: Harry Detwiler, treasurer; John Sprunger, secretary; Robert Landis, vice-president; Ellis Graber, president.

Wanted: Trained Writers

DON. E. SMUCKER*

A number of people have been surprised by that last objective of *The Mennonite*: Recruit and train Christian writers. This surprise is based on a number of fallacies which will be analyzed in this article.

FALLACY ONE: *Anyone can write if he will take the time to do it.*

In the field of music there are those who say anyone can sing. Of course, this is true at an elementary level. When it comes to music outstanding enough to reach a larger audience it is a very familiar union of (a) ability; (b) training; (c) practice. For our church publications we must have the best. They enter homes full of brilliantly illustrated modern publications along with other mass media such as television and radio. To send materials written by second-rate writers arranged in dull layouts is to ask for an automatic veto. In this semi-illiterate age few people will read out of a sheer sense of duty. Their attention must be caught. If *anyone* does the writing and editing, *nobody* will read it. Like music it requires ability, training, and practice.

FALLACY TWO: *We can't expect writers in our church to keep up with professional standards.*

Consider, once again, the contrast with the musician. He is director of music in a small country high school. He has ability, training, and experience. In addition, he has a good library in the field of music. He attends conferences for music teachers every year. He will subscribe to some publication which keeps him posted on trends in public school music. And, he will have a number of friends with whom he can discuss professional problems.

Now look at the Christian journalist. Usually he has had no training directly in writing. Usually his assignments come irregularly, hence, he makes no particular attempt to study writing or to keep up with these matters. Even our full-time writers and editors have had to learn directly on the job rather than through specific training and membership in professional journalistic societies.

Fortunately, the Scottdale and Newton writers are beginning to challenge this strictly amateur approach by writers' conferences and organizations for writers. In addition, the Baptists have a superb program at Green Lake, Wis., each summer featuring people of outstanding achievements in Christian journalism.

Moreover, the homes of the writers will contain appropriate books. For example, in the fiction writers' library might be a book like *Characters Maks Your Story* by Maren Elwood; or *Writing Juvenile Fiction* by Phyllis A. Whitney. These books will underscore the first reality for the Christian journalist that one must select a specialty and then grow in this specialty. Is it juvenile fiction? Is it juvenile nonfiction such as Sunday school lessons? Is it adult poetry? book reviews? editorials? fiction? history? doctrine? biography? And so the list will grow. To be sure there is a general practitioner who does many things well. But, on the whole, the writer must select one or two fields and master the vocabulary, purposes, pattern, and scope of this field.

FALLACY THREE: *All writing for the church is done gratis as a testimony.*

Because writing has been done by almost anyone regardless of training, it has been suggested that there should be no income from it; or the income should be only a tiny token of a part or full-time income. As a result the average person who really has ability and training cannot afford to labor for the church publications.

This is a very bad fallacy and must be stopped as soon as possible. First of all, we must have more and more fulltime writers. This is true because creative writing takes time—and plenty of it! Behind every article must be careful research to gather facts. Then careful thought about the purpose and structure of the article. Then time to write *and* rewrite. On marginal time of unpaid writers the church, of necessity, must use writers who cannot go after a story like a good reporter on the trail of a "hot" lead. To correct this calls for a dedicated life fully devoted to the service of Christ with the pen and the typewriter.

Then there must be better pay for the part time people which will be more commensurate with a part time job rather than a few dollars a month which cannot release the writer from an already overcrowded schedule. Finally, for *anything* used in church publications by the occasional writer, there must be a small payment simply to pay costs of paper, postage, research materials, and time. All this would do wonders for the morale and efficiency of our writers.

FALLACY FOUR: *At conference sessions it is not necessary to say anything about Christian journalism because it can be taken for granted.*

For all the reasons mentioned in this article, the morale is low for people seriously interested in church journalism since it is obvious that the field has not been fully accepted or recognized as yet. The next step, therefore, is to make note of this great new ministry in all district and national conference sessions. Challenge gifted writers with the call of serving Christ through the written word! Show them that the church appreciates their quiet labors in the study. Expand the basis on which they can work at this ancient skill full time and part time. Sweep out all outmoded ideas and fallacies and let a rich new culture of Christian journalism exalt Christ, His church, His Holy Scriptures and His kingdom.

***Mennonite Biblical Seminary; Associate Editor**

The Power of Christian Publications

WILLARD K. CLAASSEN*

Benjamin P. Browne, a well-known Baptist editor, in addressing a group of Christian writers a few years ago said that there is a serious dearth of writers and editors trained to write in Christian publications. The lack is particularly appalling in the field of writers for curricular materials and Sunday school texts.

Think what we require of curriculum writers: Biblical knowledge, theological understanding familiarity with the techniques of modern education, experience in an actual teaching situation, awareness of psychology, understanding of vocabulary and characteristics of each age level, clarity of style, gripping power in composition, ability to put out a lot of material in a short time. They must understand the quirks of pastors, complaints of the parents, prejudices of churches, and be able to put up with the peculiarities of editors! All this they must do and, in most cases, be able to live on bird seed!

It is heartening to discover that there is today a renewed interest in religious news. It is a hopeful sign that the church is waking up to this opportunity. Major magazines have become receptive to religious articles. Among best sellers there is a high percentage of religious books. It is reported that the manuscript for "Peace of Mind" was rejected by twenty publishers before it was accepted by Simon and Schuster. Apparently publishers of secular books are slow to learn the change that has taken place.

At the risk of becoming repetitious, we must insist that we are under compulsion to *print* the Word as well as *preach* it. By means of Christian publications we make our witness beyond the boundaries of denomination.

Part of our problem is that we must learn to appreciate the work of Christian writers. Many good articles, no doubt, fail to get into print because the potential writer feels nobody cares. We need to become more aware of the power of Christian publications. Why should so much time and effort be spent to work out the Every Home Plan for our papers? Why are we concerned that a copy of our church papers gets into every home? Following are some reasons why:

Through the pages of our Christian publications our Christian faith and courage are strengthened. We recognize that our lives are influenced in many ways—through public worship, through private devotions and prayer, by companions, through schools, *and by what we read.* The newspaper and the *Reader's Digest* will not fully provide this need. Christian publications provide spiritual nurture. Recently this P.S. was attached to a letter to the editor of *The Mennonite*, ". . . We appreciate the work you are doing as editor of *The Mennonite*. Your editorials give evidence of divine nurture and fellowship, hence are both informative and inspirational. Keep up the good work." This reader was getting spiritual help.

The feeling of brotherhood is strengthened. Through the pages of a publication we widen the circle of acquaintance throughout the church. It is generally an interesting experience to have a visiting speaker in our church service. In the pages of our publications we learn to know many people who write out of the experience of different vocations. We learn, for example, how a missionary feels on leaving for the last time his field in India, or we may read of plans for a Mennonite World Conference, or of progress on the mission field in Japan, or of the dedication of a new church in Fresno. We meet people at conferences who are no longer strangers to us because they have written out of their life and experience.

We find directions for giving to the area of greatest need. Christian publications help us feel the pulse of a world-wide work. When there is a famine in Africa, or an urgent need among Arab refugees, we are informed. Stewardship charts are published to help us see how the various areas of work are being supported. When a part of the budget sags, the whole work suffers. If we are willing to take the trouble to find out, we can send our gifts where they are needed most.

The vision of what our church is doing in the world is broadened. This is one of the major functions of our church papers. At the conference in Winnipeg this work will be reviewed, and new plans will be laid out. Between conferences Christian publications keep us informed of what is being done.

Christian publications help us develop a well-balanced Christian life. One of the functions of an editor is to select articles that speak to current problems, the answers to which may represent varying viewpoints. It is helpful to learn how others are solving current problems. It is always helpful for the individual Christian to put himself under the discipline of the judgment of a larger body of Christians.

In subscribing to Christian publications we not only get a lot for our money, but we also give. In underwriting the large financial investments required in the publication of Sunday school literature, to cite one example, plans must be conditioned on the use of this material. Not to use it cuts the volume down, and the price goes up. By underwriting our literature program, we make possible a larger, more effective program of Christian witness.

***Ex. Sec., Board of Education and Publication; Asso. Editor**

Looking Toward Conference

Earl L. Salzman*

The General Conference which is held triennially will be held this year during the month of August 15-22, at Winnipeg, Manitoba, Canada. For many who will be attending from the States, this means being in a foreign land, and that will be a new experience. Before we leave for the conference, it would be well to get out the map and take a look at this great nation to the north of us. We note a number of things:

1. Canada occupies the whole of the North American continent north of the United States, with the exception of Alaska. The boundary line separating Canada from the United States is 3000 miles long, 1600 mi. by land, 1400 mi. by water. Canada is a great wheat producing country, the wheat belt extending northwest from Lake Superior to the Rocky Mountains. So vast is the area of Canada, and her population so small, that the full extent of her mineral resources is not accurately known. It produces 90 per cent of the world's nickel, 85 per cent of the world's asbestos, 55 per cent of her cobalt, and also considerable gold, lead, silver, zinc, and copper, with coal ranking first in value. Recently oil has been found in large quantities which suggests a future to the oil industry of considerable importance.

2. Manitoba is the Province in which we are particularly interested since the conference is to be held there. It occupies a position nearly in the center of the North American continent, where the summers are warm with an average temperature of 66 degrees. The capital is Winnipeg, which is situated at the junction of the Assiniboine and Red Rivers, with a population that has grown from 215 in 1870 to the present population of 233,617. It is in this large city where the General Conference is to be held in August.

Looking forward to the conference, churches should begin now to appoint delegates so that each church is fully prepared. The Mennonite church is congregational in government and hence should be fully represented to vote on important matters coming before that delegate body. The conference should be much in our concern, much in our thought and prayer. The time came during Jesus' mission on earth when He said, "I must needs go to Jerusalem." It was a mission He was called to perform, and we read concerning Him, "He steadfastly set his face to go to Jerusalem." Today we need a clear vision of that steadfast face.

***Pastor, First Church, Nappanee, Ind.; Pres., Middle District Conference**

Film Review

MAKE WAY FOR YOUTH, 16 mm., sound, 20 minutes, rental $3.50. Available from Religious Film Libraries, 220 West Monroe St., Chicago 6, Illinois.

This film tells the story of some of the tensions between various groups of young people that were evident in a small city. Various economic classes, racial groups, and religious groups had severe conflicts within their ranks.

As the story in the film begins, two groups from different parts of the city were fighting each other. During the fight a high school boy was hit by an automobile and died shortly afterwards.

Through the efforts of a youth leader in the community all the advisors working with youth were called together and recommended that a youth council composed of a representative from each youth group and two advisors for the group as a whole be formed.

This youth council worked out a program of recreation and service projects for all the youth in the community.

This film has a message that is needed by all communities. The message can be applied most directly to larger communities, but the message also has meaning for smaller communities. Probably many churches would not want to use this film for a Sunday evening service, but it would be a good film to precede a discussion on the needs of young people in any group composed of high school young people, their parents, and the adults responsible for these groups. It could also be used by youth groups not related directly to the church.

Bookmarks

Poems for People

GOD OF THE HILLS by L. J. Lantz. 95 *pages. Herald Press, Scottdale,* $1.50.

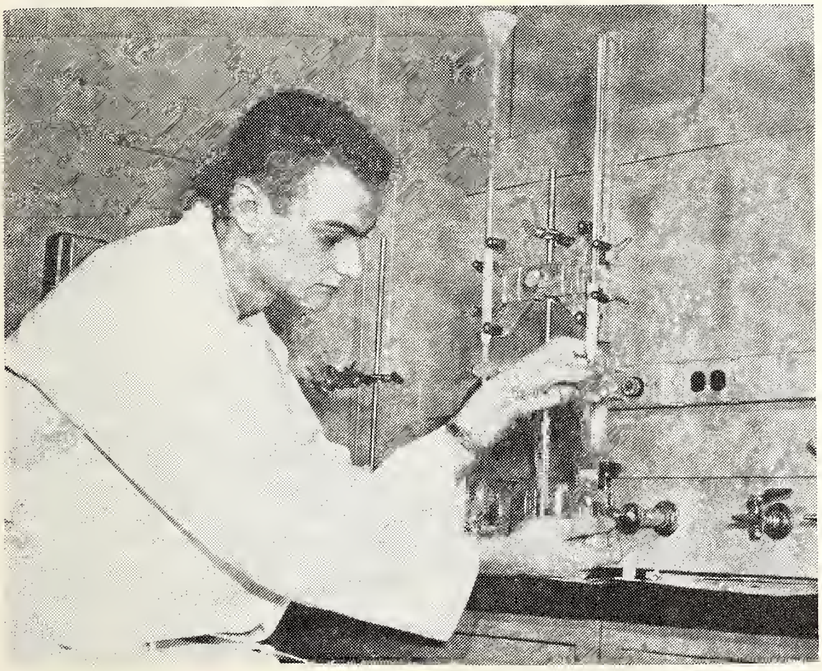
"The poet," says Paul Erb in his introduction to this collection of poems, "may be a minister of the divine sanctuary as he takes our emotions along with our minds into our worship and into our thinking and appreciations."

The imagery and language of the poems reveal the author as one of the common people to whom he writes, a man of deep sincerity and faith, who has the gift of speaking to the hearts of his people. In strikingly descriptive language in many of them, he presents word pictures which ring a responsive chord. Lovers of nature will be thrilled by such descriptive poems as, "In June," "Northern Lights," and "The Hills." Farm folk will live farm experiences over again in, "The Winter Is Past," "Farm Boy," and "Farm Fever." Youth will respond to the call of "To Christian Youth," "A Prayer of Youth," "The Golden Years," and "Success." Christians of all ages and walks of life will be challenged by, "Con-

(Continued on page 376)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.



OPPORTUNITIES FOR RESEARCH are afforded normal control volunteers at National Institutes of Health. Here Dale Horst of Bareville, Pennsylvania, assists with interesting laboratory experiments during spare time between assignments as study volunteers. Dale attends Bethel Mennonite Church at Lancaster, Pennsylvania. NIH Photo

Service That Can Extend Around the World

A nurse appearing at the doorway explained to the young man whom I was visiting that it was time to take his blood pressure. He sprawled on the bed in his plush room while the nurse carefully recorded his pressure.

He is one of about 20 normal control volunteers at National Institutes of Health (NIH) at Bethesda, Maryland, (suburb of Washington, D. C.). These VSers serve as "measuring sticks" for developing treatments and preventatives for heart disease, cancer, mental health, arthritis, and metabolic diseases.

These youths are getting in on a fascinating frontier of service that will ultimately benefit not only the United States' 166 million people but also millions of needy people throughout the world and future generations.

In its third year, NIH is the principal research arm of the U. S. Public Health Service under the U. S. Department of Health, Education, and Welfare. Latest devices and skills went into this ambitious research idea—including the use of normal control volunteers.

Faster Progress

Normal control volunteers have always made a definite contribution in medical research. Physicians find it imperative first to discover what takes place in normal healthy people in a given test before they can find procedures used to diagnose, prevent, or treat diseases in ill patients.

Dr. Phillip Cardon in the Institute of Mental Health explains: "Our attitude toward diseases is less and less that it descended, came upon us, or was caught. Now we think of diseases as a disruption of normal function; a change. We study this abnormality, but we also must have a measuring stick as to what is normal condition."

Thus the necessity of normal control volunteers, who in the past chiefly have been medical students, or doctors themselves. With all their responsibilities this is slow and impractical.

So the employment of ordinary, healthy young people as normal control volunteers has accelerated research progress.

Dr. George Donald Wheedon in the Institute of Arthritis and Metabolic Diseases said, "Normal control volunteers are absolutely essential to get the most out of our work. Results of some studies have no immediate or obvious value but are essential in the final result of therapeutics."

Variety of Tests

In this well-equipped Clinical Center, volunteers take part in a variety of research studies. For instance volunteer William Yoder of Erie, Pennsylvania participated in an all-rice diet study to find the nutritive value of rice. Another volunteer was on an all-hamburger diet. Results of these and other studies provide doctors with clues to better treatment methods.

Of all the institutes of NIH the broadest research activity is going on in Mental Health. More than ten million Americans—one in every 16—are now suffering from some mental disorder, according to the National Association for Mental Health.

Certain mental health tests in which volunteers participate produce temporary mental disorder with the use of certain new drugs, lysergic acid being one of them. This study is expected to bring psychiatrists and biologists closer together in finding links between physical and the mental.

Safety Emphasized

There are misconceptions regarding this aspect of medical research in implying volunteers are "human guinea pigs" (a guinea pig's life is usually sacrificed). "Nothing could be farther from the truth," insists David F. Burgeon, assistant to the chief in the admissions and follow up department.

"Each doctor's test must undergo elaborate precautions for the safety of volunteers," he explained. He said more than 100 volunteers have participated in experiments at NIH and none have received harmful effects. Dr. Cardon added "It is a lot safer here than on a train or on a farm."

Volunteers' welfare has priority over the test tube.

Lab Opportunities

During free time curious volunteers can find an open road in NIH labs. This offers a big opportunity to persons interested in lab work or for persons anticipating a career in the field of medicine.

Dale Horst of Bareville, Pennsylvania, a farm youth with a high school diploma, has worked on a number of lab experiments while in Voluntary Service at NIH.

One of his experiments has been with a seed used by Latin American Indian witch doctors in a religious ritual. Dale has helped develop tests with the seed so that it produces an artificial mental illness in animals. This discovery may some day be used in clinical therapeutics.

For diversion from tests normal control volunteers find a wide variety of wholesome activities in crafts, education, athletics, social and religious activities. Volunteers make use of the elegant NIH chapel for both unit and Clinic religious services.

No Cowards

Life at NIH, however, is not a picnic. "Cowards never get to NIH and weaklings don't last long," declare some of the volunteers.

"But it's challenging and sacrificial work," volunteer Dale Horst says, "When one sees the suffering, it's a challenge to do something about alleviating their distress. One doesn't mind feeling uncomfortable a day or so considering how much patients are suffering."

"Since Christ spent so much time healing the sick, it is only natural that we serve here," a volunteer said.

Work as a volunteer at NIH is approved by the Selective Service System as alternative service for those conscientiously opposed to military participation.

NIH has an agreement with Mennonite Central Committee of Akron, Pennsylvania, and Brethren Service Commission of New Windsor, Maryland, to supply volunteers. Members of many denominations and other faiths participate too but they must volunteer through one of these organizations.

Right now NIH needs many more volunteers to serve one- or two-year periods. Both young men and women in good emotional and physical health are accepted. There are needs for older volunteers in the 40-50 age bracket providing they meet health standards. Volunteers receive monthly maintenance payment of $10 to $25. Inquiries and applications are being received by the MCC Personnel Office, Akron, Pennsylvania.

There are two small pools on either side of the main entrance to the NIH Clinic Center in Bethesda named for the biblical Pool of Bethesda in Jerusalem where Christ told the cripple to "Take up thy bed and walk." According to an NIH publication, this symbolizes the purpose and spirit of the Clinical Center.

FIRST CLASS MAIL

More Brother Amens

Would like to say with Brother James Reusser of Dalton, Ohio—amen and amen to Brother Maynard Shelly's "Call Me Brother, Brother" (March 6). That article is one that both the laity and clergy of our day are badly in need of learning.

Brother Maynard says, "There is only one species of people in the church of Jesus Christ and that is sinners saved by grace." Amen to that too. In *The Mennonite* of April 17, Sister Ida Gaeddert of York, Pennsylvania, obviously disagrees with this line of thought. She states "just brother is not enough for one who is ordained into the ministry. . . . One who does the job of ministering has a holy calling . . . the reverends should be separated from the un-reverends."

May it be suggested here, first, that there is no greater tribute that anyone can bestow on anyone else than to simply call him Brother (or Sister) in Christ. Mennonites have much too long placed too much emphasis on degrees in education. Herein is great danger. There are many people who are cultured but not converted, refined but not redeemed, yea polished but not penitent. A brother who preaches the gospel and is not satisfied being called brother in Christ is hardly in Christ, hence not fit for the task.

Second, as a farmer, don't I have a holy calling also? The term "full time Christian service" applied as it so often is only to gospel preaching, missionary work, Bible teaching, and relief work is a misnomer. The Christian farmer, schoolteacher, or businessman is just as much in full time Christian service and, other than not having been ordained to marry, bury, and baptize people, should consider himself just as much a minister of the gospel as do our brethren of the clergy. One of our present day church's ills is that the laity has "laid down" on the job.

Somehow we get the idea that preaching, evangelizing, and holding office in various committees is work only for ministers. Ministers in turn have come to think that they are the only ones who can do it with the sad result that too many try to run the church instead of preaching the gospel which, according to Jesus' teaching is their paramount task. I'm old fashioned enough to believe that each person has a reason for being born, each one has a task, a task commensurate to the individual potential, and not until we realize that our rights and privileges as Christians are balanced with duties and responsibilities will we be effective in furthering God's cause.

Third, should the so-called reverends be separated from the unreverends? Is the inference here that those not ordained to perform certain rites are "un-reverend," perhaps irreverent? One obligation discharged with equal sincerity is just as worthy in God's sight as another. Why make the difference? God is no respecter of persons, why should man be? We say, "in Christ there is no East or West, in Him no South or North, but one great fellowship of love throughout the whole wide earth." Do we really believe this? Why do we have soloists and choir members don different garbs?

The trouble is we seem to take delight in praising the creature more than the creator. The wearing of different color garb for different occasions has much more merit. Many of us can remember when men and women wore black not only to funerals but also for Good Friday and when taking part in Holy Communion. Nowadays men folk come with cigarettes in their coat pockets and the smell of tobacco on their breath while women parade to the Lord's table with lipstick and earrings, together with dress of most any color and fashion imaginable, neither of which contribute to Christian ethics. The need of the hour is not to separate the "reverends from the un-reverends," the clergy from the laity, but rather for Christians to "come out from among them and be separate from the world."

Mennonites have deviated much from the life of nonconformity and simplicity lived by their forefathers. This in turn has greatly weakened our witness. If we are "in Christ we are new creatures, old things have passed away...." We are not reverends, doctors, kings, or queens, but brethren and sisters in Christ in whom "we live and move and have our being." May it truly be thus of us.

Arthur J. Goering
Newton, Kansas

How to Become a Mennonite

Some seem to think that because they are Mennonites they are Christians. In one of the letters in *The Mennonite* "Why I Chose a Mennonite School" (April 17), the writer says "We can not be Mennonites unless we are Christians."

I am a Mennonite because I was born of Mennonite parents; and by accepting Christ as my personal Saviour did I become a Christian. John 3:3. All Mennonites must be born again to be saved as well as everyone else. Romans 3:23, Romans 6:23.

Mrs. Anna Ratzlaff
Newton, Kansas

Four Points and Finances

Dear Editor, dear Mr. Gering, and dear Mr. Thierstein,

First, Mr. Thierstein, your letter was very interesting (First Class Mail, May 1). I'd like to know a few things, however. Could you live at home or nearer home while going to Bethel? How many lab courses did you take at Bethel? How much professional equipment did you have to buy at Bethel?

Secondly, do you mean to suggest that kids who absolutely can not afford to go to a church college should not go to college at all?

Thirdly, why don't you print the true story on the side of state colleges? From the things you printed one would gather that church colleges are all white and state colleges are all black. I do not think that's true. We both have our good and bad spots.

Fourthly, by the measurement of most men, medical students and music students must pay more for their education than any other profession. Unfortunately I would have to pick an expensive course of study. By necessity as well as desire I have to pay for my own education. I have two brothers who are freshmen at Central Missouri State College and who are doing the same thing. (They went to CMSC because of the ROTC requirements for men at the University.) My sister, a high school senior, will start to college next fall and my youngest brother the following fall. My parents own a rocky, dry eighty acre farm. About the only support they can give is moral support. Actually that is the best kind anyway.

Now may I give you a comparison of what it costs me to go to school at Missouri University (this year) and what it would have cost me at Bluffton. (I do not have a Bethel catalog.) Anything I was unsure about on the Bluffton side I kept the same price as it was at Mizzou. I will star these.

Missouri University

Library, hospital and incidental	$131.00
Student union fee	15.00
Organ lessons	60.00
Organ practice room	30.00
Piano lessons	60.00
Piano practice room	10.00
Voice class	10.00
Brass II	2.00
Woodwinds I	2.00
Course fees (& labs)	8.00
Room rent	142.00
Food	20.00
Transportation	36.00
Books (course books)	22.27
Music books	33.29
Kat. & St. Music Ed. dues	2.00
Miscellaneous supplies	14.90
	$598.46

Bluffton

Tuition	$370.00
Activity	25.00
Organ lessons	55.00
Organ practice room	40.00
Piano lessons	55.00
Piano practice room	10.00
Voice class	26.00
Brass II	2.00*
Woodwinds I	2.00*
Course fees (& labs)	8.00*
Room rent	130.00
Food	300.00
Transportation	—
Books	22.27*
Music books	33.29*
Kat. & St. Music Ed. dues	2.00
Miscellaneous supplies	14.90*
Health fee	7.00
Matriculation fee	3.00
	$1,105.46

I have not included transportation costs to Bluffton because I have no way of figuring them right now. The same is true of laundry. I do my laundry at home. I was lucky enough to receive an applied music scholarship of $60 and a University Concert Band stipend of $50 this year so my actual expenses were $488.46. This compares with my freshman and sophomore expenses. Can you give me the same fine quality of an education at the same cost in a church college?

Some day I should like to go to a Mennonite school for work in religious education. I doubt that that day is very close and I also doubt that Bluffton or Bethel will be the college I pick. Time will tell.

Elvera Baumgartner
Columbia, Missouri

Our Schools

BETHEL COLLEGE

The summer school session May 31 to August 3 will, as usual, claim the services of many faculty members.

Besides being co-director of the summer school session Dean R. C. Kauffman will spend a term as visiting professor of psychology at the University of Arizona, Tucson.

Erwin Goering, director of public relations, will serve as sponsor of the Summer European Tour sponsored annually by the Council of Mennonite and Affiliated Colleges. The group will meet at Akron June 7 and sail for Southampton from Montreal on June 8. The group will return to Montreal on August 30. In Europe about four weeks will be spent to participation in Mennonite Voluntary Service. About six weeks will be spent in traveling through central and southern Europe.

Harry Martens, business manager, and recently appointed special assistant to the president with special duties in the area of fund raising, will with Mrs. Martens devote part of the summer to serving the Mennonite Central Committee in helping Mennonite communities all over America set up disaster units. Central Kansas and several other areas in the United States now have all-Mennonite disaster units.

Lena Waltner of the art department has been invited to spend the summer at the General Conference mission in Colombia. She will work with missionaries, teachers, and native leaders in developing a crafts program which would make use of available materials in fashioning salable home crafted items. She is planning to leave May 27.

James Bixel of the music department will spend some time at Union Theological Seminary utilizing a Danforth Foundation scholarship grant. The Danforth Foundation sponsors summer seminars on the place of religion on the campus today for teachers outside the field of religion.

P. R. Kaufman of the industrial arts department expects to attend the summer school session of the University of Wichita.

John F. Schmidt, assistant in the Historical Library, will attend the Institute on the Preservation and Administration of Archives in Washington, D. C. This Institute will be held in the American University in co-operation with the Library of Congress, Maryland Hall of Records, and the National Archives and Records Service. One of the instructors at the Institute, Dr. Theodore R. Schellenberg, has donated several valuable microfilm records to the Bethel College Historical Library.

Students attending the three Mennonite colleges in Kansas should have similar views on marriage and problems incident to family living. J. Winfield Fretz, professor of sociology at Bethel, has been teaching a course on the family and marriage at Bethel, Tabor, and Hesston Colleges. He has observed that the goals and ideals of people toward marriage are very similar. The problems and frustrations are also strickingly similar, giving an instructor greater opportunity to compare notes and make evaluations.

In other areas, too, colleges can be mutually helpful. Hesston College has scheduled the part time service of Harley J. Stucky, Wilma Toews, and Rupert Hohmann.

Dimitri Sokoloff, past professor of biological sciences and Russian language and literature in Japan, Mexico, Puerto Rico, as well as American colleges, will teach biological sciences at Bethel College, according to an announcement by President D. C. Wedel.

Dr. Sokoloff, who speaks English, German, French, Spanish, Russian, and Japanese, secured his Ph.D. degree at the University of St. Petersburg.

He has taught biology and Russian language and literature in Russia, Japan, and Mexico and since 1930 taught biological courses in Mexico, Puerto Rico, Mundelein College, Chicago, and St. Catherines College, St. Paul. Since 1952 he has been employed by the research institute and the pathology-morgue division of Cook County Hospital, Chicago.

Dr. Sokoloff is replacing John Kliewer who plans to continue his graduate study.

BLUFFTON COLLEGE

The A Cappella choir, under the direction of Earl Lehman, is scheduled to make a six state tour from June 5 to June 17, through Illinois, Iowa, Kansas, Nebraska, South Dakota, and Minnesota.

Thirty-nine students will comprise the group which will make the following sacred concerts: June 5, Chicago, Ill.; June 6, Meadows, Ill.; June 7, Washington, Ill.; June 8, Donnelson, Iowa; June 10, Beatrice, Neb. (morning); June 10, Bethel, Kansas, (evening); June 11, Inman, Kan.; June 12, Henderson, Neb.; June 13, Freeman, S. D.; June 14, Mountain Lake, Minn.; June 15, Pulaski, Iowa; June 16, Wayland, Iowa; June 17, Carlock, Ill. (afternoon); and June 17, Normal, Ill., (evening).

Rev. Harry Yoder, assistant to the president of Bluffton from 1946 to 1951 has returned to that position after nearly five years as pastor of the Calvary Mennonite Church, Washington, Ill. Rev. Yoder will have charge of the expansion program made necessary by enrollment increases. At its last meeting the Board of Trustees authorized a three year campaign to raise $330,000 for the construction of a dormitory and dining hall, liquidation of the remainder of the debt on Founders Hall and other needed improvements.

The present assistant to the president, Rev. William Keeney, who has held this position for the past three years, has been granted a J. E. Hartzler fellowship for graduate study at the Hartford Theological Seminary, Hartford, Conn. Rev. Keeney will continue his work here until the beginning of the fall semester.

ROSTHERN JUNIOR COLLEGE

Under the direction of Norman Bergen, the Rosthern Junior College Mendelssohn Choir presented their spring concert of music May 15 in the Rosthern Town Hall. It was an evening of music of high quality and remarkable performance for a choir of only 40 voices.

An informal atmosphere set by the costumes of the singers, the expressive faces and the stage background, gave the audience the feeling that spring was really here and that the singers were singing with joy and love for the music and song. In keeping with this mood they sang songs such as "Lerchengesang," "Die Abendglocken," "Ski Song," "The Orchestra" and others.

Gerhard Klaassen rendered "Where E'er You Walk," by Handel. The guest soloist, Elnora Dyck, sang "Seranade" by Schubert, and Joyce Williams played "Album Blatt" by Beethoven between choir numbers.

With the change of mood in the type of songs sung, the choir changed into the regular uniforms of navy and white. "Es Kennt Der Her Die Seinen" fittingly opened this half of the program, by bringing to us the thought that the Lord cares for His own and recognizes the faith they pray for in order to live in Christian love. Continuing, "Carol of the Drum," different, yet beautiful; the simple but stirring "Children of the Heavenly Father"; "Christ, We Adore Thee" from "The Seven Last Words"; "Hsopodi Pomiliu" the Russian words for 'Lord, have mercy' were a few of the numbers of this worship of God through song and music.

In closing "Going Home" from the New World Symphony by Anton Dvorak portrayed an aged Negro looking forward to the life beyond, where there will be "no more fret nor pain," "no more stumbling," and "no more roaming."

MENNONITE BIBLICAL SEMINARY

The closing events at Mennonite Biblical Seminary began with the Communion Service, held on Thursday, May 10. Prof. Don. E. Smucker officiated at the service, assisted by the senior students.

The Alumni Association Meeting was held on Thursday, May 17. The meeting began with a banquet held at the main house. A welcome to the class of 1956 was given by Frank Mitchell and Melvin Funk. David Schroeder gave the reply for the graduating class. The theme of the evening program was "The Man Behind the Plant" honoring Rev. J. T. Neufeld in his ten years of service as business manager of the Seminary.

On Sunday afternoon, May 20, the Seniors were in charge of the vesper service. Since the Mennonite graduates under the present affiliation receive their degrees from Bethany Biblical Seminary, all other commencement exercises took place on the Bethany Campus. Dr. Paul M. Robinson spoke on "Stars at Your Fingertips" at the Baccalaureate service held at the First Church of the Brethren on Sunday night, May 20.

The Commencement Service took place in Bowman Chapel on Monday morning, May 21. Dr. S. F. Pannabecker presented the Mennonite students as candidates for their degrees. Leola Schultz, Bloomfield, Montana, received the Master of Religious Education degree. Floyd Bartel, Hillsboro, Kan., Menno Bergen, Aberdeen, Sask., Glen Boese, Springfield, S. D., Daniel J. Graber, Goshen, Ind., Roy Henry, Pekin, Ill., Waldemar Janzen, Waterloo, Ont., Ramon Jantz, Drake, Sask., Walter Neufeld, Inman, Kan., and David Schroeder, Altona, Manitoba, all received the Bachelor of Divinity degree.

Waldemar Janzen, Waterloo, Ont., received high honors, graduating Magna Cum Laude. Graduating with honors were Leola Schultz, Menno Bergen, and David Schroeder, all of whom graduated Cum Laude.

The Commencement speaker was Dr. Robert Worth Frank, president of McCormick Theological Seminary, Chicago.

MCC *news & notes*

ARAB CHILDREN LEARN SKILL

Arab refugee boys and girls are being taught some practical skills by MCC workers Robert and Virginia Lapham at Irbid, Jordan.

About 14 girls are working on a knitting project. Interested Arabs provide wool and machines then purchase the socks and sweaters which the girls knit.

Most of these Arab boys had never held a saw or chisel before their new experience in woodcrafts now in progress. They are learning the rudiments of simple carpentry and hope to build their own small workshop.

Other workers are teaching trade skills to Arab youths in other parts of Jordan.

BLINDNESS CURBED IN JAVA

Children in Java receiving anti-trachoma treatments have responded nicely to treatments begun in January and many probably have been spared future blindness from the disease, according to Dr. Glenn Hoffman in MCC medical work there.

Treatments have been completed in the first group of schools. The Indonesian government and school administrators have co-operated in this medical effort.

CONSTRUCTION IN TAIWAN

Three buildings are under construction at Taipei, Taiwan (Formosa), where MCC medical work is in progress.

Being built are a residence for the director, a duplex unit for staff housing and another building to be used as a combination warehouse, garage, laundry drying room, morgue, and custodian quarters.

Dr. Peter J. Pankratz is the new director of the Taipei hospital replacing Dr. Ronald P. Brown whose term of service has ended.

AUSTRIA UNIT SERVES

A Czech refugee who spent eight years in jail before his escape seven months ago has been given MCC material aid from the Vienna unit in his work with fellow Czech refugees.

Other distributions from the Austrian relief unit have included government surplus supplies, flour, soap, ladies' coats to a Swiss missionary in the Tirol (western Austrian mountain range) and surplus supplies, beef, soup, and covers to English missionary Brian Simpson working for the European Crusade in the Salzburg area. Pastor Thomas of the Reformed Zwingli Church received a bale of new goods.

The Vienna unit served 40 meals the past month to refugees from Poland, Rumania, and Czechoslovakia and to visitors from the U. S., England, Canada, and Germany.

Jottings

PLEASE
keep your church reports between 100 and 125 words, or less. We are greatly crowded for space and long reports cause delay in publication. After writing your church correspondence if over 125 words cut it down. If you don't the editor may delete the wrong things. Please cooperate. Ed.

—**Butterfield Church, Butterfield, Minn.:** Sunday morning, April 15, we were privileged to have with us Rev. and Mrs. Joseph Goossen, missionary candidates to Brazil. The former spoke in terms of vision, progression, and compassion in Christian missions, and the latter gave a testimony and poem. That evening a young people's service was held with a message by Bart Roberts, "Youth for Christ" leader. "Seconds to Midnight," a color film was shown Sunday evening, April 29. The following Wednesday evening colored films and slides were seen pertaining to the Verne Buller bulldozer project in the Gran Chaco of South America. This undertaking by the Mennonite Men of our Northern District Conference is commendable in that it not only helps uproot natural barriers but also to unearth spiritual values, such as showing our faith by deed, as well as by word. Holy Communion was reverently observed Sunday morning, May 6.—Willis Linscheid, Corr.

—**First Church, Upland, Calif.:** March 25 the following children were presented for dedication by their parents: Darryl Marvin Brandt, Lindy Ann and Richard Brandt, Mark David Cabe, Raymond Dennis Funk, Peter Lowell Goering, Keith Brian Loganbill, and Ann Louise Mertz. April 8 our high school young people served a curry and rice dinner after our morning worship, followed by a program on our Indian missions. Our congregation voted to be host to the Pacific District Conference, June 13-17, and our council has appointed the committees. April 15 Paul Engle of the Upland College and a representative of the MCC, spoke on Disaster Service and other MCC related matters. April 22 our guest speakers were Willard Claassen and Miss Rebecca Nickel. Our Serving Others Circle sponsored a Mother's Day program May 10. May 13 Rosa Diener was received as a member with us and Henry Barber, Clarence Dowding, and Patricia Lichti were baptized into membership.—Mrs. Joel Bachman, Corr.

—**Deep Run, Bedminster, Pa.:** The architect's plans for our building expansion were accepted by a vast majority and will soon be put out to bidders. The C. E. groups gave a joint program honoring our mothers on Mother's Day including a panel discussion on "Mother's Influence in the Home." Ed Tice was moderator and other members of the panel were Charles Wasser who spoke on "Mothers of the Past"—Robert Bartholomew on "Present Day Mothers" and Claude Boyer on "Mother of the Future." Leonore Friesen, one of our General Conference missionaries to Japan, spoke and presented pictures of her work Monday evening, May 14. The women's organization held their Mother-Daughter Banquet May 17 with Grace Moyer as their speaker. On Pentecost Sunday there will be reception of new members and baptism of the Catechism class. Dr. Earl Stover will speak at the Father-Son Banquet to be held June 2. A drive for relief clothing is now being made. The marriage of Gerald Will and Helen Gross took place in the church May 12.—Corr.

Tornado-damaged Church Restored

—**Summerfield, Ill. Church:** Our badly damaged church house has been completely repaired. The tornado on February 25 had taken off the entire roof, broken part of the ceiling and nearly all of the windows, and the rain had caused considerable water damage to the interior. On Sunday, May 6, we had a re-dedication service, in charge of Walter Neufeld, a senior Mennonite Biblical Seminary student who served us as supply minister last summer. Rev. J. T. Neufeld of Chicago gave a very impressive message on the topic, "What meaneth this house?" Rev. Earl Salzman of Nappanee, Indiana, the president of the Middle District Conference, was present and brought the greetings of our District Conference and also presented a check for $275, an offering which was taken at the Conference session held in the last week of April. A number of visitors were present from north central Illinois, men who had been here to help in the cleaning up work came with their families. We have received some very fine financial gifts for the repairing of our church house. From six different church organizations $704.66; unsolicited gifts from individuals $435; gifts in memory of two of our members who passed away since the tornado, Miss Kathryn Ruth and Mr. Adolph Pletscher, $439; and from the Middle District Conference, $275. We surely do appreciate the fine Christian spirit which prompted these gifts. We feel that our church means somewhat more to us since the tornado visitation. May God help us to be a shining light in our community.—Corr.

—**Meadow Church, Colby, Kan.:** "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord," 1 Cor. 1:9. We were greatly blessed through receiving the holy communion on April 15. The Oklahoma Bible Academy had a trio in our church on April 22. Several from here attended the Gideon Conference in Newton. Several went to Hillsboro, May 2, to attend the funeral of Mrs. Stella Wall. Lois Nickel and Raymond Schroeder of Buhler were married May 6. A recent message by Pastor L. W. Bergen was on the second commandment: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth," Exodus 20:4.—Mrs. John C. Willems, Corr.

—**First Church, Pretty Prairie, Kan.:** March 12, the Mennonite Singers of Bethel College presented "The Seven Last Words of Christ." The Western District Women's meeting was held in the church March 20. Thirteen young people gave their confession of faith in Christ at the morning service, March 18, and were baptized and received into the church March 25. Communion was held Easter Sunday morning, and in the evening the Men's Chorus gave their annual program. April 15 was an all-day Bible conference with Erland Waltner as speaker, who based his messages on the Epistle to the Ephesians. A farewell service was held the afternoon of May 6 for the Harold Graber family, who are returning for second term of service in the Congo. They expressed their gratefulness to God that they could return to their home in Charlesville to present the gospel. Rev. Graber challenged the youth with the question, "Where is your place in God's vineyard? Wait upon the Lord and He will lead you."—Corr.

—**First Church of Christian, Moundridge, Kan.:** The Men's Chorus from the Pretty Prairie Church gave a musical program recently. "God's Creation" was shown to the joint Sunday evening groups. Our pastor has had sermons in connection with the Sunday school lessons. The Men's Fellowship sponsored their annual banquet May 7. Judge Sturm from Newton was the guest speaker. Christmas bundles have been the project of the ladies' groups. The Sunday school classes also take part. The Mission Study Workers had the McPherson ladies as guests. Erland Waltner was guest speaker. Baptismal services were held May 20; Jerroll Goebel, Marilyn Goebel, Phyllis Stucky, Harry and Myron Voth, and Key Wedel were the candidates.—Corr.

—**Flatland Church, Quakertown, Pa.:** Seven new members joined our church since the beginning of the year. During April we had special services with David Habegger bringing the messages. May 8, Leonore Friesen, missionary on furlough from Japan, spoke and showed slides of her work. Construction has begun on an addition to our church which is to provide additional Sunday school space.—Mrs. Oscar Frei, Corr.

—**Bethel Church, Inman, Kan.:** The Men's Chorus and Junior Choir of the Hebron Church presented a musical program, April 8. W. F. Unruh spoke to our Sunday school teachers' meeting April 10. The Buhler Church presented a C. E. program here April 15. The Charity Society held its missionary day program April 11. Mrs. Arnold Prieb of Africa, and Miss

Leonore Friesen of Japan, were our guest speakers. A son, Kevin Lynn, was born to Mr. and Mrs. Merlin Wiens of Denver, April 19. A daughter, Dorothy Mae, was born to Mr. and Mrs. Howard Schierling, April 20. The G. B. Neufelds left their mission station, Mutena, in Africa, for Brussels, Belgium, where they will study till August, when they return home for furlough. J. J. Esau of Omaha, Neb., held a series of meetings here April 20 to May 4. He also conducted a Bible study hour every afternoon. John Thiessen returned May 12 from his extended trip in the interest of the Mission Board. Our church sponsored the coming of a refugee family from Germany. They arrived May 11; a reception and shower was given them May 14. Eleven children were presented by their parents in a consecration service on Mother's Day, May 13.—Corr.

—**Inman Church, Inman, Kan.:** Pastor Ben Rahn conducted a week of meetings at Ringwood, Okla., April 20-22 a group of 17 young people, together with their sponsors, visited the General Conference Indian mission stations in Oklahoma. Programs, consisting of vocal and instrumental numbers, readings, group singing, and a gospel message were presented in churches at Clinton, Seiling, Canton, and Longdale. They enjoyed several fellowship meals prepared by the Indians and a baseball game with them. A son was born to Mr. and Mrs. Clifton Stout, April 2. Mrs. Stout is the former Matilda Friesen. Mr. and Mrs. Darlow Franz are parents of a son, Arnold Gene, born April 23. Our Junior Choir sang at the Song Festival in North Newton. The following children were consecrated on Mother's Day: Jewel Denise, daughter of Mr and Mrs. Geo. H. Plett; Jack Warren, son of Mr. and Mrs. Charles Sigler; Orville John, son of Mr. and Mrs. Elmer P. Wiens; Nancy Jo, daughter of Mr. and Mrs. Paul Robert Stucky.—Corr.

—**First Church, Halstead, Kan.:** A special program, sponsored by the Men's Brotherhood, was given by the Deaconess Home and Hospital Society, to explain the society organization, and discuss plans for the future. The wedding of Anetta Marie Unruh to Raeburn Howard of Burrton took place Sunday evening, March 18, in our church. A number of our women attended the annual spring meeting in Pretty Prairie, March 20. Union Good Friday services were held in the Methodist Church. Holy Week services were held each evening, Sunday through Friday, E. J. Miller bringing the messages. The young people of the Methodist Episcopal, Presbyterian, and Mennonite churches held a sunrise Easter service at the R. and S. Ranch. Choirs of the three churches gave an Easter song service on Sunday evening. Marjorie Wilson and John Will were married March 31 in the Pleasant Valley Church of which she is a member. The Dorcas Mission Society invited all ladies April 3, to hear Mrs. Selma Linscheid, who heads the MCC Relief Center at North Newton, tell of the work there. The installation of Herman Franz, recently elected deacon, took place April 8. April 12 Western District Council of Committees met for an all-day meeting.—Anna V. Lehmann, Corr.

—**Friedensfeld Church, Turpin, Okla.:** April 22 we had a new young men's quartet sing for our morning worship music, in charge of Gene Kliewer. Pastor and Mrs. Koehn attended the church workers' conference at Goltry Okla. May 3 we had an all-day Ladies' Aid meeting. Clothing was packed for relief, comforts were tacked, bandages rolled, and also embroidery work done. A number attended the graduation exercises for high school and eighth grade, there being five who graduated from eighth grade and three from high school from our church. We were happy to have Harley Stucky, instructor at Bethel, Menno Schrag, editor of "Mennonite Weekly Review," and Dan Epp, manager of the Mennonite Press with us for an afternoon and evening meeting. Vacation Bible school began May 21 under the direction of Mrs. John Schmidt, assisted by Miss Phyllis Isaac, Mrs. N. W. Dick, Mrs. Franzie Leopp, and Mr. and Mrs. Levi Koehn as teachers.—Mrs. Chester Windsor, Corr.

—**Grace Church, Lansdale, Pa.:** The new Mennonite Boys League, sponsored by our Brotherhood, met at the church on Monday evening, February 27, and enrolled sixteen boys between the ages of 9 and 14. Our first service in our new building was held on March 25, Palm Sunday. At 9:30 a.m., we had a brief door opening and praise service followed by Sunday school and the regular worship service at 10:30 a.m. Our new church was formally dedicated to the Lord for His work on Sunday morning, May 6. Olin A. Krehbiel, one of our former pastors and president of the General Conference, was the main speaker. He also spoke at the services each evening from May 6-9. The services were well attended by friends from the community and our own members. All who listened to Rev. Krehbiel were conscious of the fact that he was filled with the Holy Spirit and that He was speaking through him. Our Mother and Daughter Banquet was held on Thursday evening, May 10, at the Harleysville School. Mrs. Olin Krehbiel was the speaker and showed her beautiful colored moving pictures of her European trip. On Mother's Day, twelve parents presented their children to the Lord at the dedication of babies at the morning worship service.—Ruth P. Arn, Corr.

—**First Church, Philadelphia, Pa.:** May 3-6 our church had the privilege of entertaining the 158th annual session of the Eastern District Conference. Harry J. Spaeth was ordained to the gospel ministry May 27, at 2:30 p.m. Harry is under appointment to the Paint Rock and Belva Bible Churches in North Carolina. Our annual Choir Spring Musicale was given on May 25, under the direction of Mrs. Clara Rhodes. The new kitchen which was built to help our ladies in the feeding of conference guests is greatly appreciated by the Women's Organization. The Fellowship House is open and community work is now being done. Our seven church council has started a work with the teen-agers; they call themselves the "Christeens." Mrs. Weidemoyer of the Lutheran church is in charge of the group. The Fort Wayne Bible College on April 2 presented a concert of sacred music by their a cappella choir. Mr. and Mrs. Bruno Penner spoke recently at our church on the subject of migrant work and work among the Hopi Indians.—Corr.

—**First Church, Bluffton, Ohio:** The Mother and Daughter Banquet of our church, held at Founders Hall, May 3, was well attended. Dr. Mary Boyer, head of the Elementary Education Department of Goshen College spoke on the subject "Mothers Are Teachers." Miss Ada Lapp of the Elementary Education Department of Bluffton College was toastmaster for the evening. Mrs. Don Patterson and twin daughters furnished the music. All the special services of anniversary week were well attended and enjoyed by all. The Relief committee reports that the Paraguay sewing machine project was completed with the contributions amounting to $876.18 and eight used Singer sewing machines donated. There was a fine response in the drive for used clothing. This was also a project of the churches in this area as well as the sewing machine project. E. J. Bohn, pastor of the Grace Mennonite Church, Pandora, spoke at the Sunday morning service May 13. In the interim until our newly elected pastor arrives in September the pulpit is filled by various local ministers and Bluffton College faculty members. The reports from the Building Fund's Financial Committee are very encouraging. A number of our church members attended the conference at Berne, Ind., where the final steps were taken to merge the Middle District and Central District Conferences.—Mrs. B. D. Smucker, Corr.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled by them.

Henry Ward Beecher

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.

R. L. Stevenson

Russian Baptist Leaders to Meet With Executive Committee

A delegation of five Baptist church leaders from Russia will meet with the executive committee of the Mennonite Central Committee at Mennonite Biblical Seminary in Chicago, Ill., May 28, 29.

The delegation will be in the United States for one month starting May 19. Their tour and the meeting with Mennonites in Goshen is being arranged by the Baptist World Alliance, Washington, D. C.

The schedule of the day's program will be announced at a later date. An evening service is planned following the executive committee's meeting. Many Mennonites in Russia worship with Baptist congregations and this visit will afford an opportunity to fellowship and learn more about the Church there.

Composing the Russian delegation are Jacob Zhidkow, Alexander Karev, Nikolai Levindante, Ilya Ivanov, and Miss Claudia Tyrtova. A Russian-speaking North American Mennonite will serve as interpreter at Goshen.

Their visit to this country came as a result of a Baptist World Alliance delegation to Russia a year ago. Dr. V. Carney Hargroves, pastor of Second Baptist Church at Germantown, Pa., arranged this meeting with the MCC executive committee.

There are two kinds of discontent in this world: the discontent that works, and the discontent that wrings its hands. The first gets what it wants, and the second loses what it has. There's no cure for the first but success; and there's no cure at all for the second. Gordon Graham

To believe with certainty we must begin by doubting. Stanislaus

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The Enlarged Life

Before birth the child in his mother's body does not experience gravity, or temperature change, or light. He lives in a world so much smaller than ours that we can hardly imagine its limitations. We who have known the space of rooms and continents can hardly shrink our thoughts enough to understand its narrowness. How overwhelmingly birth enlarges the child's world!

Jesus said to Nicodemus, "You must be born again." He was saying, "You must enter a completely new world, so new and large that you cannot imagine it until you experience it. You must emerge into a universe of the spirit, into the kingdom of God."

We marvel with Nicodemus as we think of the miracle of the "new birth." We too ask in amazement, "How can these things be?" And we praise God that they are.

Elaine Sommers Rich in
Youth's Christian Companion

When Anyone Makes Up His Mind

When anyone makes up his mind
That he in life the best shall find
By helping others find the best
In Christian love and peace and rest,
He'll find a sweetness and a bliss
That for the world he would not miss;
For nothing equals serving God
And walking where the saints have trod.

When anyone makes up his mind
To help the weak and lead the blind;
To give a willing, helping hand
To those in need throughout the land;
To know what God would have him know,
And go where God would have him go,
He'll come out high above the crowds
Which blighting wickedness enshrouds.

When anyone makes up his mind
To be unselfish, good and kind;
To be a man of faith and prayer
And help his fellow men to bear
Their heavy burdens, day by day,
And cheer them on life's toilsome way,
He'll find that life is not in vain
When life eternal he shall gain.

Walter E. Isenhour

BOOKMARKS

(Continued from page 368)

scientious Objector," "Judge Not," "Desecration," and others.

Many of the poems, while beautifully descriptive, fall short of the standard of creativeness which is a mark of enduring poetry. There is also a weakness in rhythm. These weaknesses will possibly be overcome by the youthful author through maturity and experience. Even so, these poems will bring a lift to those for whom they were written, whose experiences they express.

H. E. Nunemaker

Into the Beyond

JACOB H. LINGENFELDER, of North Newton, Kansas, and member of the Bethel College Mennonite Church, was born in Mussbach, Germany, November 6, 1886, and died while taking part in a program at the church, April 29, 1956.

GARETH LEE, baby son of Mr. and Mrs. John J. Schrag, of Pretty Prairie, Kansas, was dead at birth April 30, 1956.

MRS. PETER REIMER, of Reedley, California, and member of the First Church, Reedley, was born June 23, 1898, and died May 11, 1956.

THE Mennonite

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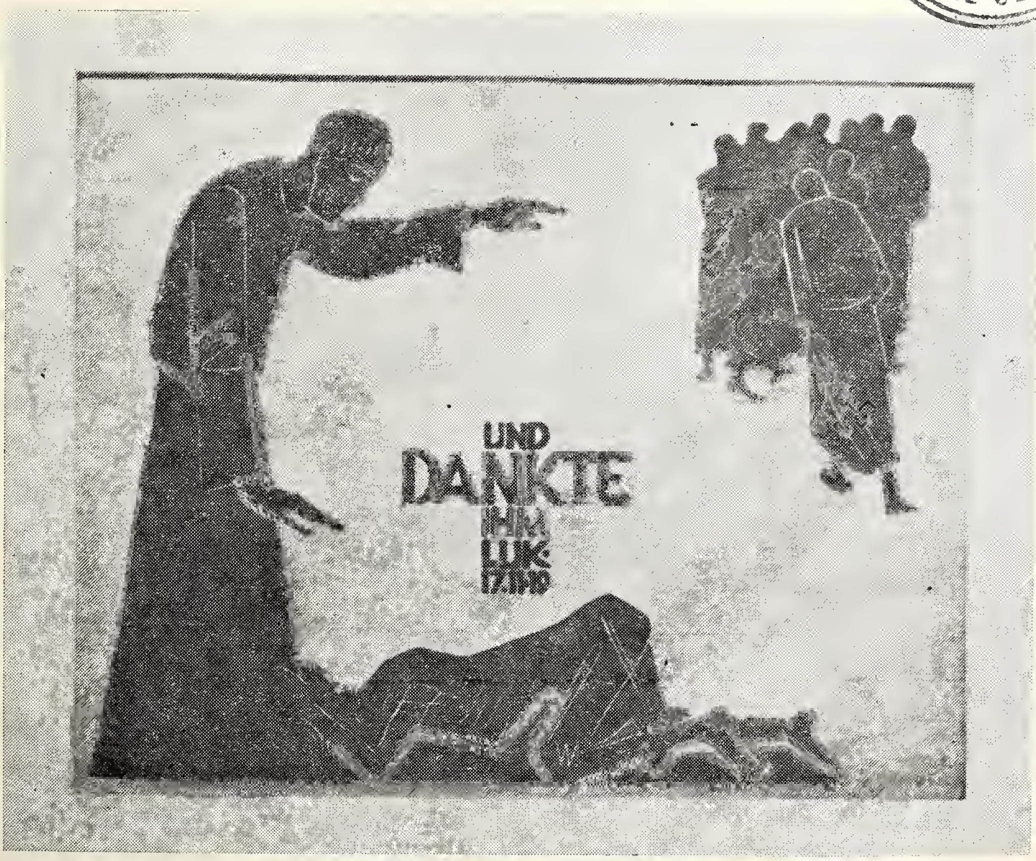
Other foundation can no man lay than that is laid which is Jesus Christ.



". . . And thanked him,"—two-color wood block by Rolf Mueller
From German Art Exhibit; a gift of gratitude from the German people.

Medical Work in Java Meets Human Need

Robert W. Miller

The Development of a Missionary-Minded Church

Olin A. Krehbiel

Russian Baptist Delegation Meets With Mennonite Group

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Of Things to Come

June 7-11—Northern District Conference, Hutterthal Church, Freeman, South Dakota
June 13-17—Pacific District Conference, Upland, California
July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 9-28—Young People's Retreats at Camp Mennoscah
July 15-22—Junior Retreat, Camp Men-O-Lan
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
July 30-Aug. 18—Intermediate Retreats, Camp Mennoscah
Aug. 8-15—Young People's Retreat, Camp Arnes, Manitoba
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.

Conference Notes

BOARD OF EDUCATION AND PUBLICATION

John G. Rempel has resigned as editor of the **Kinderbote.** He has ably edited this German children's paper for 16 years. **Dr. Walter Quiring,** editor of **Der Bote,** is temporarily taking over responsibility for this publication.

YOUNG PEOPLE'S UNION

William Gering, youth worker of the Young People's Union, is spending the month of June in the Northern District Conference. After his ordination to the ministry June 3 he attended the Northern District Conference sessions June 7-11 in the Hutterthal Church near Freeman, South Dakota. He served also as one of the leaders of the Young People's Retreat at the Swan Lake Bible Camp near Viborg, South Dakota. During the remainder of the month he plans to visit the young people's groups in the churches of North Dakota and Montana.

BOARD OF MISSIONS

Missionaries **S. T. Moyers,** arriving in New York on May 22, 1956, spent several days with their son, Theodore, in Millville, New Jersey. After visiting friends in Souderton, Pennsylvania, where their home church is located, they will spend some time in Berne, Mrs. Moyer's home. They will spend the month of July as the missionary leaders at Camp Men-O-Lan, the Eastern District Conference retreat grounds.

The **Paul I. Dycks** and their two small sons arrived in Bombay on May 7, and are now settled at Landour, U.P., India. They are already busy with language study.

The **Harold Graber** family, **Sarah Dyck,** and **Hulda Banman** are in Belgium studying French. The Grabers will go to the Congo at the end of the year. Miss Dyck and Miss Banman will complete the required courses and examinations before taking up their work in the teaching and medical field in the Congo.

Peter Falks, missionaries in the Congo, welcomed Marvin Richard, born on April 26, 1956.

Peter Derksens, missionaries in Japan, welcomed Rosaline Hilda, born on May 2, 1956.

Robert Ramseyers, missionaries in Japan, welcomed Joy Ellen, born on May 25, 1956.

Enroute to North America are Mr. and Mrs. **Samuel Stephen,** from the Janzen Memorial School at Jagdeeshpur, India. They sailed from Colombo, Ceylon, on May 16. The **Stephens** expect to attend the General Conference at Winnipeg and visit some of our churches.

BOARD OF CHRISTIAN SERVICE

Appointments to the special study commission in church vocations for women thus far includes **Margaret Vogt** and **Nellie Lehn** of British Columbia, **Esther Unruh** and **Elma Esau** of Kansas, **Justina Neufeld** of Minnesota, and **Doreen Harms** of Pennsylvania.

A new approach to deaconess work will be considered together with other church vocational opportunities for women. The group will meet in St. Louis, July 7-12 including attendance at a national deaconess conference of Lutherans.

Others participating in portions of this study include **Mrs. O'Ray Graber, Ernst Harder, Marvin Ewert, J. T. Friesen,** and **Elmer Ediger.**

COMMITTEE ON THE MINISTRY

New pastors appointed:

Ramon Jantz has accepted the call to serve as pastor of the First Mennonite Church in Shafter, California. **Walter Neufeld** will serve as pastor of the Brudertal Church near Hillsboro, Kansas. Both of these men finished their studies at Mennonite Biblical Seminary in Chicago. **Ben Rahn** will go as pastor to the Mennonite Church near Hanston, Kansas.

CORRECTION

The article in the May 29 issue of **The Mennonite,** entitled "The Weak Things of the World," by Clifford MacQuire should have carried the following acknowledgment: "From the December, 1955, issue of **Reconciliation,** the periodical of the British Fellowship of Reconciliation. Used by permission."

We regret this unintended omission and hope the editor in Britain will pardon this oversight.—Ed.

Editor, J. N. Smucker. Associate Editors: J. Herbert **Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert** W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

"WRITE THE VISION, AND MAKE IT PLAIN"

If you have failed to read the two articles in last week's *Mennonite* on the need of Christian writers, please locate the issue and turn to pages 366 and 367. Both articles emphasize the real need for Christian writers, that the admonition quoted above from Habakkuk 2:2 may be properly heeded.

Christian speakers (preachers) we have needed all along and are putting forth much effort to give them the best possible training that they may do their best work. But Christian writers we have neglected. In fact we have paid little attention to this form of declaring the gospel of our Lord.

This is not to minimize the power of the fitly spoken word, but to point up the great possibility in the unused force of the written word. People are reading more the world over and what they read shapes their thinking and thus their lives.

The printed word can plant ideas into ready minds. These ideas may germinate and produce fruit. The read word presents important information of conditions and needs around the world; it teaches and clarifies; it inspires and stimulates. It is one of the most effective mediums of bringing the vision of God to bear upon the souls of men.

And yet, we have been sorely neglecting this great latent power. Few indeed are the people in our Conference who are giving full time and energy to Christian writing. Few are preparing themselves for such a life work, perhaps largely because we have no place to make use of them. We believe, however, that there are signs of an awakening along this line. Our Sunday school materials, church papers, and printed material must be brought up to the best possible standard. Our editors and regular writers should receive all the training they can get to better equip themselves for this specialized field of service. We should seek out likely young people and encourage them to prepare for such editors and special writers. The advice from the ancient prophet quoted above lists two fundamental qualifications for such writers: they must see the vision; and they must make it plain so people may read it on the run. (How accurately this describes our age.)

They must see the vision. No matter how perfect one may be in the art of sentence structure and proper arrangement of the right words, if there is no burning vision the writing becomes but as sounding brass or a tinkling cymbal. There must be a vision of a great opportunity, a desperate need or a great challenge. This vision must burn itself deep into the soul of the writer so that he writes out of flaming conviction.

But even though there is such a vision, what does it avail if the writer does not know how to "make it plain" to the average man? Here is where special training and developed skill comes in. Many people have good ideas and keen visions but they are unable to transfer these to others. The writer should be familiar with the best techniques; he should never dim his vision with dull writing. His message should be fresh and sparkling and not fall into mere stock religious phrases. The very choice of words and style should compel the reader, once he has started, to follow through the written message to the end.

Sooner or later this matter of preparing Christian writers for the highest type of service must be reckoned with. Future editors of our church periodicals should bring to their task the best training possible. While the occasional writer always has his place, there should be trained writers who can put the great ideas of God into gripping written messages. Too long we have neglected this form of Christian service. Now let us give it our prayerful attention. Let the Conference feel the burden of this need and move toward meeting this challenge.

PASTORAL BIRTHDAY VISITS

The front-page article of that worthy (Old) Mennonite periodical, the *Gospel Herald* for May 15, 1956, presents a unique method of pastoral work which could well be adopted by our churches generally. The writer tells how their pastor visits every member on or near his birthday, and in a personal conversation tries to understand the life and problems of his parishoners, and to impart special spiritual help.

The article states how this particular pastor asks three questions in general: How about your spiritual growth the past year? What goals have you for the coming year? What suggestions or criticisms do you have regarding the program of our congregation?

Where a kindly, relaxed, and sympathetic pastor can thus have a friendly talk with each member personally at least once a year—and that on his birthday—he has a much better chance to really know his flock and consequently give them better care. Certainly such a method would give him insight into the problems and needs of his congregation and would enable him to preach to their needs rather than in vague generalities. While a few might hesitate to take the pastor into their full confidence, yet many would welcome the opportunity to talk over the deep things of their hearts with a spiritual counselor.

To be sure whatever may be disclosed to the pastor must be kept in strictest confidence. Should it be learned that the minister discusses such private matters with others, his influence is at once shattered. Most people carry heavy burdens they would be glad to share with someone they can trust. Talking over such inner problems or conflicts of the soul with an understanding, trustworthy, spiritual friend will do much to help resolve those problems.

The plan of "Birthday visits" has much to commend itself to the pastor. He may be "busy" but if too busy to help each individual sheep, either his flock is too large for one shepherd or he is neglecting the needy sheep.

The Development of a Missionary--Minded Church

OLIN A. KREHBIEL*

(In March of 1956, Rev. Olin A. Krehbiel, pastor of the First Mennonite Church, Berne, Indiana, received a letter from a student in California requesting information for a thesis on the subject, "The Development of a Missionary-Minded Local Church." Rev. Krehbiel responded with the following information which is here presented in the form of an article.)

THE PASTORS

First of all, to get a true understanding, I think it is necessary to consider the pastors this church has had. We go back to the last pastor who was elected by lot from the congregation, Rev. S. F. Sprunger. He went away to one of our schools where he got a vision and then he came back and made a great impression upon this church and community in his thirty-four years as pastor. He served on our Conference Mission Board for twenty-four years and did much to stimulate the cause of missions.

The next pastor was Rev. J. W. Kliewer, who served the church for eight years, and he was chairman of our denominational Mission Board. He was followed by Rev. P. R. Schroeder, who served for sixteen years, and he was a missionary candidate but never got on the field.

The next minister was Rev. C. H. Suckau, who served for fifteen years, and he was a returned missionary who had spent two terms of service in our India mission field. Then I became pastor in 1945. There were three interim pastors, two of whom were missionaries on furlough and one was a missionary candidate now serving in South America.

MISSIONARY ORGANIZATIONS

The second factor which might be considered is the missionary organizations. Under the leadership of Rev. S. F. Sprunger, the Women's Missionary Society was started over sixty-nine years ago.

In 1911, during the pastorate of Rev. Kliewer, Rev. and Mrs. C. H. van der Smissen started the Girls' Intermediate and Junior Mission Bands. Rev. van der Smissen lived in this community as he was editor of our denominational periodical.

Also it might be noted that along about the year 1938 an inter-church Missionary Union was begun in the community which also helped to focus attention on missions.

MISSION SPEAKERS

Probably one of the most important factors in developing a missionary minded church was the use of mission speakers in the church. Going 'way back to the days of Rev. S. F. Sprunger, mission interest was created by holding mission meetings and mission fests.

Missionaries were secured from our denomination and others. One of the outstanding missionaries to appear in the church in those early days was John G. Paton of the New Hebrides. There was also S. H. Hadley of the Water Street Mission in the Bowery, New York City.

Then later, as more and more missionaries went our from this church, we had a constant stream returning on furlough who could be used. In the past two years we have had a Thanksgiving weekend Mission Festival. On the last evening there was presented a great missionary pageant depicting those who have gone forth from our local church into various kinds of Christian service—foreign missions, home missions, pastorates, etc. In the last hundred years of the history of this church, about 125 have answered the call to some form of Christian service.

At the present time we have forty-two from our church who are engaged in mission work. Thirty-two have gone out since 1945. We have also tried to promote mission giving and the amout given for missions last year was around $64,000. Our congregation has a membership of a little over 1300.

MISSION PUBLICITY

Another important factor of our missionary program is mission publicity. First, we have a monthly missionary paper, *Missionary News and Notes,* published by our Conference Women's Missionary Association, which goes into practically every home.

Then our denominational paper, *The Mennonite,* which also devotes several pages to missions, has been going into the homes of our congregation for many years, and in 1951 we adopted the universal distribution plan so that it now goes into all our homes. We also have a *Junior Messenger* for children which has mission stories.

Then there are special pieces of literature such as missionary biographies, letters and reports that have been printed or mimeographed and distributed, also tracts, and, of course, mission films have been used.

LARGE BULLETIN BOARDS

Another very important part of our missionary program is that we have two large missionary boards with all the names of both Conference and local missionaries and where they are serving.

Also, at the first Wednesday evening prayer meeting in each month, cards with the names and information concerning all these missionaries are handed out and those who receive them are to remember these missionaries in prayer and write them a letter that month. The missionaries greatly appreciate

(Continued on page 390)

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*Pres., General Conference; Pastor, First Church, Berne, Ind.

Medical Work In Java Meets Human Need

Robert W. Miller*

Breakfast is at 6 a.m. on clinic days. About 6:20 a.m. some of the workers arrive, put gas in the car, load supplies and head for the clinic.

If they go to the MCC clinic near Kudus they arrive about ten minutes later, to be greeted by some 150 patients who are waiting to be examined.

First, the medical staff and workers gather for morning devotions. A worker asks patients to be quiet while a young graduate from the theological school stands and presents a meditation from the Bible.

The doctor begins examination of patients and sends them to the treatment room. This procedure continues throughout the day, with a 20-minute break for lunch, until around 5 p.m.

MCC in Java has chiefly been medical work from the time we came. About five years ago Dr. Meryl Grasse came here from India to open a clinic in the former MCC house in Pati. At the suggestion of local health officials the clinic was moved out of town to a former missionary house in a Christian village about ten miles from Pati.

A few months later another clinic opened in a Christian community north of Pati near the sea. In 1954 we opened a third clinic in a little village on the other side of the mountain. These three clinics offered an opportunity to work in the three main sections of this Muria Mountain area of Central Java.

During the busiest months we were treating some 6,000 patients each month.

Last August Dr. David L. Epp and family returned to their home in Canada. In September Dr. Glenn Hoffman of Maytown, Pa., arrived to direct the medical work. The present medical staff besides Dr. Hoffman consists of registered nurses Ruth Kennel of Atglen, Pa., and Lena Miller of Rittman, Ohio. Miss Miller came last November to replace Anne Warkentin of Saskatchewan, Canada.

Although these are all very capable persons they could do little without the assistance of Indonesian workers. About eight young Indonesian men and women work for us in the clinics. Although they have no special training they have learned to do their various tasks faithfully and efficiently.

All kinds of people come to the clinics: mothers with babies, tottering old men, school children, Moslems and Christians, Javanese and Chinese. Some of them are "middle-class" which is much below "middle-class" in the U.S. But most patients are poor—and some are very poor.

Some come from as far as 25 miles, which means long hours on the train and horsecart. Some come all the way by foot, starting the long walk at 2 or 3 a.m. Others come from just behind the clinic or just across the road or from a nearby village. Some are not very sick, but most of them are quite sick, (what would be a hospital case in the U.S.) and sometimes they are so sick there is little hope for cure.

One of the saddest clinic sights is babies who are very thin, undernourished, and sick because their mothers cannot give them the proper nourishment or because the family is too poor to buy good food.

We are very happy that we now have a large supply of U.S. government surplus skim milk powder. Milk is very scarce in this country and thus very expensive. The average family could not afford to buy milk even for the smallest children. But now we can give milk freely in the clinics to all who need it.

A mother brought an undernourished child to a clinic. Our workers gave the mother a week's supply of milk powder. The next week the mother brought the child back. It was obvious that she had given the milk to the child for he was already looking healthier and improved. Such a case can be repeated hundreds of times.

In September we transferred our Margoredjo clinic to the Medical Board of the Javanese Church to be operated by Dr. Marthe Ropp, a French Mennonite doctor who visited U.S. Mennonite churches in 1954. Dr. Ropp worked three years as MCC doctor in Java and has now returned from furlough to work for the Javanese Church.

This still leaves MCC two clinics which are open a total of four days a week. We have begun a new type of work: a program of eye treatment for grade school children of this area. The medical staff goes from school to school examining and treating children for trachoma and other eye ailments and diseases. This section of Java is a heavy trachoma area.

This medical work work is not easy. There is the language barrier. We learn to speak Indonesian but most older village people speak only their own Javanese.

There seems no way to limit the number of patients who come to clinic. If 350 persons come in one day they must be treated. It is difficult to turn more than a few of them away. The medical staff sometimes works from early morning until dark.

What is the reason for working so hard in such a hot country? We want to help heal these sick people. We also want to give a witness to the love of God and with witness to Christ His Son.

But does anyone understand this work as a witness to God's love? I believe there are those who understand and who will turn to the way of truth and life.

***MCC Relief Director in Java**

Looking Toward General Conference

"Let this mind be in you, which was also in Christ Jesus," Phil. 2:5.

Looking back over the years since the General Conference session in Freeman, South Dakota, in 1923, the first one that I attended as a delegate, I feel that one of the things we have learned is to prepare ourselves spiritually to attend conference.

Some of the things we need to have "in mind," so that we may have the "mind of Christ," as we come to conference are, as I see it:

That we come together to unite in worship and praise to our Heavenly Father, the Father of our Lord and Saviour Jesus Christ, for His abundant blessings.

That we have a great task to do, and that we come to hear reports and make plans in a spirit of consecration to that which will further the work God has for us to accomplish.

That there will be honest differences of opinion that will be expresed on the conference floor, and that we must meet all these in the spirit of love that Jesus Christ puts into the hearts of His followers.

That we must put first those things that will advance the cause of Christ and not permit any selfish considerations to dominate us.

That we meet as brothers and sisters in the cause of Christ.

That Jesus Christ must be the center around which all we say and do finds its place, and that prayerfully we need to seek the guidance of the Holy Spirit.

That as we come as a conference seeking to have this "mind," we will have a session which God can bless, which will be inspirational to all who attend, and which will promote the cause of Christ through our denomination.

May it be so at the General Conference session to be held in Winnipeg, Manitoba, August 15-22, 1956.

—Arthur S. Rosenberger

Hopi Parents Speak On Education

Benno Toews

The topics for a recent parent-teachers' meeting at Oraibi, Arizona, were: "What Do Parents Expect of Our Mission School?" and "What Can We as Parents Do to Help Accomplish These Purposes?"

Our Hopi parents gave the following as desired aims:

1. A thorough grounding in the academic subjects
2. Good citizenship
3. Character, industry, ambition
4. Wise guidance in selecting a life work
5. Stress of the religious side of life
6. Continuation of the junior high school grades
7. Help in selecting a senior high school for our graduates
8. No criticism of clothing of children of poor parents

Karl Johnson was spokesman for the second topic and told us that teachers and parents comprised a team, members of the same body. The teachers should sell education, whereas the parents' duty is to convince their children that education is good. Father and mother should teach the fundamentals of good citizenship early in life. They should teach respect for other people's property. To children who are slow at school they should give the necessary assistance. Of the necessary moral support to the school they should ever be mindful. An occasional "thank you" to the teachers or a small gift of love would help to encourage the teacher. Parents should stress spiritual values.

We felt that the parents had made a rich contribution in pinpointing what the requirements for successful living are. If we stress the religious side of life adequately, we point to the One who is able and willing to give our children the needed security. In giving them a thorough grounding in the academic subjects and wise guidance in selecting a life's work, we show our children the way to achievement. In teaching regard of that which belongs to another, we help them attain a third requirement of good mental health, namely, acceptance.

THE PREACHER WHO WOULDN'T DO

A church was in need of a pastor. One of the elders was interested in knowing just what kind of minister they desired. He therefore wrote a letter, as if he had received it from an applicant. He read this letter before the pulpit committee.

"Gentlemen:

"Understanding that your pulpit is vacant, I should like to apply for the position. I have many qualifications that I think you would appreciate. I have been blessed to preach with power and have had some success as a writer. Some say that I am a good organizer. I have been a leader in most places I have gone.

"Some folks, however, have some things against me. I am over fifty years of age. I have never preached in one place for more than three years at a time. In some places I have left town, after my work caused riots and disturbances. I have to admit that I have been in jail three or four times, but not because of any real wrongdoing. My health is not too good, though I still get a good deal done. I have had to work at my trade to help pay my way. The churches I have preached in have been small, though located in several large cities.

"I have not gotten along too well with the religious leaders in different towns where I have preached. In fact, some of them have threatened me, taken me to court and even attacked me physically.

"I am not too good at keeping records. I have even been known to forget whom I baptized. However, if you can use me, I shall do my best for you, even if I have to work to help with my support."

The elder read this letter to the committee and

(Continued on page 390)

Film Review

THE SOUND OF A STONE. 16 *mm., sound,* 30 *minutes. Rental, black and white* $6.00, *color* $10.50. *Available from Religious Film Libraries,* 220 *West Monroe St., Chicago* 6, *Illinois.*

This film tells the story of a young high school teacher. He assigned a book to be read in one of his courses. The father of one of the boys in the class found that the title of the book was on a list of supposedly subversive books.

The word gets around immediately that this young teacher is a communist. The people of the community through various organizations work rapidly in their attempt to get this young teacher out of the school system.

The father who made the original discovery finds that he has been in error and he and others in the community attempt to correct their mistake. Yet, like ripples caused by the throwing of a stone into the water, the ill effects of the accusation continue to grow long after the teacher has been found innocent.

This film is excellently done. The message would be understood from senior high school on up. The junior high group would get the message in part. It could be used simply as a worship film. However, it would possibly be more valuable if it would be used in a meeting in which a discussion could follow.

Bookmarks

ENCOURAGEMENT ON RESTORATION

THE GLORIOUS REVIVAL UNDER KING HEZEKIAH, by Wilbur M. Smith, 54 *pages, Zondervan,* 50*c.*

This booklet is a revision of a work that was originally published in 1937. At that time the author wanted to write an entire volume on the revivals of the Old Testament. This greater task still awaits completion.

The basis of this study of Hezekiah's revival rests on the nine characteristics of the seven major revivals in the Old Testament. Dr. Smith lists as the seven major revivals: in the household of Jacob, under King Asa, under King Jehoash, under King Hezekiah, under King Josiah, and the two revivals after the Exile under Zerubbabel and Nehemiah.

These revivals have the following characteristics: Each revival occurred in a time of deep moral darkness and national depression; they began in the heart of one consecrated servant of God; each rested upon the Word of God; all were marked by a return to the worship of Jehovah; each witnessed a destruction of idols (except the last two); in each there was a separation from sin (there is one single exception and that is in the revival under Asa, where the brief account gives no record); a return to the offering of blood sacrifices; almost all revivals resulted in a new experience of exuberant joy and gladness (the only two revivals where such joy is not recorded, in the

(Continued on page 391)

Flashes of Thought

A PIECE OF CLOTH

Walter Gering

It was not the little roll of cloth that was so important. That, after all, was a minor thing. Undoubtedly it served its purpose as a means of keeping the mind occupied. The needle has been fastened securely and drop by drop the fluid was passing into the tube and on down into the body. The little roll of cloth held in the other hand helped to relieve the tension of the hour in which the patient found herself. Never having personally experienced such an ordeal it was difficult to imagine the strain. But it was easy to see how the little roll of cloth could be a help.

But that was not the important thing. As we spent a few moments in fellowship my attention was caught by the roll; what did it represent? Almost jokingly she replied: "The nurse gave it to me because she does not like to see a hand with nothing in it."

What a stream of thoughts that remark started. "—she does not like to see a hand with nothing in it." Of course not; evidently she knew that working the fingers back and forth over the cloth would take the mind away from the needle in the other arm. It would help to pass away the time while waiting for the last drop to enter the tube.

But the thought of that roll of cloth went much further. It reminded me of the hymn writer who, coming to the close of life's journey, penned those familiar words: "Must I go and empty handed, thus my dear Redeemer meet?" It reminded me of the steward who reported to his returning Lord that he had gained nothing with the talent which had been entrusted to him. He came with "nothing in his hand." It reminded me of countless other days when the close of day found nothing more than empty hands.

A nurse in the hospital had been concerned lest a patient be left with nothing in her hand. She realized what a simple thing like a piece of cloth could do to relieve the mind and add to the healing of a sick body. Is it any wonder that the Spirit of God pleads: "Wherefore lift up the hands which hang down"? It is for our own good as well as for the welfare of all that our hands be not found empty.

LORD, I WOULD REACH FORTH MY HANDS.

I find life an exciting business—and most exciting when it is lived for others.

—Helen Keller

Boating on Lake Winnipeg

Y P U RETREAT

"A vacation plus Christian inspiration"—that will be the experience of the young people who come to Camp Arnes on Lake Winnipeg, August 8-15. This year the YPU is planning a General Conference Youth Retreat at Camp Arnes on beautiful Lake Winnipeg in Manitoba. The theme of the retreat is vital: "Christian Stewardship — All of Life for Christ." The purpose is to help young people discover how they can be "workers together with God."

This retreat is designed for young people, especially those who are leaders in the local church and the district youth fellowships. At Camp Arnes there will be many opportunities of inspiration. Creative Bible study periods are planned. Special messages to youth on "The Challenge of Christian Stewardship" will be heard by Rev. Milo Kauffman. There will be discussion periods, a youth choir, and special interest groups—fellowship games, crafts, nature study, photography, astronomy, creative writing, etc. And of course there are unlimited opportunities for Christian fellowship and recreation in the lovely setting of Camp Arnes.

Young people are urged to attend this retreat. Local churches should plan to send a youth representative to Camp Arnes, perhaps with their minister This retreat is planned in co-operation with the Ministers and Christian Workers Retreat. For important information on the cost and registration, note instructions in the next column.

—Harris Waltner
YPU President

Arnes Railway Station, Manitoba

Special Retreats Prece

MINISTERS AND CHRISTIAN WORKERS RETREAT

This summer the eighth General Conference Ministers and Church Workers Retreat will be held along beautiful Lake Winnipeg, August 8 to 15.

From the beginning this retreat was for "ministers, missionaries, and other Conference workers." In previous years a variety of workers in the varied activities of our Conference and churches attended.

The primary purpose has been to provide fellowship, spiritual enrichment, and a challenging time in mutual sharing.

With two exceptions, retreats have been held annually. Those convening prior to General Conference sessions have received the widest interest. In 1953, the retreat at Cannon Beach, Oregon, was attended by people from all areas of the Conference.

It is significant to note that this Ministers and Church Workers Retreat is the *only* opportunity in our entire General Conference life when leaders come together for an extended period of fellowship and spiritual sharing.

This summer the YPU will have their retreat at the same time and place. This is the second such experience. For the first time the missionary orientation school will be held simultaneously with the retreat.

It is hoped that many who plan to come to the General Conference sessions in Winnipeg will come a week earlier and attend this retreat.

As in previous years, we urge churches to consider sending their pastors to the retreat paying his expenses. We know of no better investment.

Andrew R. Shelly
Director

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In sending registrations in, please i

1. Ministers and Church Workers Retreat.
2. Young People's Retreat.
3. Missionary Orientation School.

Please send this information:

Name and address. (Indicate Rev., Mr., Mrs.,
Children (names and ages)
How you plan to arrive—car, train, bus, plan
When you plan to arrive.

Send $2.00 for each reservation. (Except childre under free and 6 to 15, send $1.00).

"COME YE A

General Conference

MISSIONARY ORIENTATION SCHOOL

We are happy to announce that the Missionary Orientation School will be held this summer in cooperation with the Ministers and Church Workers Retreat. The missionary challenge cuts across every line: it is the challenge and responsibility of everyone. Therefore, it is a privilege to have our missionaries get to know our Conference workers and youth leaders better during this time.

This will be the fourth Missionary Orientation School sponsored by the Board of Missions. Primarily the purpose of the school is to help missionary candidates prepare for their field of labor. Most Mission Boards now have periods of fellowship and instruction for their outgoing missionaries.

In addition to missionary candidates, furloughed missionaries will be present at the school and will participate in the program. Thus, the new missionaries have the opportunity to get to know older missionaries and profit by their experience on the field. During the next several months missionaries from various fields are expected home on furlough. An added feature to this year's school will be the presence of Mr. and Mrs. Samuel Stephen of Jagdeeshpur, India. Their presence on the camp site should be a time of great inspiration to all.

Missionaries who have questions about the Missionary Orientation School aspect of the summer program at Lake Winnipeg Mission Camp should communicate with the mission office.

John Thiessen, Ex. Sec.
Board of Missions

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Early)

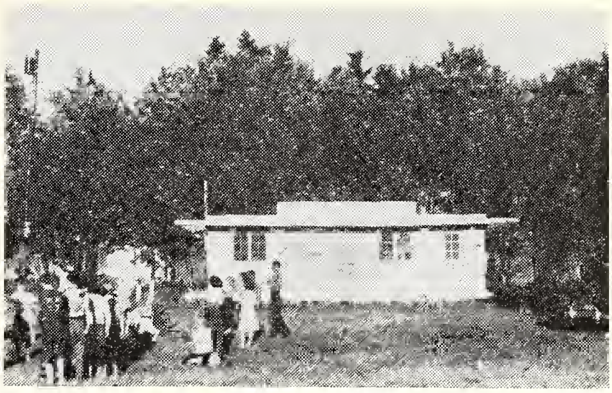
roup for which you are registering:

Send reservations to:
For Ministers and Church Workers Retreat—
Mr. George T. Braun
305 Dayton Building
Winnipeg 2, Manitoba

For Young People's Retreat to—
Rev. Henry Funk
243 Morley Avenue
Winnipeg 13, Manitoba

For Missionary Orientation School to—
Board of Missions
722 Main St.
Newton, Kansas

REST AWHILE



Administration Building, Lake Winnipeg Camp

INFORMATION

Dates—Supper, Aug. 8 to breakfast, Aug. 15. General Conference sessions begin in Winnipeg the evening of the eighth.

Place—Lake Winnipeg Mission Camp, Arnes, Manitoba. (This will be the mailing address). Camp site of Mennonite Brethren Church.

Cost—Registration $3.00 (16 yrs. and over) payable upon arrival. Lodging and use of grounds $4.00 (5 yrs. and under free, 6 to 15, $2.00) Meals $14.00 (5 yrs. and under free, 6 to 9 half price).

Reservations—See instructions below. Please send $2.00 for each one.

Program—Fuller releases will be made later. Milo Kauffman, Hesston, Kansas, will speak at the Y.P.U. and Retreat sessions.

Recreation—Swimming and boating in the lake (good beach for children), hiking through the north territory, softball, volleyball, croquet and quiet time for leisurely contemplation along the lake.

Transportation—Good roads (part way gravel) lead to the camp site, 70 miles north of Winnipeg. Good train, bus and plane connections to Winnipeg. Train and bus to Arnes. More information later.

Tourist Information—Maps and booklets can be secured by writing to: Bureau of Travel and Publicity, Legislative Building, Winnipeg, Manitoba, Canada.

Cottages at Lake Winnipeg Camp

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Currently there is not even one physical therapist per hospital in the U.S. More workers are needed to

Extend A Helping Hand

. . . a hand to assist a paraplegic patient to walk for the first time since the accident that paralyzed his legs.

If you are looking for a career in which you can serve others . . . and find many rewards for yourself . . . plan to join the medical rehabilitation team.

There are now thousands of jobs open for trained physical therapists and the need will grow yearly as our country's rehabilitation program is speeded up. You can be sure that you will have a satisfying career and make a lasting contribution toward a better life for others through your work in this fast-growing profession.

The physical therapist is neither a doctor nor a nurse but he works with doctors, nurses, and other medical specialists in helping rehabilitate people with injuries or diseases affecting muscles, joints nerves and bones. He may work in a hospital, a rehabilitation center, a school for crippled children, or in a doctor's office as he carries out his part of the treatment, under a physician's prescription.

Helping Others to Walk

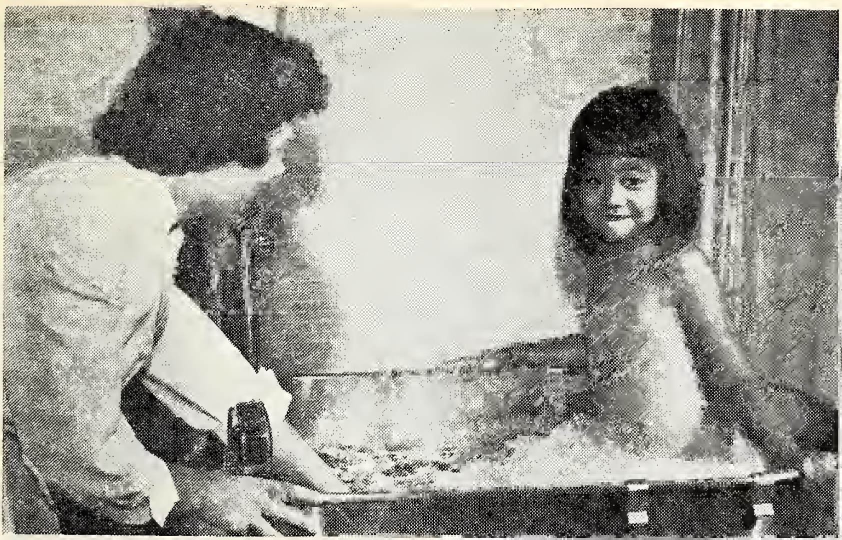
Physical therapy as a treatment is, as the name suggests, treatment by physical measures; therapeutic exercise, heat, light, water, electricity, and massage. Conditions for which physical therapy is frequently prescribed include polio, cerebral palsy, arthritis, strokes, fractures, amputations, and sprains.

In many ways a physical therapist is a teacher. He not only teaches the patient but also the relatives or others who are to help the patient exercise or carry out other treatments. These may include muscle re-education in which the physical therapist will guide a young patient in carefully planned exercises which will help strengthen his polio-weakened muscles. He may use underwater exercises to help correct and prevent deformities. If the child's legs are paralyzed he will eventually be fitted with braces and crutches. Then it is the physical therapist's task to teach the child to walk with the aid of these appliances.

A Life of Service

Physical therapy is really three careers in one. In addition to the three broad fields within the profession of physical therapy—clinical treatment, research, and teaching—many jobs offer a combination of these fields. Among the most commonly found combinations are those in institutes which utilize (1) the skill of the clinical physical therapist and teacher, (2) the skill of the administrative physical therapist and teacher, and (3) the skill of the researcher and clinical physical therapist.

In research the kinds of diag-



. . . a hand to give a whirlpool bath to injured legs, a common treatment in physical therapy.

. . . a hand to test the strength of the knee, one of many tasks in the treatment of polio.

nostic testing for which the psysical therapist may be responsible include (1) voluntary muscle testing (muscle power), (2) electrical muscle testing, (3) joint measurements, and (4) functional activity testing (such activities of daily living as eating and drinking, dressing, and undressing).

Physical therapists work in hospitals—large and small—general and special—public and private; in treatment and rehabilitation centers; in physicians' offices, convalescent homes, public health agencies, schools for handicapped children, and home care programs; teach in schools of physical therapy; or engage in research. Some of the special hospitals are Army, Navy, Air Force, Public Health Service, Veterans Administration, children's, and facilities for the chronically ill.

An interest in working with people and the desire to be of service are essential qualities for all physical therapists.

The need for physical therapists is great and the young man or woman who is seeking a career in which he can live a life of service to others is urged to consider physical therapy. Currently there is not even one physical therapist per hospital in the United States not to mention the other needs for other institutions and agencies.

Saving and Prolonging Life

It is estimated that more than 2,000,000 Americans of employable age are in need of physical therapy services to enable them to get a job or to increase their present earning power. Many hundreds of thousands of infants and school-age children, and aged persons also are in need of physical therapy and there are only 7,800 qualified physical therapists in the United States. Unless many workers enter this profession the need will become more critical each year.

Due to this great shortage of physical therapists, many positions of responsibility are available for both men and women soon after completion of their physical therapy schooling. Through the current and growing future need for more workers in this profession the physical therapist is safeguarded against the unemployment "bugbear."

Opportunities for rapid advancement in this new profession will be excellent for years to come due to a number of reasons. Increasing numbers of physical therapists will be needed because our country is expanding its rehabilitation program for the handicapped (both children and adults) and this program is vitally dependent on physical therapy treatments. There is also among physicians and surgeons an increased use of physical therapy techniques for the injured and diseased. More lives are being saved and more lives are being prolonged by new medical discoveries, so many more aged persons will require physical therapy in the future.

Advancement in physical therapy is limited only by the individual's ability and ambition to progress in this fast-growing profession.

The average length of training is four years beyond high school and leads to a bachelor's degree. Those who already have their bachelor's and wish to enter the profession may enroll in a 12-16 months concentrated course leading to a certificate. The certificate course and degree program of the approved schools have equal standing in the profession. There are 35 schools of physical therapy education approved by the Council on Medical Education and Hospitals of the American Medical Association. Most of them are an integral part of large universities with schools of medicine. Many scholarships are available.

Information about a career in this field may be obtained from the American Physical Therapy Association, 1790 Broadway, New York 19, N.Y.

Going with Gering

UNENGAGED AND UPRIGHT

Northern District Conference
Freeman, South Dakota
June 7, 1956

Dearest Tippie,

Being separated always brings back sentimental memories. Remember when Mr. Jansen brought you into the youth office and introduced us, and how he smiled when he noticed my delighted response? You've probably gathered that I'm always somewhat suspicious of good looks because glamour is only skin deep; sometimes it's only smeared on top. But the moment I set eyes on you—well, I had a feeling you were the genuine type and that we would take to each other.

I never told you this, but before Mr. Jansen brought you in he had introduced me to your former office mate, Plunky. Believe me, I tried getting along with Plunky for several weeks but things just didn't click. To make the long story short, we thought it best to get rid of Plunky; not exactly fired but "gently passed out" as our friend Maynard would say.

Then you came! I had the feeling we would spend much time together. Maybe now I could answer some of those curious people with, "Yes, Tippie and I spend much time together, and we're getting along wonderfully well." Even though I know your status makes it impossible for us to be legally engaged to each other, let us try to do as much together as we can. I'd rather not think of the fact that some day we will have to part forever.

And it always gives me mixed feelings when I notice those other secretaries admiring you. Fred took to you almost immediately. I hope he doesn't work you too hard while I'm gone. Of course, I'm glad that you are so well liked but sharing you is not always easy. But the good book says we must care, share, and bear with each other, and since all of the office staff are such fine Christian people I know I can trust them to treat you right.

The Northern District Conference is starting today and I have much to do so I must cut this short. We have been separated for over a week and won't see each other for at least another three weeks. Well, some guy by the name of Bill Shakespeare once wrote something about the course of true love never running smooth.

But really, with the youth work going forward we must be willing to forego some of our personal desires. I wonder how many young people will come to our workshop the next two days. Our theme is leadership. After the conference I'm supposed to go to the Northern District retreat at Swan Lake. That's the lake without any swans.

Oh say, tell Marna to forward my mail. I'm expecting some program helps material; will have to edit that while visiting the youth groups in North Dakota and Montana the later part of the month. I just remembered—I never wrote a letter of thanks to the people who are really responsible for my affection to you. You see, Mr. Jansen was just a go-between man. By the way, many of these people might read this letter so I'll tell them right now.

"Thank you so much, dear Christan friends of the Salem-Zion Mennonite Church (that's my home church near Freeman) for paying all the expenses involved in making it possible for Tippie to be in our youth office at Newton. Tippie is the best typewriter any youth worker could desire. The Lord bless your much used gift."

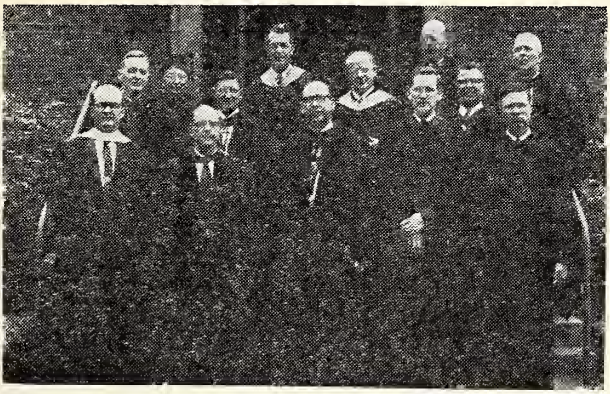
Gratefully,

William Gering

P.S. In case you didn't know, Tippie is an "upright" member of the Royal family.

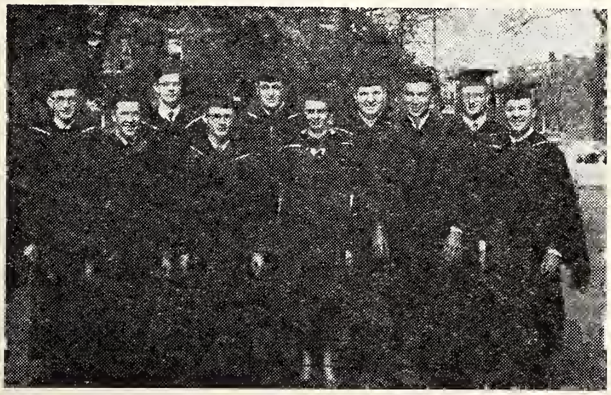
Mexico—This scene at the Naitonal University of Mexico in Mexico City is to be visited by members of the MCC summer tour August 6-22. A community work camp at Cuauhtemoc, Mexico, will precede the tour starting July 5. Dr. Willard Smith of Goshen College will direct the tour. Two hours of college credit are offered for the work camp and tour. Applications should be made immediately to MCC Voluntary Service, Akron, Pennsylvania.

Our Schools



FACULTY OF MENNONITE AND BETHANY BIBLICAL SEMINARIES

Left to Right, Front Row: Don. E. Smucker; Dr. S. F. Pannabecker, President of Mennonite Biblical Seminary; Dr. Paul M. Robinson, President of Bethany Biblical Seminary; Jacob J. Enz; Wayne Crist. Back Row: Dr. David Wieand; Mrs. Anna B. Mow; Dr. William Beahm, Dean, Bethany Biblical Seminary; Marvin Dirks; Dr. Alvin Brightbill; Dr. Jessie Ziegler; Dr. Chalmer Faw; and Dr. Floyd Mallot.



1956 GRADUATES

Left to Right: Ramon Jantz, Drake, Sask.; David Schroeder, Altona, Man.; Roy Henry, Pekin, Ill.; Waldemar Janzen, Waterloo, Ont.; Walter Neufeld, Inman, Kan.; Leola Schultz, Bloomfield, Mont.; Daniel Graber, Goshen, Ind.; Floyd Bartel, Hillsboro, Kan.; Glen Boese, Springfield, S. D.; and Menno Bergen, Aberdeen, Sask.

BETHEL COLLEGE

Eighty-six seniors were presented for degrees at Bethel's commencement Monday, May 28, at 10:00 a.m.

In addition, eleven students were presented for their Associate in Arts degree.

Of the graduates seven have completed their work during the school year while twenty-five are scheduled to complete their work as of August 3.

A total of forty-two Bachelor of Arts degrees, forty-three Bachelor of Science degrees and one Bachelor of Theology degree were granted.

Baccalaureate services were held in Memorial Hall, Sunday May 27, at 8:00 p.m. with President D.C. Wedel speaking on "Problems in Addition."

Dr. A. Leland Forrest, chancellor of Nebraska Wesleyan University delivered the address at the commencement exercises Monday morning at 10:00 in the O. Jolliffe Auditorium of Memorial Hall, speaking on, "If Tomorrow Comes."

Graduates, their degrees and their respective addresses are:

Candidates who completed work Nov. 22, 1955, Kuang-huan Fan, Formosa; Warren Fuller, Mt. Lake, Minn.; and Anna Fern Lakin, Newton; Bachelor of Arts degree and Sara Li, Formosa, Bachelor of Science in Business degree.

The following completed work Feb. 28 to receive the following degrees, Ben Friesen, Mt. Lake, Minn., A.B. degree; Chih-Kung Yang, Formosa, B.S. in Business; and Howard Vogt, Halstead, B.S. in Industrial Arts.

Work completed May 28 and receiving the Bachelor of Arts degree, William Block, Steinbach, Man.; Frank Epp, Altona, Man.; George M. Janzen, Dominion City, Man.; Edgar Epp, Rosthern, Sask.; Mary Epp, Hanley, Sask.; Arnold Funk, Winkler, Man.; Peter Kehler, No. Clearbrook, B.C.; Marion Deckert, Richey, Montana; David Stanley Eitzen, Rolling Hills, Calif.; Horton Flaming, Reedley, Calif.; Glen Harder, Abraham Krause, and Lenore Pankratz, Mt. Lake, Minn.; Eleanor Schmidt, Meno, Okla.; Glenn Goertz, Hillsboro; Paul Harms, Whitewater; Dale Martin, Hesston; Don Schrag, Kingman; Florine Voran, Pretty Prairie; Ken Wedel and Kermit Wedel, Halstead; George M. Harvey, Helen Zitzlaff, G. Bruce Loganbill, Newton; Phyllis Epp Neufeld, Wesley Unruh, North Newton.

Other degrees to be granted for work completed May 28, Melvin Buller, Hillsboro; Lola Detweiler, Newton; and John James Goering, Moundridge, Bachelor of Science in Biology.

William Ewert, Hillsboro; Robert J. Gray, Moundridge; Cloris Schroeder, Aberdeen, Idaho; Edna Marie Thieszen, Henderson, Neb., Bachelor of Science in Business.

Paul M. Penner, Halstead, B.S in Chemistry; Carol Enns Brubacher, Newton; Carol Gaeddert Burkhart, Inman; Harvey Jantz, Hillsboro; Lucille Peters, Henderson, Neb.; Iris J. Roberts, Newton; Frieda Suderman, Hillsboro; and Esther Unruh, Galva, all B.S. in Elementary Education.

Mary Ann Hooge, Plum Coulee, Man.; Lois Jahnke, Herbert, Sask.; Mary Niles, Sedgwick; and Aida Reyes, Puerto Rico, B.S. in Home Economics.

Gerald Eck, Moundridge; J. Courtney Hiebert, Newton, and Alden Paul Stratton, Walton, B.S. in Industrial Arts.

Charles Kauffman, Hesston, B.C. in Natural Science; Elfrieda Rempel, Mt. Lake, Minn., and Joan Schrag, Kingman, B.S. in Nursing; Duane Epp, B.S. in Physical Education; Harold Jantzen, Bessie, Okla., B.S. in Secondary Education; Abraham Mohr, Newton, Bachelor of Theology.

Graduates completing work Aug. 3 for the Bachelor of Arts degree are: Nickolas Dick, Niagara-on-the-Lake, Ont.; Janet Goering, Marlo Goering, Dean Stucky, and Homer Zerger, Moundridge; George E. Janzen, Mission City, B.C.; LeRoy Klippenstein, Henderson, Neb.; Edythe Schmidt Leek, Goessel; Donald Moutray, Newton; Mildred Regier, Elbing; Miguel Solivan, Puerto Rico; and Kenneth F. Bowen, Burrton.

Other degrees given for work completed August 3 include, Vernon Pauls, McPherson, and Harold

Voth, Walton, B.S. in Education; Olive Bare, Marie Becraft, Vivian Cottingham, LaVerna Goodman, and Minnie Royer, Newton; Agnes Graber, Moundridge, Alida Harms, Whitewater, B.S. in Elementary Education; Allen Dale Kaufman and Ronald Zielke, Newton, and Donald Penner, Whitewater, B.S. in Industrial Arts; Vera Mae Duerksen, Washington, D.C., B.S. in Nursing.

BLUFFTON COLLEGE

Thirty seniors participated in the 56th annual commencement exercises held on June 4 in Founders Hall. Of these, twenty-six received their degrees at that time and four will complete work toward their degree in August. Seniors who participated include: John Basinger, James Bishop, Mark Burden, Thomas Clemens, Ralph Conine, Richard Cripe, Darrel Diller, Samuel Diller, Jack Earl, Marjorie Ferguson, Lois King, Edmund Leech, Diane Lora, Janet Musselman, Helen Neufeld, Elizabeth Nisley, Jane Nyce, Earl Parks, Joanne Plank, John Rogers, Reldon Schirch, Fred Shaw, James Siewert, William Simmons, Daniel Smith, Joseph Smucker, Charles Spencer, Geraldine Sprunger, Charles Frederick Stolzenbach, and Herman Walde.

CANADIAN MENNONITE BIBLE COLLEGE

Taking advantage of the long week end from May 19-21, all of our Manitoba students went home. Teachers and students alike turned out for a ball game on Monday evening on the college campus, which was sponsored by the Fellowship Committee. Despite the fact that the ball game was cut short by a brief shower, all were able to return outside later to take part in the wiener roast.

As has always been the case, the end of the school year once again means much secrecy. The first mysterious item was on the part of the graduates. On Tuesday morning, May 22, the students suddenly realized that all the grads were missing. The "Grad Skip," an annual event, was once more successfully staged, as they managed to disappear without anyone finding out about it beforehand. Along with the wives and children of the married graduates and Rev. and Mrs. Janzen and family, they spent a blessed time of fellowship in the Whiteshell Forrest Reserve.

The second year students had their share of secret proceedings. They planned the Junior-Senior Banquet which took place on Friday, June 1.

BOOKMARKS—(Cont. from page 383)

house of Jacob, and during the reign of Josiah); finally each revival is followed by a period of great prosperity.

Living in a time of renewed interest and emphasis on revival, we need a thorough study on the revivals in the Word of God. Such a study would encourage us in our own evangelistic efforts, and give us a standard by which we could evaluate our current revival efforts. This small book is a step in that direction. Encourage us it will. And it can also do the latter, if it causes us to forget the Book, and to study those revivals recorded in that Book which for us is the final authority in things of faith and conduct. —Richard Tschetter

THE DEVELOPMENT OF A MISSIONARY-MINDED CHURCH

(Continued from page 380)

this prayer and letter contact and I believe it does a great deal to uphold their hands in the work.

MISSIONARY PROJECTS

Then we have undertaken various missionary projects. For example, several years ago we had a crew of carpenters and several ladies as cooks go out to our Montana Indian mission field and build a church.

We have had young people do voluntary summer service assisting missionaries, some in the Indian mission fields in the western states, teaching summer Bible school in our city missions, some assisting in the camp work which our missionaries conduct in the south, and we even had a couple of our young adults go down to South America and help our missionaries there for a summer.

Of course, our Sunday school classes and various groups of individuals have from time to time undertaken projects of supplying equipment to some of our missionaries. Our most recent project, which was started about a year ago, is the providing of a mission home here for missionaries on furlough.

THE PREACHER WHO WOULDN'T DO

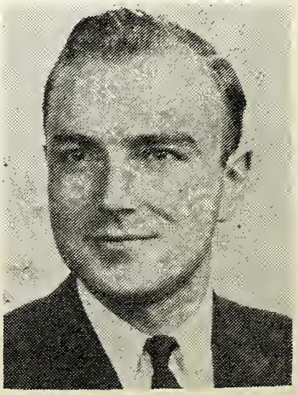
(Continued from page 382)

asked them if they were interested in the applicant. They replied that he would never do for their church. They were not interested in any unhealthy, contentious, trouble-making, absent-minded, ex-jail-bird; in fact, they felt insulted that his application had even been presented.

The committee asked the name of the applicant, whereupon the elder answered, "The Apostle Paul."

—The Gospel Truth in *Evangelical Visitor*

Floyd Bartel Ordained For Topeka Church



Floyd Bartel was ordained to the Christian ministry in his home church, Johannestal Mennonite Church, in Hillsboro, Kansas, June 3, 1956. He is to be the pastor of the newly formed mission church at Topeka, Kansas.

Brother Bartel had several years experience as a public school teacher. He was married in 1951 to Pearl Schroeder of Buhler, Kansas. His wife is a registered nurse, having graduated from the Bethel Hospital as well as from Bethel College. Mr. and Mrs. Bartel served in Voluntary Service for two years under MCC in Old Mexico. Floyd is a graduate of Bethel College and Mennonite Biblical Seminary. He is also the fourth in five generations of Bartels in which there have been ministers.

MCC news & notes

CANNER BEING SCHEDULED FOR MIDWEST

Requests to use the MCC portable canner in midwestern states during the coming season should be submitted by July 1.

Plans call for the canner to be in operation from October through February in Kansas, Oklahoma, Nebraska, South Dakota, Iowa, Missouri, and Minnesota. Kansas communities should send requests to the MCC office in Newton. Communities in other states should send their requests to the MCC Relief Section at Akron, Pa.

The greatest material aid food need is meat. Beef, pork, lard, and poultry can be used. There is less need for grains and dairy products because large amounts of these commodities have been shipped as government surplus.

A total of 152.7 tons of food were shipped overseas from last season's canning contributions.

GREEK FARMERS THANKFUL

Farmers of northern Greece who received the 20 Brown Swiss heifers donated by Lancaster County Mennonites appear to be grateful for the gift.

The heifers were docked at Salonika and transported by trucks to Panayitsa where they are receiving care in a central village barn built by Pax men.

Amos Mellinger of the Lancaster County material aid committee accompanied the heifers from the U.S. to Greece. Present at the docking were European MCC director D. C. Kauffman, the Edessa bishop of the Greek Orthodox Church, the monarch (governor) of Macedonia, an agricultural agent of Edessa, and Peter Kruger of Heifer Project Inc. Office in Athens.

D. C. Kauffman reported, "It was a real treat to behold as we watched the men and their wives stroke the heifers which they had chosen. After the ceremony we were invited for a lamb supper.

"Many who received the heifers gathered outside our door and asked if they could give us some present in memory of this gift. We explained that it was a donation from America and was given as a good-will Christian gesture and that no gift was desired from them."

TIMOR PRESENTS CHALLENGE

"Timor Island is no fictional paradise in the South Pacific," reports Leonard Kingsley. It represents great human need.

"Food production is a problem," he said. "With 500,000 of Indonesia's 80 million people living on a rather arid island that has only a thin layer of topsoil, food production presents itself as a very real problem. Beef is the only food raised in a quantity sufficient to be exported.

"Neither corn nor rice are grown in large enough acreages to meet the needs of Timorese. This is due to a lack of rainfall and the inability of soil to support great amounts of plant growth. Poultry appears to be an enterprise with much room for development."

Said Kingsley: "The people need to be shown the value of using better methods to improve their standard of living so they in turn can better support their church in the spread of the gospel."

Pax men are now being recruited for service in Timor beginning this autumn. Inquiries are being received in the MCC Personnel Office, Akron, Pa.

Jottings

—**Deer Creek Church, Deer Creek, Okla.:** The evening of May 19 was a joyous occasion for Mr. and Mrs. Wm. Dirksen and their children, when they celebrated their silver wedding anniversary at the church. A large number of relatives and friends were present. Pentecost Sunday baptismal services were held for eight youny people; LaVon, Rachel, and Leslie Reusser, Philip and Paul Kuehny, Roger Webster, Iva Jean Froese, Wanda Bechtel, and Mrs. Ralph Kuehny. A two-weeks term of D.V.B.S. began May 21, including children from the Methodist, Christian, Church of Christ and Mennonite churches. Pastor and Mrs. Unrau, with several more of our number, help with the work.—Mrs. M. C. Lichti, Corr.

—**Springfield Church, Pleasant Calley, Pa.:** Our C.E. Society sponsored three programs in the interest of youth. For the first program we discussed "Problems Facing Youth" led by Betty Meyers. The second was a panel discussion on "Love, Courtship, and Marriage," leaders, Pastor and Mrs. Robert Landis. The third, "Foundations of Happy Marriage" speaker, Carrol Parks. The C.E. also sponsored and advocated a "stay-at-home" week for families and each family reported how that week was spent. On March 11, Arthur Laemmlen, administrator of Brook Lane Farm, spoke to us on mental health and showed pictures of the work. March 25 the Vit-em-in society visited the Deep Run society and gave the program. Claude Boyer spoke to us at our Pre-Easter services from March 27-30. May 15, Leonore Friesen, missionary to Japan, spoke and showed slides of her work in Japan. Several children presented a play for Mother's Day; flower plants were presented to each mother. A junior choir has been organized for our church services.—Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** The Mission Workers meeting was held May 2. A memorial service for the members who have passed on was held. Baptismal services were held May 20 when seven young people were baptized. One member was received by letter. Vacation Bible School was held May 28-June 8. Rev. and Mrs. Ivan Deckert, missionaries from Nigeria, Africa, are on furlough and are visiting here with Mr. Deckert's mother. They are to speak on several occasions here. Ernest Bachman and Harry Martens assisted in the solicitation for Bethel College with which they are affiliated.—Mrs. Laverne Unruh, Corr.

—**Herold Church, Bessie, Okla.:** The cantata "Crown Him" was presented in our church by our choir Easter evening. April 18, Leonore Friesen, missionary to Japan, was our guest, showing pictures and telling about her work. Three children were dedicated to the Lord on Mother's Day, and another the following Sunday. The evening of April 24, the mixed chorus of the Corn Bible Academy brought us a fine program. May 6, afternoon, the Okla. Bible Academy choir gave us a good program. May 16, W. F. Unruh, P. K. Regier, and Roland Goering were our guests. May 20 our pastor and family attended the fortieth wedding anniversary of Rev. and Mrs. P. P. Tschetter at the Bethany Mennonite Church. Our junior department is planning Christmas bundles; they brought a carefully prepared number May 27, in the interest of that project. Five of our young people graduated from O.B.A. May 18; three from G.B.I., May 16; and one from Bethel College May 28. The "Go Ye" D.V.B.S. Association has Bible schools in five places.—Corr.

—**Bethel Lustre Church, Frazer, Mont.:** The Freeman College octet gave a program April 18. Franklin Robbie, Y.F.C. regional vice-pres. was speaker at Bible emphasis week at Lustre Bible Academy (L.B.A.), March 21-25. Herb Heppner, sec. of West Indies mission, presented their work and showed pictures March 25. Communion service was held Good Friday. Our Youth Fellowship presented their program and play, "The Challenge of the Cross," at the E.M.B. church, and at Calvary Gospel Mission, Poplar, Mont. The L.B.A. presented an Easter program on Easter Sunday. Mr. and Mrs. Jacob Teichroew are parents of a third daughter, Beverly Janet, born Feb. 26. Our pastor, F. W. Loewen and family visited his mother at Mountain Lake recently. Missionary Ben Zerbe preached in his absence. Missionary Johnny Reimer of Popular, gave the message for Ascension Day. Pastor Loewen conducted a series of sermons at the Calvary Mission in Poplar.—Mrs. Otto G. Kliewer, Corr.

Russian Baptist Delegation Meets With Mennonite Group

Five Russian Baptists on a thirty day tour of the United States met with a representative group of Mennonites at Mennonite Biblical Seminary in Chicago, May 28 and 29.

On May 28 they addressed about 225 persons from various Mennonite conferences and churches. In a query period they very graciously answered questions from the audience. The meeting had a genuine atmosphere of informal Christian fellowship.

A smaller group of thirty-five had a dinner with the Russian church leaders on May 28 and continued on May 29 in a most informing discussion of religious conditions in Russia and America.

The Russian delegation consists of four officers of the All-Union Council of Evangelical Christian Baptists and a young lady, the secretary of the Council President. They are the guests in America of the four major Baptist groups in the United States —the Southern Baptist Convention, the American Baptist Convention, the National Baptist Convention, U.S.A., and the National Baptist Convention of America—which kindly arranged with the Mennonite Central Committee for this meeting in Chicago. It is the first church delegation from Russia to visit the United States since the Russian Revolution in 1917.

These visitors represent 520,000 Baptists in 5,400 Baptist churches in Russia. Their Union is a merger of Baptist groups in northern Russia of English origin and other Baptists in southern Russia of German origin. Persecution and difficulties have contributed to a sense of unity among all evangelicals in Russia. Both Pentecostals and Mennonites are co-operating with Baptists.

In fact, the visitors spoke of Mennonites as evangelical pioneers, the first sowers of the truth of the gospel in their land. Mennonites have had a great influence on the evangelical movement, and their preachers today are helping the Baptists in the evangelization of the many who are only nominally Christian. Where there are no Baptist churches, the Mennonites worship in their homes. Every religious organization must be registered, and the Mennonites, according to the visitors, are not yet sure whether they want a separate organization.

Conscientious objection to war is still a possibility in Russia, they said, for the decree of 1919 is still in effect. Objectors may be assigned to hospital work or to such hard labor assignments as forestry.

Evangelical church life in Russia is vigorous. There are five sermons a week in each church. Members encourage each other by correspondence and visits. There is real zeal for preaching. Young people help to build or repair churches without compensation. Christians are free to hold worship services according to the dictates of conscience. Anyone is free to attend and to join wherever he wishes, said the visitors. Besides preaching in church, individual witnessing is the only other method of evangelization open. Baptists have a publication, *Brotherly Messenger*. They are preparing to print Bibles from mats furnished by the American Bible Society.

There are ten to twelve thousand baptisms each year. Baptism is administered only to those eighteen and above. Requirements are stringent. There must be evidence of a genuine turning to Christ. The applicant must make a public statement of his faith. He must leave off all bad habits, including the use of tobacco and alcohol. One who starts to smoke after being baptized is excommunicated. Discipline is used by the congregations also against such sins as adultery and heresy. Baptist church members are not Communist party members.

The Russian Baptists have no training schools or seminaries. Each congregation has a pastor, but may have also a number of younger preachers, who learn to preach by preaching. There are sixty area superintendents, and a central council of twelve members.

The visitors expressed their joy at meeting with Mennonites. They felt they were back home in their simple churches and informal services. They were glad to see women whose dress had no sign of luxury. The men, they thought, gave an impression of deep spirituality.

In the smaller group on May 29, the Russian brethren were given the opportunity to learn about the Mennonites of America and of all the world. After presentations by J. C. Wenger and H. H. Janzen, the visitors asked many questions: How many Mennonites are there? What form of baptism do we use? Attitude toward military service? Attitude on world peace? How do we do mission work? Why do some wear a different garb? Do we have a central headquarters? Do we co-operate with other Christians? How are ministers called? Do we belong to the World Council of Churches?

Only Miss Tyrtova, the secretary, spoke English. The others spoke in Russian and a representative of the Baptist World Alliance office in Washington interpreted. H. H. Janzen and J. J. Thiessen, who conducted the opening worship services, spoke in both Russian and English. The singing, that great common denominator of world Christianity, all could join in, although with different words. Marvin Dirks led the singing.

The churchmen made numerous pleas for unity and understanding. They felt we are all growing in brotherhood and friendship. Certainly their visit contributed to this end. A common faith in Christ has no place for an Iron Curtain.

Into the Beyond

MRS. C. P. GOERTZ, nee Tiene Friesen, of Hillsboro, Kansas, and member of the First Church, Hillsboro, was born February 11, 1888, and died May 13, 1956.

MRS. MARTHA BULLER, of Orange Cove, California, and member of the First Church, Reedley, California, was born Feb. 1, 1904, and died May 25, 1956.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Cherry Blossoms—wood block by Erich Kohout
From German Art Exhibit; a gift from the German people.

MENNONITE BIBLICAL SEMINARY LIBRARY

From Moscow to Woodlawn

Don. E. Smucker

Guiding Principles in Special Emergencies

Volume 71 | Number 25 | June 19, 1956

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Of Things to Come

July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 2-8—Junior Retreat, Camp Friedenswald
July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 9-15—Intermediate Retreat, Camp Friedenswald
July 9-28—Young People's Retreats at Camp Mennoscah
July 15-22—Junior Retreat, Camp Men-O-Lan
July 16-22—Senior Retreat, Camp Friedenswald
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 23-27—Pre-junior Retreat, Camp Friedenswald
July 27-29—Peace Retreat, Camp Friedenswald
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
July 30-Aug. 18—Intermediate Retreats, Camp Mennoscah
Aug. 8-15—Young People's Retreat, Camp Arnes, Manitoba
Aug. 27-31—Family Retreat, Camp Friedenswald

Conference Notes

BOARD OF MISSIONS

The Board of Missions is scheduled to meet in Chicago, June 25. A primary item of the agenda will be to hear Rev. John Thiesson, Executive Secretary, report firsthand on his observations from his tour of the mission fields in Africa, India, Formosa, and Japan. Other Board discussions will look forward to the August sessions of the Conference in Winnipeg.

While in Japan Rev. John Thiessen, following his usual pattern, met in conference with our mission workers. The report of this May 2 meeting, in which the needs of the field, the strategy of work, and next steps were reviewed, reveals many interesting and challenging aspects of the work in Japan:

(1) One notes with satisfaction the alert way our workers watch over their own efforts, eager to become ever more effective in the work of the Lord in Japan.

(2) The open door for a Christian witness to university students strikes one as God given. Communists and Shintoists see this opportunity, too, and are not letting it pass by.

(3) The need for good Christian literature in the Japanese language suitable for personal reading and religious instruction presents another great challenge. Our Japan workers voted that Verney Unruh shall devote most of his time the second term to Christian Literature.

(4) Especially impressive in this report is the apparent vigor, the evangelistic zeal, and the sacrificial spirit of the young church in Japan.

Dorothy Ewert, Velma Penner, and **Homer Goering** are a team of Voluntary Service workers helping in the summer Bible school among the Cheyenne Indians in Busby and Birney, Montana.

The work in the Mayfair Mennonite Church in Saskatoon is outgrowing its present facilities. The Board of Missions has budgeted funds to make an expansion program possible.

William Zehr, who together with other members of the film committee produced the mission film "The Call of the Cheyenne" under the direction of the Board of Missions, is now working on a film illustrating mission work on the home front.

Rev. Henry P. Epp writes about his happy visit with Mennonite churches in Uruguay. He pays tribute to these new settlers for their faith and pioneering spirit and for their earnest zeal to establish vital Mennonite church life in Uruguay. He is now spending some weeks in Brazil visiting the Mennonite communities and churches.

BOARD OF CHRISTIAN SERVICE

The executive committee of the Board of Christian Service, at its June 4 meeting, gave final review to its planned presentation of the Board concerns to the Conference session in Winnipeg.

Other important questions demanding discussion and decision at this meeting were the following:

(1) The growing challenge of the Mexico work both to the Board of Christian Service and the Board of Missions. There appears to be a clear call that the General Conference take over the whole of this ministry to and with our Mennonite brethren in Mexico which is now carried on partly by MCC and partly by our Board of Missions.

(2) The selection of Conference representatives to participate in the peace conference sponsored by Brethren-Friends-Mennonites, on July 24-27 at Manchester, Indiana.

(3) A hospitalization plan that would appeal to the brotherhood concept of our General Conference churches. A report of a careful study of this whole question reflects favorably on a plan in operation among members of the (Old) Mennonite constituency.

BOARD OF EDUCATION AND PUBLICATION

June 18-29 a group of writers and editors representing the General Conference and (Old) Mennonite Church will meet on the Bethel College campus for a period of orientation prior to the writing of the units in a graded Sunday school curriculum which is being produced jointly by the two denominations.

Papers on various problems faced by the curriculum writers will be presented by resource leaders and writers themselves. These presentations will be followed by group and departmental discussions.

Among those presenting papers are such veterans in the field as Paul M. Lederach, Paul Mininger, Mary Royer, Elizabeth Showalter, Alta Mae Erb, Gideon Yoder, Ellrose Zook of the (Old) Mennonite group, and Paul Shelly, Norma Jost, Willard Claassen, Erland Waltner, Eldon Graber, Alice Hostetler Loewen from our Conference.

Editor, J. N. Smucker. Associate Editors: J. Herbert **Fretz, Paul R. Shelly, Don.** E. Smucker, Willard K. Claassen, Robert W Hartzler. Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE. Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

THE CURTAIN PARTS

At the recent meeting in Chicago with the Baptist delegation from Russia, some interesting information was disclosed concerning religious conditions in Russia. It may come as a surprise that there are so many evangelical Christians so active in a country which a few years ago had set about with avowed determination to make theirs a Godless country. Many had feared that, by their systematic teaching of the youth, the new generation would grow up entirely atheistic.

But the belief in God will not die with a few government orders, or even carefully laid plans in attempts to root out Christian faith. There is that in the human heart which yearns for God, and which nothing else can satisfy. As the iron curtain slightly parts, and we are informed that there are many zealous Christians with strong churches and a deep religious fervor behind this curtain, we are made to rejoice at this living testimony to the fact that the idea of God and our need of Him cannot be ruled out, however ruthless the attempt to do so may be.

Also of great interest to us is the report from this Russian delegation concerning the number of Mennonites still in Russia, and the fact that many of them are worshiping in Baptist churches. No doubt there are good reasons, if we knew all the facts, why the Mennonite church is not registered and approved in the same way as the Baptists are. We are eager to get the firsthand reports from our Mennonite brethren behind the curtain and their actual conditions and needs. We are looking forward with special interest to the time when our own Mennonite Central Committee delegation, which will soon be making a tour among the Mennonites of Russia, can bring us the true picture.

PLOWING A STRAIGHT FURROW

The day of horses and walking plows may be pretty well gone, but the method of plowing a straight furrow to begin a field is still pretty much the same. If the inexperienced plowman keeps looking back to see whether his furrow is straight he will surely be drawing a crooked furrow. If he selects two points in the distance ahead and keeps his eyes on these without looking back, he will plow straight.

This has an apt application to life. He who constantly watches his own progress to see how he is doing will very likely form a crooked life. He is too much concerned about himself and his own progress. But he who sets his eyes on the two great goals as summed up by the Master—love to God and love to man—and keeps these points clearly before him, will be doing much better. His life will be straight and true.

"No one who puts his hand to the plow and looks back is fit for the kingdom of God."

CONTINUED COMMENCEMENTS

Now that the commencement season of our schools is over, and graduates and students are scattered in their various ways, it might be well to commence making enlarged and better plans for our youth's educational opportunities. We must ever move onward and continue to think of our educational plans as but commencements for enlarged opportunities rather than as finished and completed now.

Why should it be necessary for our colleges and seminary to have such a constant struggle for proper existence? Is it because many of us are not yet fully convinced of the value of the best training for our young people? Or is it because we are too busy and intent on making things comfortable for ourselves to give the proper thought and effort to our youth and their equipment for life? Are we concerned that our faculty members make a living wage for their efforts? Is the housing as adequate as we provide for ourselves?

It is a costly business to run a school, and to rear youth to maturity. But just because our schools are alive and growing they will continue to need much attention and support. We should look on this obligation as a fine opportunity for service and not as an unhappy burden. We should find a real joy in the privilege to aid in the spiritual development of our youth and be willing to give them the very best possible by way of proper training and experience.

We do a pretty good job of keeping up our own homes. We are quick to adopt the latest methods and newest machinery in our farming or other occupation. We are constantly interested in better improvement and care for our cattle and poultry. Surely we dare not do less for our own young people as they are growing toward maturity. They need the very best we can provide for them. May this be a time of the commencement of better and wiser provisions, and more adequate facilities, for the training and care of our youth.

FAITH IN ACTION

The article elsewhere on guiding principles about emergencies and civil defense should be studied with care. It has been worked out with much thought. It emphasizes again how love and belief must express themselves in acts of kindness and compassion for all needy. It also shows how difficult it may be at times to know what our part as Christians should be.

A finely-worded creed is not enough. Our oratorical statements about the power of love are powerless unless such love is put into actual practice in actual conditions. We are slowly becoming more aware of this great truth.

Our various group organizations for quick aid in times of disaster is another step in the true witness of our way of love. This is a demonstration that people can understand. We need to discover yet other means of making real the power of love.

Guiding Principles in Special Emergencies

(This statement was drafted and tentatively approved at a joint meeting of the MCC Peace Section and Mennonite Disaster Service representatives at Chicago, Illinois, on March 1 and 2, 1956. It was completed and published by the MCC Peace Section. This statement may be secured in brochure form at the Akron office.)

The growing national emphasis upon civil defense in preparation for possible war emergencies has led us to consider again how our basic principles of Christian faith and discipleship, particularly those relating to peace and nonresistance, may give us guidance in this aspect of our relationships and responsibilities as Christians and citizens, particularly as we may be called upon for direct participation in Civil Defense. As representatives of the peace agencies of the Mennonite and Brethren in Christ churches, having given careful consideration to the issues involved, we unite in making the following declaration of position:

Our Faith*

1. In all of our relationships we must be mindful that we have one Master, even Christ, to whom alone supreme loyalty and obedience are due, who is our only Saviour and Lord.

2. We believe that redeeming love is at the heart of the Gospel, constraining us to love God and our neighbor, and that such love must motivate every thought and act.

3. We believe that the life of love and peace must be our way of life as disciples of Christ, laying on us the responsibility to bring to our human society the utmost of which we are capable in Christian love and service, and to abandon hatred, strife, and violence in all human relations, both individual and social.

The Expression of Our Faith

1. Today, when men are relying more and more on the use of force and the threat of atomic war in futile attempts to solve the urgent problems of our world, Christian love must find expression more than ever in self-denying, sacrificial service wherever human need exists, whether physical or spiritual, and whenever opportunity appears.

2. We rejoice in the response of our people to the urgent call of the world's need by giving of themselves and of their means in the work of the Gospel and in relief and welfare services at home and abroad. We recognize the recent growth of disaster service organizations among us as a Christian response to the need of our neighbor when disaster strikes, and that this, along with our other services to the sick, the unfortunate, the underprivileged and the handicapped of all ages and conditions, constitutes a vital and natural part of our Christian life, and directly supports the witness for peace and the Gospel.

3. Such a disaster relief ministry will be as appropriate, and even more needed, if war should come. We only insist that it must always be given in ways that speak for peace and not for war, and that don't involve us in military operations. As the Winona Lake "Declaration of Christian Faith and Commitment" states so well: "If war does come with its possible serious devastation from bombings or other forms of destruction, such as atomic blasts, germ warfare, poison gas, etc., we will willingly render every help which conscience permits, sacrificially and without thought of personal safety, so long as we thereby help to preserve and restore life and not to destroy it."

Civil Defense

1. Civil Defense has been defined by the National Security Resources Board (U.S.A) thus: "Civil Defense can be defined as the protection of the home front by civilians acting under civil authority to minimize casualties and war damage and preserve maximum civilian support of the war effort." Our interviews with Canadian officials indicate that the same definition would apply, in principle, to Civil Defense in Canada.

2. We find ourselves in full sympathy with the concern for human need which has contributed to the establishment of Civil Defense. But we must also recognize that "support of the war effort" is directly and inevitably involved in its establishment, motivation and operation, and that this is in conflict with our basic nonresistant commitments as Christians to follow peace with all men.

3. Under existing legislation, in certain emergencies which may be caused by war or natural disaster, Civil Defense may, by governmental decision, become a part of the chain of governmental action and even of military command. In such emergencies we must recognize the authority and the responsibility of Civil Defense personnel to administer and enforce the law, and must act as law-abiding citizens. However, if divine law and the human law conflict, we must always obey God rather than men.

4. We recommend therefore to our people:

(1) That they refrain from membership in Civil Defense organizations, and from entering into such contracts or standing, binding agreements with them as may restrict freedom of action and testimony in accord with our basic Christian convictions

(2) That individuals such as amateur radio operators, fire fighters, medical nursing personnel, or institutions such as hospitals and schools—if called upon—declare their willingness to render service

(Continued on page 398)

***For a more comprehensive statement of our faith and its implications see "A Declaration of Christian Faith and Commitment," adopted at Winona Lake, Indiana, November 9-12, 1950, and published by the Peace Section, Mennonite Central Committee, Akron, Pennsylvania.**

Manitoba Churches

Bethel Mennonite Church

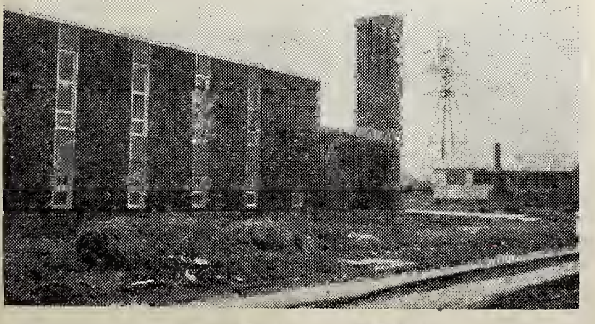
On December 18, 1955, our church dedicated its new edifice at Stafford and Carter in the city of Winnipeg. This $79,000 — 500-seat, modern and functional brick structure culminates eighteen years of growth and is in part a monument to the spiritual foresight and efforts of one man, Rev. Benjamin Ewert.

In 1937 he gathered a small group of students in a private home and ministered to them. Later a building was rented at the corner of Sargent and Sherbrook to accommodate the increasing membership. Services were held in German only until 1941 when Rev. I. I. Friesen organized the English language service. Services are still held in both languages with the German service at ten o'clock and the English at eleven. In 1944 a young people's Group was organized which has grown to be one of the strongest organizations of the church.

In 1945 the building at Furby and Westminster was purchased with financial support from the General Conference. That same year Rev. Friesen was ordained as elder and in 1951 Rev. David Schroeder began his three year term as pastor, succeeded in 1954 by the present pastor, Rev. George Groening.

As early as 1952 it became apparent that larger facilities would be required shortly, but it was not until July of 1955 that all preliminary architectural, financial, and other work was completed and the actual building begun. Architectural work was done by William Enns, contractor was Semmler Construction Co. of which Jack Schellenberg is a partner, and financing was arranged with the Imperial Bank of Canada. At the same time, a six-room bungalow parsonage was built at 890 Carter Ave. by Harry Dyck Construction Co. Incidentally, these men are all members of Bethel Mennonite Church.

The present membership of the church is approximately 300. Many of these people are not resident in Winnipeg. And many members of "Bethel Mission" can be found on mission and relief fields. However, on Sunday mornings the church pews filled as we welcome many students and others into our midst. The constitution of the church provides for a council composed of the pastor, the elder, ministers who are members of the church, three elected trustees, and four elected deacons. The chairman at the present time is Mr. C.C. Newfield. Rev. Ewert still takes as active a part as his eighty-six years will permit. In order to have as many lay members as possible work in the church and to free the council of some of its detail work, four boards are functioning based on the pattern of the General Conference.



Bethel Church and Parsonage

The Lord has richly blessed our church and every member of it. The report of the General Conference Board of Missions given at Portland, Oregon, in 1953, states "The Bethel Mission Church of Winnipeg for instance, has fully assumed the support of their pastor. The church property which the Board of Missions helped to purchase with loans is now registered in their own name after all the loans were paid. They now are in the position to support their own as well as giving support to Conference work in general." Material blessings have kept pace with the spiritual blessings. Since 1954 the church and its organizations have been able to support the Conference work to the extent of providing the full support of a missionary every year in addition to making donations to the work of the other boards. It was thought that the big building project in 1955 would cut into mission giving, but total gifts designated for missionary support increased in 1955.

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LOOKING TOWARD GENERAL CONFERENCE

For the second time in the history of the General Conference Mennonite Church the Conference of Mennonites in Canada will have the privilege of being host to the General Conference. With great anticipation we are looking forward to the opportunity of meeting many of our co-workers and friends of the Lord from east and west, north and south.

May I at this time on behalf of the Conference of Mennonites in Canada extend a hearty invitation to all of you with the words of the Psalmist:

"O come, let us sing unto the Lord:
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms."

The conference program has been published and thus the churches have an idea of the immense work and the great tasks before us.

Unfortunately in the past not all member churches have sent a representation to the General Conference sessions. We realize that it is very important that all member churches be represented. May I urge our conference churches in U.S.A. and Canada

(Continued on next page)

to make use of their constitutional right of representation. How wonderful that even a few representatives from foreign lands will be among us!

Special care should be exercised in the election of the right delegates. The representatives of the churches should be brethren and sisters of strong faith, filled with the Holy Spirit, and who are deeply concerned about the promoting of the cause of the Lord. They should also be people anxious to foster peace and unity, respect the convictions of others, and be ready to accept the decisions of the majority. They should be men and women who believe in the special mission of our General Conference Mennonite Church and who are able to plan with a long range view.

The delegates must also be conscious of their duty to gather all possible material in order to be able to give a comprehensive report to their home churches, acquainting them with conference proceedings and the resolutions passed, helping to carry out such resolutions and promoting ever closer co-operation within the limits of the General Conference and the Mennonite brotherhood.

It is very essential that visitors as well as delegates attend the conference sessions in order to enjoy the fellowship and to have part in the conference work. Meetings of such nature play a very important role in the development of our church life and in strengthening the unity among us.

Aware of the fact that we can do nothing without the Lord, I would like to solicit the intercessory prayers of all for the success of the forthcoming conference at Winnipeg.

J. J. Thiessen
Chairman of Conference of Mennonites in Canada.

* * *

THE CHURCH'S ONE FOUNDATION

. . . Elect from every nation yet one o'er all the earth,
Her charter of salvation, one Lord, one faith, one birth;
One holy name she blesses, partakes one holy food;
And to one hope she presses, with every grace endued. . . .

GUIDING PRINCIPLES IN SPECIAL EMERGENCIES

(Continued from page 396)

in any emergency, and allow themselves to be registered for availability, but without becoming an integral part of Civil Defense or supporting its entire program;

(3) That, in general, they co-operate with recognized governmental and private disaster organizations such as Civil Defense and the Red Cross which may be operating in a disaster area, where this can be done without violating the principles set forth in this statement;

(4) That for the sake of clarity of position and testimony they train for service and render service through Mennonite channels wherever possible, both in peace and war.

The Topeka Fellowship

Hubert Loewen

Probably the most outstanding event in the recent history of the Topeka Mennonite Fellowship is the securing of Floyd Bartel to serve as pastor of the Fellowship. Although many details remain to be worked out with regard to church organization, it will be a great step forward when Floyd and his family spearhead the work in the church.

There are other projects and activities in addition to the church which are advantageously utilizing the energies and abilities of the members of the Fellowship. We feel the Welcome Club, which had its origin several years ago through the work of the VS unit, is performing an important function among the boys and girls of North Topeka. Here, leathercrafts, woodworking, sewing, and many other useful crafts, plus wholesome recreation and entertainment, are being taught the children, employing at all times a Christian emphasis and example. The recent addition of equipment, in the form of a power jig saw and a portable sewing machine, made possible by special gifts from unit members, is proving to be a very valuable asset to the facilities of the Club.

The Vesper Choir, as the group has chosen to name itself, is an active organization in which a great deal of interest has been centered recently. A rather small, but enthusiastic group of music lovers have been diligently working on a varied program of church choral music.

One group which is performing an important service yet frequently goes unnoticed to many is the Friendly Hour Circle. This group of ladies meets regularly to sew for relief, prepare Christmas bundles, or perform many other small, yet significant, tasks "in the name of Christ." Thus it provides an avenue not only for fellowship and social contact but also for real Christian service.

(The Topeka Mennonite Fellowship is being underwritten and guided by the Board of Home Missions of the General Conference Mennonite Church, Western District.)

Topeka Fellowship Group

Bookmarks

Trail to India

EASTWARD TO THE SUN, by Sanford C. Yoder, 22 pp., Herald Press, $2.85.

Lawn, trees and shrubs, familiar homey things voiced a protest against Sanford Yoder taking a trip to the east, the home of the sun. Had he not overcome, this delightful travelogue would not have been written. But for the keen and sympathetic observer the world is full of homey things. England, Belgium, Luxembourg, France, Switzerland, Germany, Holland, Italy, and India, each in turn shares its wealth of human interest scenes and incidents of the past and present, as Dr. Yoder writes.

The author gives the impression that he lives with the people. He moves among them as one who understands them well, because he knows their past, and delights in what they have done and in what they are. He also knows when to say, "May peace brood over the ashes of their failures!"

Following with the author the "ugly trail" of war, we are forced to ask with him, "Are we worthy to be spared?" "What a tragedy that ever so often a people so kind, in whom resides so much that is good and lovely, must suffer as these have suffered because of misguided leadership, and the unsanctified designs of some of its neighbors."

In striking contrast we follow the trail of love and mercy laid in many lands by workers of the MCC. "The one shining spot in a world so torn by strife and filled with hate and bitterness is the work of those relief agencies that followed the armies and rendered such wide and impartial service to friend and foe."

Hail India! The ancient culture of the Orient was "hoary with age before ours began." To know India one must know its villages, where the "overwhelming bulk" of its many millions live. Marked advancement in the way of life especially in the villages which have been touched by the gospel, is noted. The Christian church with more than six million believers is now the third largest group in India. Literacy in the Christian community is much above that of the population as a whole.

Many institutions of service and learning have been built up by missions through the years. The author sees in them the promise of what will be in years to come—a national church teaching and serving according to the Scriptures. India with its great variety of wild life, of manners and customs, of many wonders which are new and intriguing to the alien, is an enchanted land. But the greatest wonder is rescued and transformed lives—"our spiritual kinsmen, our brothers in Christ."

—Mrs. P. A. Wenger

(Books reviewed in this column may be purchased from Mennonite Bookstores in Berne, Newton, and Rosthern.)

Flashes of Thought

Road Signs

Walter Gering

That one road sign kept appearing wherever we went. Road signs can become so ordinary that they are no longer effective. The eye soon becomes calloused and immune to the attention of the mind as one hurries along in deep thought. But this one sign kept appearing and would not be denied.

It was the kind of warning which might have been most appropriate in the days of Jehu the horseman. When the watchman on the tower in Jezreel saw a cloud of dust in the distance and heard the clattering of hoofs he cried out: "The driving is like the driving of Jehu the son of Nimshi; for he driveth furiously." Evidently Jehu was one of those who even in his day had the reputation of being a fast, reckless driver. One glance on the part of the watchman was sufficient to identify the driver as being the son of Nimshi.

The road sign along the highway in our day of speed and power probably would have made no more impression upon him than it does upon many speeding drivers today. "Slow down and live" may be good advice and the frequent appearance of this sign is perfectly in order. Many a man's life would have been spared had this simple admonition been heeded. The question which appeared at the side of the road "After all, what is your hurry?" is one worth considering.

But the same truth holds for all of life. "Slow down and live" is a fundamental principle of Christian living. The pressure of the day, the feverish hurry in which there is a constant clamouring for even greater speed and activity can lead to but one thing: the dwarfing of the soul, ultimate spiritual death. The Psalmist centuries ago knew the answer when he cried out: "Be still and know that I am God." The prophet stated it in these words: "In quietness and in confidence shall be your strength."

O FOR A CLOSER WALK WITH GOD

A for a closer walk with God, a calm and heavenly frame,
A light to shine upon the road that leads me to the Lamb.
Where is the blessedness I knew when first I saw the Lord?
Where is the soul-refreshing view of Jesus and His word?
The dearest idol I have known, whate'er that idol be,
Help me to tear it from Thy throne, and worship only Thee.
So shall my walk be close with God, calm and serene my frame;
So purer light shall mark the road that leads me to the Lamb.

—William Cowper

From Moscow To Woodlawn

DON. E. SMUCKER*

On Monday, May 28, the campus of Mennonite Biblical Seminary was characterized by a real sense of excitement. Key Mennonite leaders from North America were soon to meet the first church delegation from Russia to the United States since the Revolution in 1917. The Iron Curtain was being shoved aside for firsthand fellowship.

Last summer in Birmingham, England, H. S. Bender of Goshen had met these same Christian leaders. He was impressed by their spiritual integrity and their knowledge of Mennonite people in many different Russian communities. Hence, this visit to the States was really a follow-up of that meeting in England.

The visit is under the direction of the Baptist World Alliance and will last for thirty days from the arrival in New York on May 18. The itinerary includes the Southern Baptist convention in Kansas City and the American Baptist Convention in Seattle.

There are 5,400 Baptist churches registered with governmental authorities in the Soviet Union. Membership numbers 520,000 baptized believers of eighteen years of age or older. About 12,000 new members are being added every year. The years of persecution in 1922-23, 1929-30, and 1937-38 only served to deepen the discipline and the evangelical fervor.

The delegation includes seventy year-old bearded Jakov Zhidkov who is president of the All Union Council of Evangelical Christian Baptists and vice-president of the Baptist World Alliance; Alexander Levindanto, vice-president of the All Union Council with special responsibilities for the Baltic area; Ilya Ivanov, treasurer of the All Union Council; Klaudia Tyrtova, the only woman in the delegation who is prominent in youth work among the Baptists and a very winsome personality; and perhaps the outstanding person in the delegation, Alexander Karev, general secretary of the large Baptist conference. Because he took his grade school training in a Lutheran school he speaks German, the only delegate to do so. Miss Tyrtova was the only visitor to use English.

Preceding the public meeting at Woodlawn was a dinner which was a remarkable time of fellowship. There we first met Adolph Klaupiks of the Baptist World Alliance in Washington who served as interpreter. He is a refugee from Russia who now resides in America.

C. N. Hostetter, chairman of the MCC, pointed out that this whole meeting at Woodlawn was arranged by the Akron service organization. J. J. Thieszen was one of about a dozen Mennonites present who still have use of the Russian language. Speaking in Russian he introduced all the Mennonite leaders to the Russian delegation. During dinner he had a lively conversation with Alexander Karev in German. H. H. Janzen of Winnipeg has a superior use of Russian and carried on a keen conversation with Jakov Zhidkov. Cornelius Krahn also used Russian with his guest, Alexander Levindanto. Mrs. S.F. Pannabecker was privileged to sit next to Miss Tyrtova thus permitting a fine conversation in English.

Around the table were many other lively conversations. All in all, it was a time of remarkable fellowship while breaking bread. At the conclusion of the dinner, served by Phyliss Mueller and the seminary students in the living room of the main building, the group arose to sing "Blest Be the Tie That Binds." What a touching experience it was to hear that song!

Fifteen minutes later the larger public meeting was started in the sanctuary of the Woodlawn Mennonite Church. All admittance was by ticket. Henry Fast was in the chair. Marvin Dirks led in the singing. First, "Holy God, We Praise Thy Name." In the third verse was the line: "... prophets swell the glad refrain, and the white-robed martyrs follow, and, from morn to set of sun, through the church the song goes on." The second hymn was "O Power of Love." We sang of that powerful love, "all else transcending." It was another moving experience in a meeting which had not been possible for thirty-eight years. Even so, a meeting like this was bristling with questions. Some of these are still not answered. But the power of Christian love transcends these questions.

H. H. Janzen spoke quite vigorously in both Russian and English on Col. 3:11, "Where there is neither Greek and Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free; but Christ is all, and in all." H. H. Janzen is a refugee from Russia and knows the sting of Communism. Nevertheless, he was eloquent on the oneness of all believers in Christ.

Then each Russian delegate spoke—four with interpreter and one in English. These messages were brief words of greeting cast into evangelical language. There were numerous references to Mennonites of the past and present who are working and worshiping with the Baptists. Miss Tyrtova is younger than the men, hence, she had not known Mennonites personally. The audience enjoyed her statement that "Last summer in Birmingham I met Brother Bender and so I finally saw a Mennonite." There was much stress on the fact that the evangelical Protestants of Russia are together in one church and that there will be no denominations in heaven. Pastor Karev declared that the Mennonites are known as the first group to bring evangelical Christianity to Russia. He also said that the Woodlawn church building was very similar to the Baptist buildings in Russia and that Mennonite women in the Chicago congregation dressed like the Baptist sisters in Moscow, namely, "without luxuries."

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*Assoc. Prof. Christian Ethics, Menn. Biblical Seminary

After these statements, H. S. Bender then led the question period—all of them coming as written questions. This greatly increased the information which these delegates gave to the people present. Among the important statements were the following:

Mennonites in Russia are mainly attending Baptist services. They have no separate organization because they have not been registered with the government. Mennonites were displaced from the Ukraine because of their German backgrounds and this may explain their inability to be registered. In any case, they may choose to stay with the Baptists.

It is possible to be a conscientious objector in Russia following the law laid down in 1919 by the USSR.

The Baptist churches—and others for that matter—are free to worship according to the dictates of their own conscience. The main weapon of evangelism is preaching in church services.

The churches are supported by voluntary contributions just like in America. The state support of the Orthodox churches was, of course, totally withdrawn when the Communists came to power. Technically, the Russians adopted the American system where churches must be supported by their own members or not at all. Today the Baptists raise 2,000,000 rubles per year.

The most tense moment came when H.S. Bender asked, "Are you free to comment on conditions in Russia?" Alexander Karev declared that the Baptists stay out of all political matters and preach nothing but Christ and Him crucified. On the other hand, he did plead for Russia and America to accept co-existence and to develop friendly relations. This answer, more than any other, raised questions in the minds of many: Is it possible to be totally non-political when injustices are being done by the government? This is not only a question for Russian Baptists but for American and Canadian Mennonites and, for that matter, Christians throughout all the ages of church history. On Tuesday in smaller subsections, some of these matters were pursued in greater detail than could be permitted in a public meeting.

Nevertheless, every person present felt that God was working, in some wondrous way, His miracle to perform in this encounter. After the present writer had pronounced the benediction, Marvin Dirks led us in that great hymn,

God be with you till we meet again,
By His counsels guide, uphold you,
With His sheep securely fold you,
God be with you till we meet again.
Till we meet... till we meet,
Till we meet at Jesus' feet;
Till we meet . . . till we meet, God be with you
Till we meet again.

In a few weeks our MCC delegation will meet some of these same Russian evangelicals once again. In the providence of God this surely is the beginning of a tremendous chapter in the twentieth century experience of our churches. In the head some deep questions remain unanswered. In the heart we know that Christ is still living in Russia. The Christ who rolled away the stone at Easter may yet pull down the Iron Curtain.

Film Review

SYMBOLS OF THE CHURCH, FS, color, 4 *in series, two* 33 *rpm records, each running for about* 15 *minutes. Produced by Cathedral Films. Available from Mennonite Publication Office,* 720 *Main, Newton, Kansas, on rental basis or purchase. Cost of each filmstrip,* $5.00. *Cost of each record* $2.50. *Total cost for the series* $22.50.

Symbols of the House of God traces very effectively the various types of church architecture used throughout the history of the church. In each instance the meaning of each type of architecture is given. This filmstrip can be used to help our people to understand something about our own style of church architecture as well as to understand why other church buildings are different from ours.

Symbols of the Cross traces the different crosses that have been used throughout the history of the church as well as today. All of us have seen different types of crosses and wondered about their significance. This filmstrip is helpful to accomplish this purpose.

The Lost Symbols shows certain symbols which are very seldom used in churches today, but were used quite a lot in the past. This filmstrip will help us to get an insight into some of these symbols and the message which they impart.

Symbols of the Faith shows some of the main symbols which are used today by churches. Even though we Mennonites do not use as many symbols as some other denominations, we all get to churches where they are used in the stained glass windows and other places. This filmstrip gives an explanation of these symbols and will help us to understand their meaning.

The color is excellent in these filmstrips and the commentary on the records is presented clearly and reverently. These filmstrips would probably never all be used at one time. They would have their greatest value in study groups. Some of them could also be used for a Sunday evening service. They would have their most value from senior high school age on up. However, the junior high school age would receive some help from them.

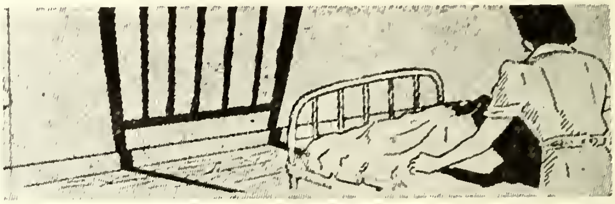
There are manuals for each of the four filmstrips and two records, with one commentary on each side. *The Lost Symbols* and *The House of God* are on one record and *The Symbols of the Faith* and *The Symbols of the Cross* are on the other record.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Psychiatric Nursing
Service for Mankind

CLAIRE LANDES



As I think of leaving Prairie View Hospital and its unique approach to the care of mentally ill patients, I can sincerely say that the experiences encountered, the problems met, the acquaintances made, and the general atmosphere of "oneness" have made my term of service here one of memorable character.

To me, the field of psychiatric nursing is an adventure that cannot afford to be overlooked by one who is really interested in serving mankind and, at the same time, enriching one's own life.

Nursing, in the strict sense of the word, is only a minute portion of the nurse's responsibility in caring for psychiatric patients who have come to us because of their need for control and the direction which the hospital provides. Due to the extended length of stay in the hospital, the patient will have many varied needs that must be met such as clothing, supervision of personal appearance, recreation, and contacts with families. A nurse may be called upon to deal with relatives because they become involved to a great degree in such a hospital situation and frequently need warmth and reassurance.

Along with the usual qualities or abilities that we generally term a nurse as possessing, goes the capacity to instill a feeling of hope in patients who have lost whatever hope they have ever had. Mental patients are extremely sensitive, this sensitivity being responsible primarily for their illness. The nurse finds it necessary to cultivate much self-control in order to show them a constant friendly attitude.

Our patients have one thing in common in that they need love, approval, and recognition. Our every action, whether it be a facial expression, a gesture, or a spoken word, means a great deal to the patient with whom the communication is being carried on. The process or task of re-learning to trust and relate to others is not an easy one for the patient.

These factors present nothing less than a *CHALLENGE* to each worker in the hospital program; it is stimulated and fed by the close-knit supervision and guidance of doctors and their co-workers, along with the group itself.

Over and above the usual gratifications received from service to patients, we find ourselves helping individuals back to society who, heretofore, have not made favorable adjustments in the community. This invariably means witnessing personality changes as well as revisions in the behavior pattern of the individual.

At frequent intervals I find it necessary to stop and evaluate my work here. It is then that I realize that what I do "in the name of Christ" may help someone to help himself back to a useful and productive life again. I consider this very function to be a great privilege and trust that others may have the desire to serve in such a capacity

—*Mental Health News*

New Volunteers

TEN PERSONS completed Voluntary Service orientation at Akron. With their assignments they are (front row from left) Daniel Horst of Clear Springs, Md., Main General Hospital, Portland, Me.; Margaret Willms of Kelowna, British Columbia, Kings View Homes at Reedley, Calif.; Dorothy Steinly of Blooming Glen, Pa., Akron headquarters; Mrs. Grace Stoneseifer and son, Glen, of Elizabethtown, Pa., Maine General Hospital, Portland, Me.; Angelin Peters of Dinuba, Calif. Akron headquarters; (back row) Wilbur Schmidt of Canton, Okla., Denver Community Center; Russell Hochstetler of Goshen, Ind., Boys Village, Smithville, Ohio; Carl Stoneseifer of Elizabethtown, Pa., Maine General Hospital, Portland, Me.; Gordon Nussbaum of Dalton, Ohio, Akron headquarters; Jerrold Duerksen of Mountain Lake, Minn., National Institutes of Health, Bethesda, Md.

Letter from Menno

HE'S HAD SOME DATES

Dear Marge,

By the time you get this you will be back from your week at retreat. Sounds like you folks had a good time at your camp down by the lake. It was fun getting your cards and reading all the things the other girls wrote on your cards to me. They sould like a wild bunch, but I don't think they are really as daring as their writing makes them sound.

School has been over for about ten days. I now have a part-time job in a greenhouse and the rest of the time I spend cutting lawns. I guess I'm a kind of city farmer. It doesn't bring me much money, but I will be able to save some for college. And I'll be able to get away to go to our retreat here next month and to the Young People's Retreat in Manitoba, August 8 to 15.

Did you see the last YPU Program Helps that came out? We got ours last week, and I saw there was a green sheet in there with a notice from Frank Epp telling about the Young People's Retreat. It says that the theme of this retreat at Camp Arnes in Manitoba is going to be on Christian stewardship and that Milo Kauffman and Erland Waltner are going to be the leaders.

Since you are the secretary of your youth fellowship you should see that this notice gets put on the bulletin board. From a large church like yours there should at least be one carload of kids going.

Like I always do, I read all the way through the program helps. This time they were about the two things I'm especially interested in: retreats and dating. This one on dating sure has a lot of good ideas for some live discussions. Now I haven't had too much practice on this subject with you being so far away. Of course, I have gone out on some dates during the last year (I told you that, didn't I?) because I thought I should get to know some other girls. And they were all nice, but they can't compare with you. You knew I'd say that. And it's true, too.

With Love, Menno

SERVICE RALLY IN WADSWORTH

Sixty young people and their advisors from the Ohio Young People's Union met for a Youth Rally at the First Mennonite Church in Wadsworth on the weekend of May 5 and 6. Speakers on the program included Floyd Bartel, Chicago, Illinois; Ernest Neufeld, president of the Middle District YPU, Chicago; and Caleb Gerber, YPU field secretary from Smithville, Ohio.

Young people from the visiting churches — Salem, Sugarcreek, Bluffton, and Pandora—as well as from the local youth fellowship assisted with various parts of the program and activities, which were arranged by the Hunsberger sisters. Abie Mast was master of ceremonies for the Saturday evening banquet, at which time Floyd Bartel introduced the theme on "Lifters or Leaners." He also brought the Sunday morning sermon, the combined Sunday school classes being led by Ernest Neufeld.

A business session was held after the noon meal, followed by short talks by Ernest Neufeld and Caleb Gerber on YPU organization and future plans. The group then sang at the Bennett Nursing Home and the Municipal Hospital. Emil Kreider was in charge of a recreation period in Memorial Park. Due to sudden rain, the picnic plans were changed and the remainder of the program held in the church. Caleb Gerber and Floyd Bartel were the featured speakers at the vesper service, closing the sessions at a high point of inspiration and dedication.

Each local member helped in the planning of the workshop and was assigned an area of responsibility, assisted by their advisors and the parents. Officers of the Wadsworth Youth Fellowship for 1956 are: Larry Shoup, president; Gretchen Hunsberger, vice president and treasurer; and Anna Kreider, secretary. Mr. and Mrs. Marlin Emig and A. J. Neuenschwander serve as sponsors.

Book Notes

LEARNING TO READ

OPERATION ABC by James L. Summers, 190 *pages, Westminster,* $2.75.

This story deals with a very real difficulty in the American high school—the slow reader. The main character is a senior and a first-rate athlete. He wants to go on to college, but his reading difficulty is affecting his scholastic standing. Help cannot come to him because of genuine self-doubt. As an escape, Tom goes away to enlist in the United States Marines. After years of agonizing fear, Tom discovers that help is available. He has built up enough self-confidence that he is willing and ready to receive help.

This is a story that has real understanding for teen-agers. The author who found it difficult to get an education himself has now written his third book concerning problems of teen-agers. After Mr. Summers had finished college, he started teaching. Writing interested him also so he has now retired from teaching to make writing a full-time career.

The book is well written, but it is not exceptional. It is worth reading, but not a "must." It has no positive Christian message. It could be read just as well by an adherent of any other religion. The only thing in the book that would suggest a view contrary to the Mennonite tradition is the act of enlisting in the Marines.

Peter W. Goering

Books reviewed in this column may be ordered from Mennonite Bookstores in Rosthern, Berne, and Newton.

News of YPU Project

Gulfport Dream Comes True

HRISTIAN
NITY CENTER

In the fall of 1952, James Lark, Chicago, Illinois, was invited to visit Camp Landon to help clarify our vision and to interpret it to the local Negro leaders. During this visit Brother Lark suggested securing a center in the North Gulfport community.

In October of 1953, a building was rented for a very reasonable sum from Frank Bolton. A lot next to the Center was rented from Ben J. Smith for a lighted outdoor basketball court. The response to the Center was good from the very beginning and after several months it was felt that more space was needed.

Mr. Bolton continued to live in the back part of the Center building while the front was used for recreational purposes. (How he could sleep through all that noise we don't know!) The matter of additional space was discussed with Mr. Bolton on several occasions. He indicated willingness to move if he could secure another house.

Mr. Smith notified us in the spring of 1955 that the lot we were renting from him would not be available any longer. This meant that the activities of the Center would be greatly curtailed unless some other lot could be located, or arrangements for continued rental could be made. Mr. Bolton naturally was much interested and investigated the possibility of purchasing some lots to the east of the Center.

He learned that three lots lying east of the building were owned by people who had moved to Poplarville. A trip was made to Poplarville and the party agreed to sell them for $100.00 each. Two of these lots were made available to us for playground area. Mr. Bolton reserved the third for his future home site.

Soon after Mr. Bolton's house was started he expressed interest in selling the Center building and property. "I'll never run that as a club again. I'd rather you all have it than anyone else."

Frank's interest in selling the property was shared with the Mennonite Central Committee, the General Conference Mennonite Church, and interested friends. On January 3 we received a letter from friends which, in part, read: "Enclosed you will find a check for $5,000.00 which is to go toward the buying of the Community Center. We hope the Center will continue to be such a wonderful asset to Camp Landon and the community as it has in the past."

Following the receipt of this letter the Mennonite Central Committee and the General Conference, who were jointly supporting the Camp, were notified of the gift and asked to again evaluate the work and plan the future program. Glen Esh and Lotus Troyer made a visit in March and felt that the unit should continue indefinitely. Terms for the purchasing of the Center were agreed upon with Mr. Bolton during this visit. The Center building therefore, has been purchased and the dream has been realized.

The realization of this dream is evidence to us that God would have us continue the mission efforts for in each new development His guidance and will were sought. This dream, to be sure, was realized in part because of the help of Christian friends and the church. As you have helped us realize this dream we solicit your prayers and help in the realization of the larger dream, namely, the transforming of this community which has more than its share of drinking, carousing, broken homes, and crime; the realization of a more Christian attitude between white and Negro Christian; and that young people will be effectively challenged and enabled to live lives of Christian witness and service.

—*Gulfbreeze*

For further information on the Gulfport YPU project, see Mennonite Youth for February 21, 1956.

DOWNRIGHT ENGAGED

We are happy to announce that the engagement of William Gering, YPU Youth Worker, to Lucille Peters, Henderson, Nebraska, has been announced. This proclamation was made at Bill's ordination to the gospel ministry in the Salem-Zion Church, Freeman, South Dakota, on Sunday, June 3.

BALANCED APPROACH

I am convinced that our church schools, all things weighed, give the best balanced approach to higher education for our young people of any institutions of which I have heard. And I firmly believe that it is this balance which is needed in Christianity. We will never help improve our conference or our conference institutions by non-co-operation. Certainly no one is ever in perfect agreement with everything that is done by an institution, yet there is only one way to improve this condition and that is by co-operation.

Marion Deckert

Our Schools

BETHEL COLLEGE

Frank H. Epp, senior student from Altona, Manitoba, Canada, was awarded first prize at Bethel College in the Stucky Mennonite Contributions Contest for a paper on "The Making and Unmaking of Inter-Mennonite Periodicals."

Frank has been editor of the "Canadian Mennonite" since its founding and while a student at college also managed the information service of the headquarters office of the General Conference Mennonite Church.

In his study Frank examined the history and policies of periodicals serving several Mennonite groups. The award carries with it a cash prize of $25.00.

Second place award went to Nicholas W. Dick for an essay on "The Development of Millennial Views Among the Russian Mennonites." Nick is a senior from Kitchener, Ontario.

This study of millennial views and their impact upon Mennonites of Russia traces the various influences that made themselves felt upon Russian Mennonites in the last century and the historical consequence of these influences.

Anni Dyck, Germany, received the third prize award for an illustrated booklet on the MCC Children's Home at Bad Duerkheim, Germany. Anni had taught at this Children's Home prior to coming to America.

Second place award carried a cash prize of $15 and third place a $10 award.

The prizes in this contest were made possible by a gift of Julius and Olga Stucky who wished to encourage original and creative contributions in the area of Mennonite history, life and principles.

Two other contest entries were cited for honorable mention, that of Luetta Harder, Mt. Lake, Minn., for a paper on "Glimpses into the Life of Mrs. C. E. Krehbiel and Her Family," and Homer Zerger, Moundridge, Kan., on "Rev. P. P. Wedel—A Short Biography."

BLUFFTON COLLEGE

Final elections of the year included William and Mary Ramseyer of Bluffton, Ohio, who were selected by the sophomore class to be the editors of next year's annual "The Ista."

George Bailey, junior from Lima, Ohio, was elected student council president. Assisting him will be Paul Snyder, sophomore from Sugarcreek, Ohio, vice-president, and Mary Ramseyer, secretary-treasurer.

The men's house council elected James Gundy, president; Edward White, vice-president; Daniel Roth, secretary-treasurer.

Jeannie Hughes and Saundra Berry were appointed handbook editor and business manager respectively by the Student Christian Association cabinet recently. The handbook is published during the summer months as a source book of information to acquaint incoming freshmen with the campus.

CANADIAN MENNONITE BIBLE COLLEGE

Just as the spring brings forth new evidences of life in nature, so one finds college life to be bustling with activity once again. The graduates are finding themselves to be especially busy. Student chapel on Wednesday, May 30, was made up entirely of graduate participation aside from the two octet numbers. John Neufeld made the opening; then followed testimonies by Cornelia Lehn, Diedrich Gerbrandt, Margaret Vogt, and Dick Rempel on the topic, "Experiences with God." Katie Kehler made the closing.

Friday afternoon was the climax of the mysterious activities of the second year students. For weeks there have been rooms which barred entrance to the grads. On Friday even the chapel was closed off with blankets draped over all the windows. The only hints the grads received of the proceedings were the occasional trees they saw "walking" into the side entrance of the chapel. It was the day of the Graduation Banquet. When the guests were ushered into the candlelit chapel in the evening, it was like a transformed room. The tables were set obliquely in the wide aisle between two rows of trees. At the front was a beautiful picture made by Wera Janzen, entitled "Vessels for Noble Use." Mr. Otto Hamm was the master of ceremonies, and Irma Wiens provided the organ music. Aside from the meal, the highlights of the evening were: a duet by Bill Wiebe and Abe Peters, "A Mennonite Trek," by Mary Rempel, "Apocalypse" about the grads by Rev. Poettcker, a solo by Bob Baergen, and a message on the theme by Rev. Henry Funk.

Saturday evening saw another special event in the chapel; the dedication of the new organ which was presented to the college by the Canadian Mennonite Youth. The committee of the C.M.Y.O. were all present for the occasion, as well as many young people from the churches of the surrounding districts.

On Sunday the Manitoba Ladies' Conference was held in the college. Many of the girls from college played host to our many welcome visitors, showing them around the building.

MENNONITE BIBLICAL SEMINARY

A major exodus took place when the school term closed on May 23. By the end of the week most of the students had returned to their homes.

A farewell lunch, served in the upstairs auditorium of Woodlawn Mennonite Church, was given in honor of the Floyd Bartels who have been serving the Woodlawn Church during the last two years. They are leaving to take up work in Topeka, Kan. They were presented with a photo album containing pictures of their work in the church and community. Delton Franz will be taking over the work.

All the rooms were again taken up and the Seminary campus was alive with activity on May 28-29 when Mennonite leaders from all over the U.S. and Canada, gathered to meet with the Russian Baptist delegation. The delegation was first invited to a dinner after which they addressed some 225 people

(Continued on page 406)

MCC *news & notes*

BERLIN REFUGEES AIDED

Distributions of food and clothing continue in Berlin by the J. K. Klassens.

Food and New Testaments were given in the Kreuzberg district in the West Sector. The families had been selected and invited by the German Red Cross. The majority of these people were old and feeble. "Many seemed to be greatly impressed by the food and even more thankful for the New Testaments," the Klassens said.

Approximately 70 poor families of the East Zone and the East Sector received food, clothing and bedding. The quilts are being "admired and appreciated enormously," the Klassens said.

"The great influx of refugees into the camps demands much material aid," they said. "We cannot begin to assist all the camps with clothing but we do help a few."

Pax men Wayne and Lamoine Epp and Brother Klassen reported on work of the Mennonites in Europe at the invitation of a Quaker group meeting in a neighborhood center. The audience had quite a few questions and was "very much impressed with the work of MCC and the Pax program," reports said.

Menno-Heim occasionally conducts special services for visitors from the East Zone. A group attended on Ascension Day and another on Pentecost.

Pastor Erich Schultz, German pastor of Berlin Mennonite Church, is recuperating this summer from pneumonia. Brother Klassen will help out in pastoral duties.

FLOOD VICTIMS REHABILITATED

The installation of 45 pumps in the flood-ravaged Ferozepore area of the Punjab in northwestern India is reported by Rudy Friesen.

Mr. Friesen's particular assignment there with the National Christian Council of India is completed. He is transferring to Calcutta to work with the Benedicts but will be on call in the event of further floods in the Punjab.

He reported that all these people have erected new houses and most of them have harvested a crop following floods a year ago. More tubewells are being installed.

FIRE VICTIMS CLOTHED AND FED

A fire left 200 persons homeless at Hualein, Taiwan, (Formosa). MCC workers quickly supplied clothing and food to the disheartened people.

There has been some distribution to leper patients as well as to children in Taiwan orphanages.

RELIEF WORKER TO GERMANY

John Bohn of Pandora, Ohio, sailed June 8 on the SS Arosa Star from Montreal to Germany where he will supervise material aid distributions in MCC centers.

John is a graduate of Bluffton College and the past year taught sixth grade at Lebanon, Ohio. He is a member of Grace Mennonite Church at Pandora and the son of Pastor and Mrs. E. J. Bohn.

PAX MATRON SAILS

Isabel Gingerich, for the past year serving in Voluntary Service as a cook at Ailsa Craig Boys Farm, has sailed to Germany where she will be a Pax matron for the next two years. She is a member of Cressman (Old) Mennonite Church at Breslau, Ontario.

HOW TO SEND PACKAGES TO PARAGUAY

Some revisions in Paraguay import permits and mailing policies have been made known by the Mennonite Central Committee office at Asuncion.

Gift packages of used articles up to a value of $50 may be sent directly by air freight or parcel post from local post offices without a Paraguay bank permit. Air freight takes around five days for shipment from the U. S. while parcel post takes several weeks.

Paraguay people can purchase new goods and seeds there. It is best for friends or relatives to send funds for such items rather than purchase new things in North America as such articles require a bank permit which takes a long time to obtain.

MUTUAL AID PLACEMENT SERVICE

Do you know of job openings in your local community that should be filled by Mennonites? Many young people and older adults would prefer working in a Mennonite church community if they knew where work was available. If you know of openings now in your local area, then contact Mutual Aid, 722 Main, Newton, Kansas.

". . . He that hath two coats"

Two-coat religion is more fun than any other kind. We would miss discovering tiny hidden lakes, new paths in a woods, and bird songs if we did not walk second miles. Anyone knows that a shared loaf of bread tastes better than a hoarded one. Solomon explained long ago that vegetable soup eaten at a table where there is love is better than beefsteak at a table where there is hatred.

To enjoy your clothes and food and money and home, share them with someone else. Don't keep laughter and song locked inside of you. They may be gone next time you look. Give them away. Don't keep your cookie jar on some high shelf. Put it down where the children can reach it. If someone needs a sympathetic listener, listen. You have a lifetime of time.

It is more blessed to give away two coats and be filled with joy than to keep both of them and develop stomach ulcers worrying about the possibility of their being stolen.

Elaine Sommers Rich in
—*Youth's Christian Companion*

MENNONITE BIBLICAL SEMINARY

(Continued from page 405)

at the Woodlawn Mennonite Church. The meeting continued in the morning of the 29.

Mr. and Mrs. Ben W. Koehn gave away the bride at the marriage of their daughter, Darlene, to Leo Driedger, Osler, Sask. The wedding took place at the Woodlawn Mennonite Church, Chicago. They were married by Rev. Paul Wenger; Rev. Jacob T. Friesen sang the "Lord's Prayer" and "O Perfect Love." Special guests at the wedding were Mr. and Mrs. Ben Koehn, Enid, Oklahoma; Rev. and Mrs. J. T. Friesen and Priscilla, Beatrice, Neb.; Mr. and Mrs. B. W. Buhler, and Jacob, Osler, Sask.; Mr. and Mrs. Otto Driedger, Saskatoon, Sask.

Jottings

—**Wayland Church, Wayland, Iowa:** On March 23 a banquet was served to 105 men from the Pulaski, Donnellson, Eicher and Wayland churches. Carlus Basinger was the guest speaker. The Young Mission Workers dressed twenty dolls for Korean children. The Community Inter-Church Council sponsored the week of Pre-Easter services which ended March 30 with a service on the "Seven Last Words," with laymen participating. Easter evening the cantata "Our Living Lord" was presented to a large and appreciative audience. In March the Dorcas Society sent towels to Bluffton College, and yardage goods was sent to Korea sponsored by the Delta Alphas. April 15, John W. Boehr presented his singing sermon to a very attentive audience. Our men have organized a Christian mission for Disaster Relief. Pastor and Mrs. Habegger, Mr. and Mrs. Harold Rixe, and Miss Anna Marie Peterson represented our church at the Middle District Conference at Berne, Indiana. May 13 consecration services were held for four children. May 15, the Junior Mission Workers sponsored a mother-daughter banquet at which sixty-two were present. Plans are completed for our Daily Vacation Bible School.—Mrs. Jacob E. Graber, Corr.

—**Eicher Church, Wayland, Iowa:** Our church co-operated in the Wayland community passion week services with the pastors as speakers, culminating with the Friday evening service which featured the "Seven Last Words" given by the pastors and laymen. On Easter Sunday five young people were received into the church by baptism. Holy Communion was also observed on that day. Three members have also been received recently by letter and confession of faith. On Sunday, April 15, John W. Boehr presented a song sermon at the evening service, which was well received. Mrs. P. P. Graber, Mrs. George Unkrich, Mrs. Paul Martin, Mrs. Warren Schlatter, and the pastor and wife attended the Middle District and Inspirational Conference at Berne, Indiana, April 26-29. The young people were in charge of the morning service on April 29. Six of our men spent two days in disaster relief activity at Summerfield, Illinois, after tornado damage in February. Five men also spent two days at Berlin, Wisconsin, to assist in the tornado stricken area. The Mission Society was in charge of the morning service on Mother's Day. One feature of the program was the consecration of three children to the Lord by the pastor. Our pastor delivered the Baccalaureate address for the Commencement activities at Wayland on May 20. The pastors and families of the Iowa churches enjoyed their quarterly meeting at the Pulaski parsonage on the evening of May 21. On the evening of Feb. 19, Homer Graber, Middle District YPU field secretary, spoke to the Eicher and Wayland Mennonite young people at the Eicher church.—Corr.

—**First Church, Mountain Lake, Minn.:** The pastor presented a series of sermons dealing with "The Christian's Attitude Toward War," which was of great benefit to young people especially. Several ladies of the Mission Societies spent a few afternoons in visiting the aged and shut-ins. It was a time of spiritual fellowship. The Freeman Academy choir presented the worship music on April 29. Twenty children were brought for dedication on May 13. The young people chose for a very interesting debate, the question: "Resolved, That it is harder to live the Christian life at home than in the world." We have finished a challenging study of the Sermon on the Mount, led by pastor Wiebe at our Wednesday Bible class. Nine young people received baptism on Pentecost Sunday. The Oakleaf Mission Society celebrated their 40th anniversary Sunday evening, May 20.—K. Derksen, Corr.

—**New Hopedale Church, Meno, Okla.:** Feb. 19, Rev. and Mrs. H. U. Schmidt celebrated their 35th wedding anniversary. They had open house from 2 to 5 p.m. A concert given by the Bethel College a cappella choir was enjoyed by our congregation, Sunday evening, March 4. Some of our members attended a workshop for V.B.S. at the Grace Church of Enid, March 10. The ladies of our church had a mother-daughter banquet March 16. A large group attended this banquet. The men's chorus of our church presented an Easter program Sunday evening, April 1. The men's organization sponsored Menno Schrag, editor of "The Mennonite Weekly Review," on Sunday, April 8. There was a fellowship luncheon in the evening, after which Mr. Schrag showed pictures of the Holy Land and gave a short message on "Christian Vocations."—Mrs. Philys Johnson, Corr.

—**Mennonite Community Church, Fresno, Calif.:** The dedication of our new church building was held Sunday afternoon, April 22. The church was filled to capacity. Those taking part in this program were: John Entz, Reedley; Willard Claassen, Newton, Kan.; Aaron Epp, Reedley; D. F. Schellenberg, Reedley, (our first supply pastor); Edward Dettwiler, of our church, representing the building committee; and our present pastor, Peter J. Ediger. The Women's Mission Society served supper after the program. Sunday, May 13, nine children were consecrated to the Lord. Miss Rebecca Nickel, missionary to the Indians in Arizona, spoke here May 3. The following were received by baptism, May 20: Mr. and Mrs. Rudy Mierau, Connie Epp, and Janelda Friesen. Communion was observed Sunday, May 27. The First Church of Paso Robles presented the C. E. program for May, which was enjoyed by all present. A visitation campaign is being conducted by the members of our church in our new location. Several families are coming as a result of this. Pray that many more will be led to regular attendance.—Mrs. Otto Schmidt, Corr.

—**Immanuel Church, Downey, Calif.:** Many attended the Los Angeles County Christian Endeavor Convention held May 4-6 at the Church of the Open Door. Our guest speakers this month have been Rev. Harold Coen, a missionary under Sudan Interior Mission; Albert Epp, a theological student; Rev. George Baergen, chaplain at Los Angeles County General Hospital; Dr. H. G. Wiens. Mr. and Mrs. Ken Schultz, missionary candidates to Mexico, with the Soul Clinic presented an interesting and inspiring program. An extended prayer meeting was held before our church meeting on May 20. A Sunday School Workers' meeting was held. Many things were planned and discussed.—Elsie Heer, Corr.

—**Grace Church, Enid, Okla.:** On April 29, Rev. Homer Moutette gave a very interesting message on Romans 1:16 entitled "What Is the Gospel?" On Sunday, May 13, we had seven children dedicated to the Lord. Funeral services for Mrs. C. C. Friesen were held in the Grace Church on May 28. Our daily vacation Bible school was held June 4-15.—Mrs. Raymond Buller, Corr.

—**Butterfield Church, Butterfield, Minn.:** Formal dedication of five children to the Lord took place on Mother's Day. In the afternoon Catherine Ann Sawatzky was united in holy matrimony to Wayne E. Erickson of Hudson, Wisconsin. Edward Duerksen performed the double ring ceremony. Miss Louise Loewen, missionary to India, presented colored slides and displayed interesting articles from India on Sunday evening, May 20. The following Sunday afternoon, a farewell service was held for our pastor, Edward Duerksen, and his wife. A. H. Schultz, pastor of the Gospel Mennonite Church of Mt. Lake, spoke on the threefold manifestations of love, sacrifice, and faith as essential prerequisites to the approval of Christ in our lives. The local church desires God's richest blessings for Rev. and Mrs. Duerksen as they continue their ministry in the Hutterthal Mennonite Church near Carpenter, South Dakota.—Willis Linscheid, Corr.

—**Bethel Church, Inman, Kan.:** A daughter, Donna Lou, was born to Mr. and Mrs. Richard Stratten on May 19. The wedding of Arley Loeffler and Beverly Nachtigal took place in the Hoffnungsau Church on May 26. We had our annual Sunday School Festival in the afternoon of May 27. On Sunday, June 3, the following eight young people were baptized and received as members into the church: Gene Becker, Allen Roy Doerksen, Jo Ann Doerksen, Velma Goering, Virgil Kroeker, Orville Neufeld, Virginia Neufeld, and Jane Pauls. Mrs. Ernie Wiens was also accepted as a member the same day, by church letter. On Sunday evening, June 3, Paul Toews and Mr. and Mrs. Edwin Neufeld showed pictures and told us of their experiences while in 1-W service.—Corr.

I Want to be a Praying Mother

Mrs. George G. Dick

I want to be a praying mother, because that is the only way my children can have a fair chance in life. They need proper food, warm clothing, and a place to sleep. But most of all they need a praying mother. The food, clothing, and places to stay will give them healthy bodies, and, most likely, sound minds. But praying mothers will be most apt to make them really useful to God and man.

Hannah, Sarah, Rachel, and Ruth, no doubt prayed that God would give them sons. It was a shame not to have children in those days. All those mothers would have welcomed as many children as they could have borne.

But when their children came the praying did not stop. As Hannah nursed and fondled her infant boy, she must have fervently prayed for God's blessing to rest upon him. "O keep him well" must have slipped from her lips many times. Then later when sewing little garments for him, "Keep him pure. Keep him for Thee." She had to leave him after bringing him to the temple. "Keep my little boy from being lonely!" must have been her heart's cry. "Guide him. Comfort him. Be as a mother to him, Amen." We read that the child grew on, and was in favor both with the Lord and also with men.

Many of us who are mothers did not pray to God to give us children. They just came. But now that they are here, our responsibility is just as great as that of Hannah. Motherhood is a job that the Lord has given us to carry out. And the only way we can carry it out well is with wisdom from Him. We are weak and uncertain at best, but we can face each day with confidence if we bow before Him and ask for strength and wisdom before we begin our day's work.

Too many children are just "left" in Sunday school by their parents and thus get the idea that Christianity is "kid stuff" and may later be discarded. The parent is the primary Christian educator. Home is where children do most of their living and learning. Home relationships are continued in church as parents and children worship together. Then in church school, with those their own age, children learn how to face up to life's problems and what the Christian religion has to say about them. Our job is to make living Christians, not theologians, out of people.

—C. William Sydnor

Into the Beyond

MRS. C. C. (KATHERINE) FROESE, member of the Grace Mennonite Church, Enid, Oklahoma, was born December 29, 1885, and died May 25, 1956.

CONFERENCE DISPLAYS

Display space for use of Conference-related organizations at the General Conference sessions in the Young United Church in Winnipeg, Manitoba, is severely limited. All available space has been assigned to the Conference boards and organizations related to them. Should any other organization desire space for display, such requests must be submitted before June 30. Requests will be referred to the Board most closely associated, and if they can provide space, such space will be assigned. Send requests for display space to Maynard Shelly, 722 Main Street, Newton, Kansas.

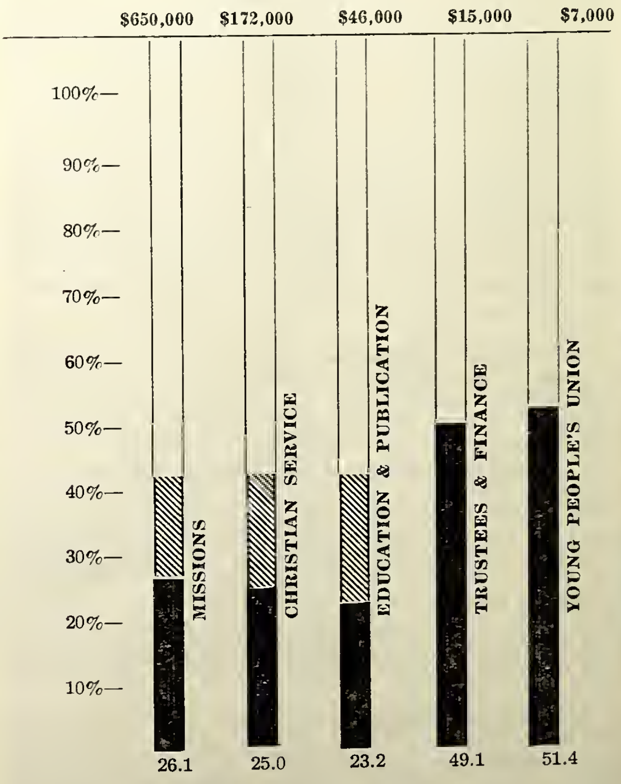
THE LOST "K"

Conference Notes for June 12 carried the notice that "Ben Rahn will go as pastor to the Mennonite Church near Hanston, Kansas." Somewhere in the publication process a K was lost. It should have read "Ben Krahn will go as pastor to the Mennonite Church near Hanston, Kansas."

We deeply regret this mistake and the embarrassment caused to the parties involved, and we extend to them our apologies. Ben Rahn is pastor of the Inman Mennonite Church at Inman, Kansas, and will continue to serve as its minister.

Conference Stewardship Chart

May 31, 1956



Percentages as of May 31, 1956
(5 months is 41.7% of year)

■ Receipts to May 31; ▥ Short of Budget

☐ Remaining 7 Months of Year (fiscal year ends Dec. 31)

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE BIBLICAL SEMINARY LIBRARY

Photo by Al Nickel

Ministers, missionaries, and guests attending Northern District Conference.

Casting Your Ballot

Arnold Nickel

"Lift up your eyes . . . look on the fields. . ."

John Thiessen

Report of Northern District Conference

Volume 71 Number 26 June 26, 1956

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Of Things to Come

July 1-8—High School and Young People's Retreat, Camp Men-O-Lan
July 2-4—Canadian Conference, Niagara-on-the-Lake
July 2-8—Junior Retreat, Camp Friedenswald
July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 9-15—Intermediate Retreat, Camp Friedenswald
July 9-28—Young People's Retreats at Camp Mennoscah
July 15-22—Junior Retreat, Camp Men-O-Lan
July 16-22—Senior Retreat, Camp Friedenswald
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 23-27—Pre-junior Retreat, Camp Friedenswald
July 27-29—Peace Retreat, Camp Friedenswald
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
July 30-Aug. 18—Intermediate Retreats, Camp Mennoscah
Aug. 8-15—Young People's Retreat, Camp Arnes, Manitoba

Conference Notes

BOARD OF CHRISTIAN SERVICE

The second annual conference of Mennonite Mutual Aid Societies is to convene in Chicago July 19-20. The agenda for the conference was set up by the Continuation Committee of which **Howard Raid,** Bluffton, Ohio, is chairman. **Elmer Ediger** is the other representative of the Board.

The agenda calls for reports by the Committee on Colonization, the Committee on Management and Research, and the Committee on Risk Resharing. Subject for discussion will also be the future role of this association. **Robert Kreider,** Dean of Bluffton College, will be in charge of services of devotion.

Under the sponsorship of the Board, **Walter Eisenbeis,** student at the Seminary and recent immigrant to Canada, served as one of the leaders at the Peace Retreat at Camp Mennoscah, May 28-30. On this occasion he visited also the churches of the Goessel, Kansas, area.

Walter and his wife are refugees from East Germany who, through their contacts with MCC workers in Germany, became deeply interested in Mennonites, their faith, and work. They have a very interesting story to tell of their wartime experiences and of their deep nonresistant conviction that grew out of it.

The MCC Executive Committee several months ago invited the General Conference to take over its work in Mexico. Members of the executive committee of the Board of Missions and of the Board of Christian Service deliberating together agreed to recommend to their respective boards the acceptance of this invitation. The members of the two boards expressed themselves as favorable to this idea. Plans are now in process outlining steps by which this work can be taken over soon.

NO MENNONITE NEXT WEEK

Following a custom of long standing, there will be no issue of *The Mennonite* for the week of the Fourth of July. The next issue will be dated July 10.

Editor

Upon request of the deaconess organization and of our Conference, the Board of Christian Service has carried on an extensive study of the larger deaconess question. The big concern was how to conserve the values of this organization and its ministry and make it serve a larger present-day need with more appeal to young women in Christian vocations.

The Methodists and the Lutherans facing the same problems we do have developed what appears to be a creative dynamic program. In the June 12 issue of *The Mennonite* a number of young women were listed as scheduled to attend conferences on Women in Christian Vocations sponsored by these two denominations. To the list reported there should be added the names of **Carolyn Schnell,** Bluffton, Ohio, and **Onale Stucky,** Berne, Indiana.

BOARD OF MISSIONS

"Missionaries Who Went Out in 1955" is an interesting, informative folder supplying excellent pictures, names, and addresses of individual outgoing mission workers of the year 1955. This is available in quantity for free distribution. Send in your order while the supply lasts, addressing it to: Board of Missions, 722 Main Street, Newton, Kansas. Please indicate the number you desire.

Editor, J. N. Smucker. Associate Editors: J. Herbert **Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen,** Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

STARVED MINDS

We hope all our readers will profit by reading the series of articles from the pen of our mission executive secretary, John Thiessen. The next best thing to making a world tour of missions ourselves is to see the field through the eyes of another sympathetic soul. These articles were originally given as a series of radio talks, and have been slightly adapted for our readers. We believe you will enjoy taking this world mission tour with our capable brother.

A new need which our secretary emphasizes is the importance of supplying proper reading matter for the "starved minds" of Africa and the Orient. There seems to be a great wave of interest in reading material of all kinds as the hungry minds seek all the information and knowledge they can obtain. As is pointed out, why should we be so much more concerned about a man's starved body than we are about his starved mind? Were he to eat poison or trash he would soon become a physically sick man. By the same token, if he feeds his mind on the poisonous and trashy material supplied by ungodly people, he will be a sick man of a worse kind than physical starvation.

Perhaps we will need a new type of relief work in the days ahead; relief for starved minds, as well as for starved bodies.

CHARGED CHRISTIANS

The Christian is the custodian of the greatest power in the world. This is not the power of nuclear weapons, gigantic as they may be. This is a different kind of soul power that is only very partially utilized. It is the power of divine love. God is love, and God is the ultimate force.

The Christian needs to be so charged with this divine power that anyone touching him should receive a shock—a shock of holy love which should set his whole soul a-tingle. For we are to be divine powerhouses transferring the love of God into acts, deeds, and contacts, so that this soul force is released into the lives of men.

It requires skill and training to fit electrical current to every use and need. Experts have long experimented with it until they have discovered the most adaptable forms for use in a thousand different ways.

Should not the Christian be an expert in the matter of contacting men with the love of God for the most effective results? If we ourselves are charged—not with neglect and mishandling—but charged with all the fullness of God so that His love is shed abroad in our hearts, then whatever soul touches ours, shall receive the divine impulse of this great power.

Two things are highly important: a clean direct contact with God, the source of true love, so that there is no short-circuit here; and also skill in the proper use of this spiritual power so that it may be released to the greatest advantage.

ATTEMPT GREAT THINGS

The "Mennonite Men" of the Northern District Conference believe in undertaking projects which challenge their capacity. They have obligated themselves to collect the amount of five thousand dollars for the Basna, India, reading room project so that good literature might be furnished to hungry minds. This is on top of their almost unbelievably large road-building project in South America. Not only did they send large earth-moving machinery to our South American brethren, but they also sent a man and his family along to head up the project. For these two great projects they are still under rather heavy financial obligation. At their meeting during the Northern District Conference, considerable time was spent in planning to meet these obligations.

The men's organizations of other districts could well look to the Northern District men for an example of what men can really do once they set their hands to a great task. Perhaps too often we are satisfied with relatively small, minor projects and try to ease our consciences by saying that is about all we can do. Here is a group that plunges into big undertakings in faith, and then enthusiastically goes about raising the needed funds.

Congratulations to the "Mennonite Men" of the North. They will come through all right. They set us a good example of men in action. May God bless them and inspire others to also undertake great things for God.

HEALTH IS IMPORTANT

Again, in the second illness of the President, the value of health has been graphically dramatized. Its effect was felt throughout the world. Business paused, politicians were greatly agitated—some with fear, others with an unholy hope. The nations of the world watched with intense interest, for serious illness on the part of the President of the United States could upset the shaky stabilization of the world.

Other great men become ill and it is a matter of news. But in this case it was a matter of serious concern for thousands. What would happen if the nation at this time would not have the strong guidance of its leader? Would the peace of the world be affected? Would future history be changed?

No doubt thousands of prayers have ascended on the President's behalf. More prayers for the guidance of our country and for the peace of the world would certainly always be in order. It is a biblical injunction that we pray for our rulers, not merely for their physical well-being, but for the highest well-being of their minds and souls. If our leaders are in line with the will of God they will have a tremendous influence on the ways of righteousness and peace. Here in the realm of thoughtful and fervent prayer, a righteous man may avail much in keeping a people in the love of God.

Casting Your Ballot

Condensed from the Northern District Conference

ARNOLD NICKEL*

"He that is not with me is against me; and he that gathereth not with me scattereth abroad," Matthew 12:30.

These are days for inspiration, decision-making and for strengthening our spiritual fellowship. Every conference is marked by certain characteristics, such as, receiving and adopting reports, electing officers, passing resolutions, and planning another year of conference work. Let us learn to speak the truth in love and make decisions which will build roads leading to God's Kingdom.

One day Jesus entered into discussion with the Pharisees concerning the exorcising of demons. Jesus pointed out that in this conflict there can be no neutrality; one must be on the side either of the Evil One or of Christ. Or again at another occasion when John being zealous in the Lord's service said, "Master, we saw one casting out devils in thy name; and we forbade him because he followed not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us," Luke 9:49, 50.

As Christians in our churches and conference we are to cast our ballot with Christ, for the truth, and are to be found among those who gather with Christ.

With Christ

Have we cast our ballot for Christ? Am I on Christ's side actively and positively? If not, I am against Him. And my neighbor? Is he working against Christ? No? Then he is to be included as for Him. There is no place for neutrals or for intimations thereof. We cast our ballot either for or against Him as we are confronted with the invitation to receive Him, or the commission to follow and serve Him.

Christ is to be the foundation and cornerstone of our faith. He is the cleansing agent of our lives, and the true Light and Life for all. To be *for* Christ is to be His disciple who has the spiritual dynamic from within to follow Him and go forth for Him. The pattern of discipleship is to love and to do more than required, more than the world does; it is to go beyond duty.

To be *for* Christ also implies crossbearing. The disciple's cross is something which can be accepted or it can be refused. It may be some special burden of care of others, or of the service of man which one can accept or decline. It may be some lot in life which one can escape but chooses to accept for Christ's sake. It may be something else. But it is surely to live chastely in an impure world, to lay our powers at the altar of Christ and to follow Him, cost what it may. In true discipleship we win the supreme blessings of a purer life, a nobler temper, a clearer vision of God, a greater likeness to Christ. To be with Christ is to become like Christ and sharers in His life and work in the world.

For the Truth

A second field in which we might test our faith and in which neutrality is impossible is that of truth. Truth can be hindered in its effectiveness when opposed, but truth cannot be destroyed. It cannot be divided or defiled. Those who follow after truth will find themselves strangely united and following a common course in the same direction—toward the Kingdom of God.

The Psalmist combines truth and unity when he writes: "Teach me thy way, O Lord; I will walk in thy truths: unite my heart to fear thy name," Psalm 86:11. Our churches must find a clear focus and a real unity. If we are the body of Christ who is our Head, we will experience a unity which binds our hearts in Christian love. We cannot be neutral concerning our unity and any intimations of neutrality will betray us. We dare not keep competing loyalties in uneasy balance. The very nature of the gospel is such that it accords with reality and wholeness. This calls for an unqualified decision to follow the light of truth.

How shall truth be appropriated and unity become a reality in our Conference? God supplies the means as well as the essence. He is the way to truth and life. Then our response is imperative in clear-cut decisions to follow the truth. The Spirit of God will be our guide into all truth and will unite us, because He is one with the Father and the Son and desires to be one with us. Then the Psalmist's prayer will be answered and assured us: "Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name." Have we cast our ballot for truth and its corresponding unity?

With Those Who Gather

Jesus said, ". . . he that gathereth not with me scattereth abroad." He who will not assist in this all-important work of rescuing the sin-possessed is against Jesus. He who will not help Christ to gather God's people into His kingdom from every nation actually scatters those who seek to enter in. Again we are made conscious that there is no neutrality. As a person is either for or against Jesus, for or against truth, so he is either for or against the missionary program of our Lord. God is constantly calling upon His church to recover of her broken unity. Further, He is at work in the world in the person of His Spirit and in the midst of His people to gather in those who would be saved.

God has given to us the key that unlocks the door to the knowledge of the kingdom. He has called on us to go into all the world to gather others into His realm. Has He found us faithful or have we, through our lack of love, unity and fellowship, barred the door for others who would enter? We are not able to escape Jesus' words "he that gathereth not with me scattereth abroad." Let us cast our ballot with those who gather.

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*President, Northern District Conference

Report of Northern District Conference

The sixty-third session of the Northern District of the General Conference Mennonite Church was held June 7-11 at the Hutterthal Mennonite Church, Freeman, South Dakota. The conference was officially opened by President Arnold Nickel pastor of the Henderson, Nebraska church. "There is no neutrality in Christ" was the major theme of the conference sermon as delivered by President Nickel. We are either "for Christ or against Christ," "for truth or against truth," "for unity or against unity," "we gather with Christ or scatter abroad."

The special speaker Rev. J. N. Smucker of Goshen, Indiana, spoke on the conference theme "The Coming Church." As Christians we take our directions from Christ the Head. We have Christian fellowship, a secure faith and an overpowering love.

Missionary John Thiessen enlightened us with a keen analysis of the difficult and hopeful aspects for foreign missions today and tomorrow. Harry Martens challenged the laymen to action on the subject, "Laymen Communicating the Gospel."

The business session progressed unusually well according to schedule with the following officers being elected: Arnold Nickel, Henderson, Neb., president; Abe Wiebe, Freeman, South Dakota, vice-president; Carl Miller, Marion, South Dakota, secretary; Adolph Preheim, Hurley, South Dakota, treasurer; Frank Ewert, Wolf Point, Montana, statistician.

The highlight of the business session was the acceptance of the executive committee's recommendation, "that the four Montana Indian churches be invited to join our conference, either as individual churches or as one church unit." These churches were accepted as one unit. This was an historic moment in the Northern District and shows the fruits of dedicated endeavor of missionaries to their call to those who are different in culture and color. We are grateful for the increase which God has given unto us.

Three main impressions come to mind. First, the Northern District Conference is making progress toward a more adequate doctrine of the church: This is shown by the acceptance of the Indian churches and by the church and house rotation program taken up by the Home Missions Committee.

Photo by Al Waltner

L. to R.: Adolph Preheim, treas.; Edward Duerksen, past v.-pres.; Arnold Nickel, pres.; Abram Wiebe, host pastor and new v.-pres.; H. M. Harder, past sec.; Carl Miller, new sec.; J. N. Smucker, speaker.

Secondly, that the conference was significantly effective in empowering those who attended with a new power of the spirit and also with new vision to promote the kingdom of God in "Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth."

Thirdly, that the gracious hospitality and unselfish sacrifice of time, energy, and money by the host church in no small measure contributed to spiritual blessings of such a conference and its success as a whole.

—Ralph Graber

LOOKING TOWARD GENERAL CONFERENCE

When I think of the 34th session of the General Conference to be held at Winnipeg, August 15-22, several things come to my mind:

I have a desire to see the various Mennonite communities of Canada and especially the "much talked about" city of Winnipeg. Many of us have learned to know the Canadian students and leaders and have been attracted by their enthusiasm. This will give us the opportunity to see the Canadian spirit in action on their home soil. "By the blessing of the upright the city is exalted," Prov. 11:11.

There are many faithful workers that one gets to meet only at conference time. The thought of Christian fellowship with people of one faith and one work creates a real desire to go to Conference. As we endeavor to "walk in the light ... we have fellowship one with another," 1 John 1:7.

Conference time helps us to feel that we belong to a larger fellowship. We look for direction, for guidance, for help so that we as local congregations can see ourselves more clearly in the total program. It is hoped that conference sessions can clear the air where new thinking is needful; that it may calm the air where disturbances have arisen.

We are praying for a conference that will bring inspiration to all our churches and glory to our God. May God also say of us, "I have looked upon my people, because their cry is come unto me," 1 Sam. 9:16.

—Aaron J. Epp, President, Pacific Dist. Conf.

Photo by Al Waltner

Northern District Conference in session. Pres. Nickel, standing.

Mennonite Brethren Churches in Winnipeg

Most of the Mennonites who live in Winnipeg and suburbs belong to two conferences: the General Conference Mennonite Church, and the Conference of Mennonite Brethren churches.

THE M. B. CHURCHES OF WINNIPEG

The beginning of the churches may be dated back to the year 1907, when several enterprising brethren from Winkler, Manitoba, took initial steps to open up a mission in Winnipeg. In the course of years the following independent churches developed:

1936—The South End M. B. Church with a present membership of 439. The pastor is Rev. J. P. Neufeld.

1937—The North Kildonan M. B. Church which at present has a membership of 435. The pastor is Rev. William Falk.

1942—The Springstein Group, now having a membership of 40. The leader is Rev. P. Dueck.

1953—The North End B. B. Church was sold and a new building erected at 155 Kelvin St. The name was changed to Elmwood M. B. Church. Present membership is 385 and the pastor is Rev. I. Redekopp.

THE MENNONITE BRETHREN

First definite plans for the college were made in 1943, and in 1944 a very suitable college building was purchased in Winnipeg. In July of that year Rev. A. H. Unruh was elected by the Conference to be the first president of the M. B. Bible College. The college officially opened for its first year of instruction on October 19, 1944. Since 1948 Rev. Henry H. Janzen has been president of the college.

COLLEGIATE INSTITUTE

In 1945 the M. B. High School was conceived in the hearts and minds of the churches and individual parents. In September of that year the first classes began in the M. B. Bible College building. The growing number of students who sought their education in this school soon made it imperative that a separate building be purchased. In 1947 the school moved into its present location. The school year 1955-56 had a complete curriculum for grades seven to twelve (inclusive).

Mennonite Brethren Bible College, Winnipeg.

Good Soil for Good Seed

What will take place at Winnipeg in August will, in a sense, be the surface appearance of what has been gathered quietly over a period of time. It is this unobtrusive activity that is so important.

What is being gathered by Conference committees and officers, by pastors and congregations, by lay groups, by women's organizations?

The preparatory work can well be the soil, and Conference the planting of the seed from God's package labeled "General Conference Kingdom Work."

We want to prepare a soil that offers the best for growth. The quality of the seed need not be a concern. The laboratory test shows 100 per cent germination and purity. The real concern should be a well-prepared soil.

We want to come expecting much. In planting this God-given seed, we want to follow proven methods and then ask Him to send down the showers and sunshine to perform the miracle of growth. We want to praise our Heavenly Father for performing this miracle since the beginning of General Conference. We want Him to make His presence so real that the way ahead will be illuminated.

Specific Challenges

1. No lag in foreign missions, but a definite step-up in home missions. Many recruits can come from the lay men and women of our congregations.
2. Assume responsibility in the mounting problem of drink, home decay, and highway suicide.
3. Acquire and act on Christian intelligence concerning racial injustice.
4. Directives in charting our course in relation to the Civil Defense program.

Summary Statement

Plan and pray that Winnipeg will enable God to put us into the very center of the *Conflict of* 1956, not 1900, with "sleeves rolled up and neckties off."

When once we are there, the tactics of "talk" will no longer avail; it will *have* to be *action.*

—Mrs. D. P. Ewert
Pres., Women's Missionary Association

Mennonite Brethren Collegiate Institute.

Film Review

THE WAITING ONES, F.S. 81 Frames, black and white, 33 rmp recorded narration, 15 minutes. Can be purchased for $3.00 from Church World Service, 215 Fourth Avenue, New York 3, N. Y.

The purpose of this filmstrip is to interpret to young people and adults the problems of refugees and how the churches are meeting those problems both through resettlement in the United States and through relief and rehabilitation overseas. The story begins with individuals in different situations and countries, traces the steps for sponsorship, clearance, until the refugee arrives in the new church community and gets a job.

Many Mennonite audiences will be quite familiar with the process of bringing an immigrant but will be helped in understanding the detail steps. The greatest contribution of the film, however, will probably be in giving a picture of the "hard core" which need to be served in their old home land.

The film can definitely be recommended for use in Sunday evening church programs. Though intended for adults and young people, it is clearly acceptable for children. This, together with some informational presentations on MCC work with refugees, could make an excellent evening's program.

Bookmarks

Stepping Up Spiritual Life

THE MASTER'S INDWELLING by Andrew Murray, 180 pp., Zondervan, $2.50.

Originally prepared as a series of addresses to the Northfield Conference of 1895, these devotional messages offer an unprecedented experience with God for twentieth century Christians.

Have you learned to live your life having God so really with you every moment that in the most difficult circumstances He is always more present and nearer to you than anything around you? Then Dr. Murray wants to show you that God is there "to work in us by His mighty operation, without one moment's ceasing." The presence of the love of God ought to be first in my whole life and being.

Christ is your precedent, for with Him the Kingdom of God came first, and Christians are called to likeness with Christ. Prayer is the most necessary thing in the spiritual life, and yet we often feel that we do not know how to pray nor what to pray for as we ought.

Would you be more powerful in your prayer? Often we find believers who say, "God has done wonders. The whole redemption is a wonder, and God has done wonders for someone I know. But will God take one so feeble as I?" Using the nobleman as an illustration the author points out to you three aspects of faith that are worth your while considering.

Born in South Africa of missionary parents in 1828, Andrew Murray spent most of his life as pastor in that country. The gentleness and humility of Christ was manifest in his live to a marked degree, so that he was loved and trusted as a shepherd of souls.

P. R. Harder

Flashes of Thought

Concerned

Walter Gering

Was it because it was Saturday that they were so busily engaged in the activity of the hour? Or could it be that this was even a daily occurrence? Whatever it was, it was an inspiring sight. Even the common blackbird flitting about among the branches of the trees along the shores of the lake can become the source of real inspiration; a channel symbolizing the truth of God.

It was one of those Saturday afternoons when the whole creation is pulsing with the new life that has come with the spring time. Out on a little peak of earth protruding above the water, only a few feet from shore, were two turtles, sunning themselves. From the shallow waters of the shoreline came the weird croaking of a frog; off in the distance could be heard the answering call. On the other side of the lake could be seen the family of fishermen, casting out their lines and drawing in the catch. Evidently they had come to spend a few hours of leisure together as a family. The little canaries, hardly visible among the leaves, were warbling merrily as they sped about.

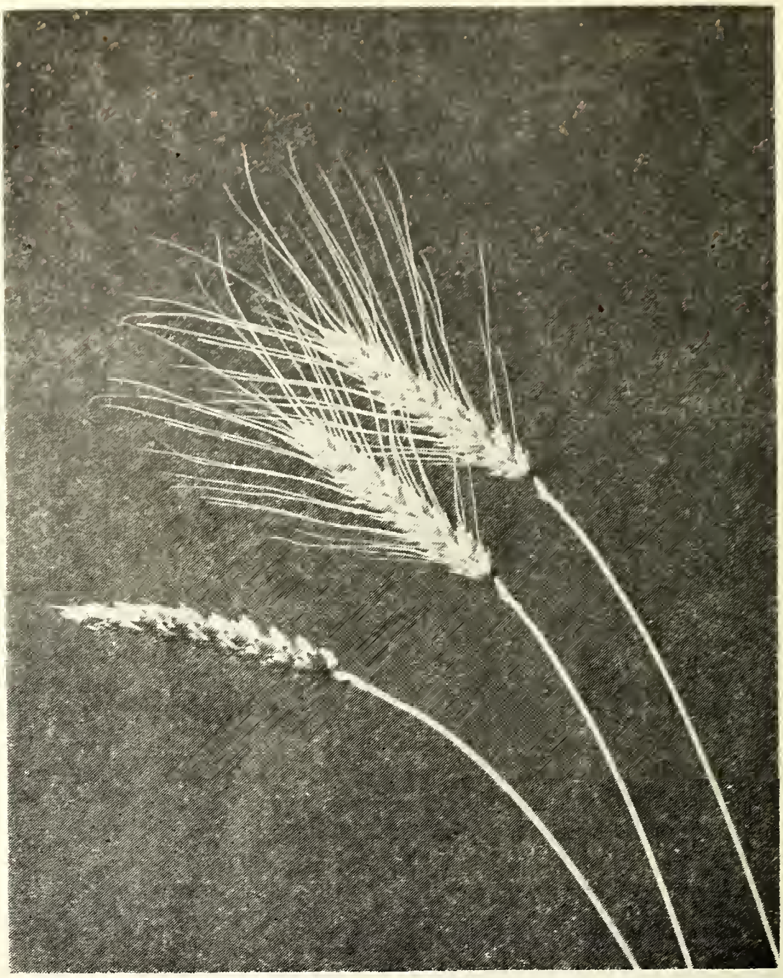
But it was the blackbirds that caught my fancy as I spent a few hours of meditation in preparation for the Sunday services. Time and again they appeared on a nearby limb to complete their task. They had plunged into the water, bathed themselves and now were cleaning and drying their feathers.

Strange, is it not, that even our feathered friends and creatures of the wild should be so concerned about their cleanliness. Take, for example, the ermine of the cold north country. It has a peculiar pride in its white coat and protects it from becoming soiled, even at the cost of death. Knowing this, hunters seek out his home and daub the entrance and interior with repulsive dirt. The dogs then start the chase. Frightened, the little ermine flees for his home, only to find it smeared with filth. Rather than go into the dirty home, soiling his spotless white garment, he faces the yelping dogs and keeps his purity at the price of his life.

What greater example of devotion to purity and cleanliness could be found? As Christians we might well give attention to their devotion. Cleansed by the inner working of God's grace through the blood of the cross, we need to be concerned that we do not soil our garments. "Every man that hath this hope in him purifieth himself, even as he is pure."

LET US KEEP OUR GARMENTS CLEAN

"Lift up your eyes... look on the fields..."



JOHN THIESSEN*

Jesus spoke these words in John 4:35. This challenge is before us today as it was before the disciples of Jesus, nineteen centuries ago. The harvest field, in Biblical terms, is the Christless world made up of millions from every nation who do not know and follow Christ. As Christians we often forget that there is a task we have to meet if we would be true to our Lord and Saviour. In order to meet this task we must *look,* we must see the field.

By the grace of God our Father it was my privilege in the first four months of this year, 1956, to *see* some of the great "harvest fields" of ungarnered souls, in a unique way. The Board of Missions of the General Conference Mennonite Church asked me to visit Africa, India, Formosa, and Japan; and that I should make the trip by air. This trip has been made. The "seeing" has been done. I returned from this journey of some 35,000 miles, which was mostly done by air, on May 12th. In this article I wish to tell you in brief statements something of the over-all observations of the entire trip. In following articles more about each country in particular.

On January 13th I took the Trans-World Airliner in Wichita, Kansas. My trip had been carefully planned by the Menno Travel Service, which office in Newton is managed by Miss Elma Esau. The planning was so well done, in all detail, clear around the world, that I wish to bespeak a good word on behalf of Menno Travel Service as a travel agency, and Miss Esau as an efficient director of this office.

In New York City I met my travel partners, Mr. Driver, the Executive Secretary of the Congo Inland Mission, and Mr. Loewen, a warm mission friend, from Steinbach, Manitoba. It was Sunday afternoon when we started from Idlewild Airport, New York City, and the following Tuesday morning we got off the plane at Leopoldville, Africa. We had crossed the Atlantic Ocean, stopped on the Azure Islands and in Lisbon, Portugal, and flown over a considerable portion of Africa. One could not help but be reminded of the words of the Psalmist: "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and Thy right hand hold me."

We were now near our mission field in the Belgian Congo. Only a few more hours flying, and we were to meet our missionaries, our thousands of Christians, and the scores of thousands to whom our Lord and Saviour has directed Christians to bring them the good news of salvation. We crossed our mission field by air, seeing from above the extensive grasslands, the huge forests, the rivers, a few roads

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*Executive Secretary, Mission Board

winding through the grasslands and forests, and by all means the many villages where people dwell for whom Christ has died. A strange feeling of responsibility came over me when I saw all this from above.

After spending a total of 47 days in Africa with my traveling companions, the missionaries, and African Christians, it was my lot to travel on to Asia alone. On the 3rd of March I took the "Air India" constellation air cruiser in Nairobi, Kenya, and flew via Aden and Karachi (Pakistan) to Bombay, India, arriving in Bombay at 2:00 a.m., March 4. When I stepped off the giant plane, who was there to welcome me? It was our son Arthur, who is a missionary doctor in India. From that time on through the 32 days' visit in India, Arthur was my traveling companion. It is great to travel with a private doctor, and that doctor being your own son.

India, however, was familiar ground to me, since my family and I have been missionaries there for nearly three decades. Yet, though it was familiar to me, India has changed, and I hope to tell you about this later. The climate in central Africa had been pleasant, but now it meant bearing the heat of India, though it was by no means the real hot season yet. But the countryside was bare, the harvest having been finished several months before. The sun in the cloudless sky bore down relentlessly on man and beast below. It was all so familiar to me that I felt at home again. It would have been a joy to stay indefinitely with children, grandchildren, fellow missionaries, fellow Christians, and non-Christian friends, but the scheduled departing time arrived all too soon. On April 6 I left India for Hong Kong, China, and thence to Formosa.

I left Calcutta in the evening of April 6 and the next morning I was welcomed by Rev. Paul Bartel in Hong Kong. Rev. Bartel rushed me around quite a bit showing me something of what a country is like when constantly under the shadows of Communism. We who are far away, somehow do not, cannot, have the "feel" of it, as those people have who meet the refugees daily, and live under constant suspicion that something may happen at any time which would bring them within the orbit of the Moscow regime. This feeling and fear I also noticed in Formosa later. With respect to Hong Kong, a real dark picture could be painted about the T. B. plague of the refugees. I was told that ten per cent of the refugees suffer from T. B.

It was Sunday, April 8, when the Civil Air Transport plane brought me to Taipei, Formosa. There Rev. William Voth met me at the airport. Brother Voth was my traveling companion in Formosa as long as I was there. Formosa is a land of mountains, with many very fertile valleys in between. The climate and soil are so good and water supply so abundant, that in many areas they can raise three crops a year. The total area of Formosa is only like a part of any state in the United States: yet this small mountainous land feeds ten million people, and exports certain food grains to other lands. The Formosan is a hard-working man.

I could give only ten days to Formosa, our newest mission field in Asia. I had to rush on to Japan. It was a six-hour flight from Taipei, Formosa, to Iwakuni, Japan, making a brief stop on Okinawa Island. Some of the depressing war stories came to mind when I walked on that island, and then later in Japan too. In Japan Rev. Verney Unruh was my companion for several days. We visited Hiroshima together. Standing there bare-headed before the one grave where 78,000 corpse lie buried is certainly a sobering experience. May God almighty save mankind from further wars.

Japan is the land of miniatures—miniature people, miniature houses, (I bumped my head on most doorsills) miniature trains, miniature farms, etc. Yet this country, a total land area of a little less than the state of Montana, and of this total area only fourteen per cent is cultivated, the rest being mountains, produces almost enough food to support its nearly 90 million people. Speaking about mountains, between our mission field on Kyushu Island and the entrance to Honshu Island, a distance of about 200 miles, the train passes through 94 tunnels.

Later I hope to tell you about our young vigorous congregations in Japan.

Our Father, this is Thy world, and the people in this world are Thine. Yet so many people are prodigal. Thou hast created man so that he may or may not listen to Thy invitation through Jesus. We thank Thee for the many who have heard Thy invitation and have come. Father, help us that we may see more of Thy great work as Thou dost see it. In Jesus' name. Amen.

The Work Is Thine, O Christ

The work is Thine, O Christ our Lord,
The cause for which we stand;
And being Thine, 'twill overcome
Its foes on every hand.
Yet grains of wheat before they grow
Are buried in the earth below;
All that is old doth perish there
To form a life both new and fair:
So too are we from self and sin made free.

Thou hast, O Saviour, led the way
Through agony and death;
O give, we pray, yet more and more
Thy Spirit's living breath!
Send messengers o'er land and sea
To bring Thy children all to Thee;
Thy name can save, Thy name makes free;
We consecrate ourselves to Thee
As servants true, as warriors brave and true.

—Preiswerk and Zaremba
in The *Mennonite Hymnary*

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

An international fellowship is being built by young people who have gone through

Demonstration Gates

Many Nationalities are represented on Mennonite Voluntary Service summer teams. They work together in a bond of fellowship and increasing understanding.

"MVS"—a symbol of international service and fellowship.

Mennonite Voluntary Service, operated jointly by European and American Mennonites, is a program of summer work camps distinctively cosmopolitan in make-up and definitely Christian in expression, styled to demonstrate the Christian way of life.

Look in on one MVS camp engaged in converting an old barn into apartments for Latvian and Estonian refugees at Bad Godesberg along the Rhine River. Mixing plaster side by side might be an Egyptian, a Malayan, four or five Germans, a Canadian, a Dane, two or three Englishmen, a Swede, five or six Hollanders, and two or three Americans.

Here different languages, denominations, opinions and backgrounds are fused into a prism of fellowship and understanding as together they work, worship, laugh, talk, and hike. These camps have been conducted annually since 1948. They vary in length from week ends to four weeks or Easter or autumn.

Camps in 1956, directed by LaMarr Kopp (Ephrata, Pa.), are scheduled for points in Germany, Holland, France, Austria, and Spain. Projects include construction of a refugee camp, church, in addition to a children's home, kindergarten for refugees, a summer retreat chalet, school for orphans, and other projects.

Camp Life

Life in an international work camp is an adventurous break from common routine. Take for instance the flood-ravaged island of Schouwen-Duiveland in Holland. About 6 a.m. hay and straw rustle, yawns push forth and "good mornings" can be heard—pick the language you want. Cold water is good for waking up, campers find. Then they wend through the woods and meadows to a cabin to eat breakfast before cleaning debris from houses and stores.

Campers cherish their experiences at these work camps and are glad to put aside the typewriter to do a bit of outdoor, practical work "in the name of Christ."

A girl camper helping with a building project in Vienna, Austria, was dubious about camp because she could understand only the word "arbeit" (work). She related, "But as I looked around and saw everyone nodding and looking pleased, I was sure it would be good 'arbeit.' Sure enough, we found that even the monotonous job of cleaning 263 cement forms was quite pleasant when we sang songs, told stories, and compared religions with Dutch and Swedish girls."

A young Englishman said, "The word 'fellowship' often is used with inaccuracy, but in this camp because of the sincere Christian beliefs of its members it becomes an actuality. It is this group feeling which I will remember longest."

"For me every day in the camp has been like a Sunday," a Swedish girl declared. "The feeling of happiness and gladness in working has been more overpowering than ever. I have felt an undertone of song and music in the air. I am thankful for all I have learned in this camp, but above all how to behave as a real Christian."

Worship Important

Worship seems to be the citadel of camp experience. An American girl stated, "I feel that de-

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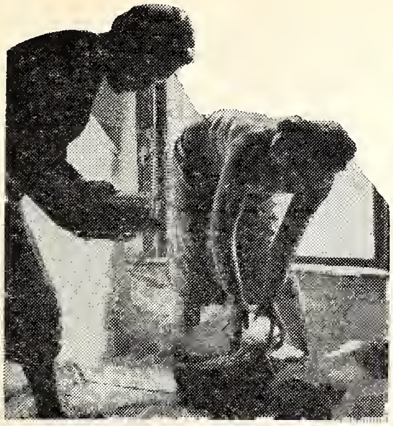

MVSers helped clean debris from a Holland home ravaged by a flood.

votions have helped us to evaluate our relationships with each other and with God. Never before have I felt such intense personal concern for people as in our prayers at mealtimes, when we felt free to be very specific in our thoughts."

An Oxford student asserted, "I am sure the most important feature of life here is not the work done on the project, but the devotions held every evening."

A student from Malay reported, "There is the good experience of getting acquainted with persons from a cross-section of the universe — persons of different races, creeds, religions, and customs. Different though we were in these and other aspects, we were in reality living together like a family of God. Differences, whatever they were, just seemed to disappear like a miracle."

Mennonite Voluntary Service began in 1948 to provide practical work opportunities for American students touring Europe. The MVS philosophy, however, has an even deeper motivation: The terror of war in Europe left its crippling mark on physical, social, and spiritual life. This condition opened the gates for a genuine demonstration of Christian faith in the form of practical service.

The never-to-be-forgotten experiences in an international work camp produces something miraculous in the life of each camper when each realizes a new meaning of Christian service and fellowship.

Bookmarks

BRIEF PARTY TIPS

HOW TO PLAN A PARTY FOR TEEN-AGERS by Leslie and Lora Parrott. 62 pp., Zondervan, $.50.

Have you ever been asked to help in planning a party for a young people's group and were at a loss for some fresh ideas? If so, you will be interested in *How to Plan a Party for Teenagers* by Leslie and Lora Lee Parrott; one of the Zondervan How To Do It Series.

This book is aimed primarily at youth leaders and advisors; although it could be put in the hands of the youth themselves with good results. There is a brief section concerning things to plan for a party in general, and then a plan for six different parties. In planning a party for teenagers you must remember that they are clothes conscious, so if there is some theme to the party which requires a certain kind of clothing make sure that is understood. They want something to eat and something to laugh about, and after the party is all over they want something to talk about; so all these things must be kept in mind. A special plea is made for having devotions at every church sponsored party, something related to the theme, but at least something to give this special emphasis.

Each of the parties suggested has an air of cleverness and practicality. This is carried even to the refreshment suggestions. As an example, refreshments suggested for a "Round-up Party," a party with a western theme, we find spur chips, Hopalong casserole, special ranger's salad, and Ham n' Eggs dessert, the latter made of gingerbread and peach halves covered with whipped cream.

The greatest weakness of this book is its brevity, but I would say that every youth group would profit by having this book in their library when they want to plan a party.

Kenneth Shelly

(Books reviewed here may be purchased from Mennonite bookstores in Berne, Newton, and Rosthern.)

Youth Around the World

GERMAN YOUTH LEAD OUT

Hans Jakob Galle of Wendelsheim, Germany, is the secretary of the youth commission of the South German Mennonites. It is a position that he has held since 1951. A graduate of Johannes Gutenberg University at Mainz, he has also spent one year as an exchange student at Messiah Bible College, Grantham, Pennsylvania. He is now studying for a high school teacher's degree.

In a report that he has prepared for us on youth work in Germany, he indicates that there are 6,000 Mennonites living in South Germany. Though there is a youth commission for this group of congregations, most of the youth activities are confined to the local congregations. Even here youth work may not be organized in the same fashion as in America. Such organizations as exist were developed spontaneously.

The youth commission was founded in 1919 by several ministers and brethren who wanted to gather together the young people of the churches and give them guidance and instruction in the Christian way of life. At this time the commission was made up of a number of older people and ministers. But in recent years more and more younger members of the brotherhood have been called to serve.

(Continued on page 420)

Hans Jakob Galle

Volunteers of the Year

Forty-one General Conference young people are serving in Voluntary Service under the Mennonite Central Committee this year. Here are their names and places of service:

Prairie View Hospital
Newton, Kansas
Claire Landes, Doylestown, Pa.
Darrel Thieszen
Henderson, Neb.
Eleanor Weaver, Bluffton, O.
South American V. S.
Asuncion, Paraguay
Harry Neufeld, Inman, Kansas
Wiltwyck School for Boys
Esopus, New York
Leslie Dyck, Moundridge, Ks.
Gowan's Home, Collingwood, Ont.
Emmie Kroeker
Lowe Farm, Manitoba
Katherine Wiebe
Lowe Farm, Manitoba
Durrel, Newfoundland
William Regehr, Inman, Kan.
Mrs. Wm. Regehr, Inman, Kan.
Wild Cove, Newfoundland
Alison Deckert, Richey, Mont.
Helen Loewen, Gretna, Man.
National Institutes of Health
Bethesda 14, Maryland
Jerrold Duerksen
Mt. Lake, Minnesota
Warren Goossen
Henderson, Nebraska
Headquarters, Akron, Pa.
Henry Goering, N. Newton, Ks.
Mrs. Henry Goering
N. Newton, Kansas
Jimmie Siemens, Inman, Kan.
Baptist Home for Children
Bethesda 14, Maryland
Rosemarie Claassen, Newton, Kansas
Merle Entz, Newton, Kan.
Glen Goering, Moundridge, Ks.
Sarah A. Jantzen
Plymouth, Nebraska
Migrant Unit, Coalinga, Calif.
Paul Friesen, Elbing, Kan.
Tina Warkentin, Superb, Sask.
Community Center,
Denver 4, Colorado
Loren Eden, Valleyford, Wash.
Richard Ediger, Inman, Kan.
Verne Goering, Moundridge, Kansas
Metta Ann Jantzen
Ritzville, Wash.
Alvin Penner, Inman, Kan.
Wilbur Schmidt, Canton, Okla.
Wilmer Wedel, Burns, Kan.
Camp Landon, Gulfport, Miss.
Orlo Kaufman
Moundridge, Kansas
Ethel Krehbiel, McPherson, Ks.
Harvey Loewen
Mt. Lake, Minnesota
Maine General Hospital,
Porltand 3, Maine
James Clymer
Blooming Glen, Pa.
Merlin Krehbiel
Pretty Prairie, Kansas
Clayton Peters
Henderson, Nebraska
Donald Regier, Moundridge, Ks.
Brook Lane Farm
Hagerstown, Maryland
Naomi Unruh, Galva, Kansas
Norma Unruh, Hillsboro, Kan.
Betty Jo Voran, Pretty Prairie, Kansas
New Life Boys Ranch,
Harleysville, Pennsylvania
DuWayne Falk
Mountain Lake, Minnesota
Kings View Homes, Reedley, Cal.
Gilbert Franz, Walton, Kansas

Recruits Needed to Join Pax Units in Germany

More Pax men are needed in Germany units to construct homes for refugee families.

The orientation school is slated for June 18-22, at Akron, Pa. Pax men sail June 25 by Holland-America Lines. Members of Pax Germany are transferred to other European units as they are needed and qualified. Germany units annually participate in a pilgrimage to the Holy Land.

Pax Services is the overseas program of Mennonite Central Committee for conscientious objectors in projects of rehabilitation and construction. It is a positive effort toward peace. More than 50 young men are presently serving in seven Pax units in Germany.

There are other Pax openings in Paraguay and Indonesia. Interested young men are invited to write immediately to Personnel Office, MCC, Akron, Pa.

GERMAN YOUTH

(Continued from page 419)

Promoting fellowship between the various youth groups is now the main goal of the commission. They have developed youth conferences and retreats and are looking for new ways in which which young people can serve Christ and the church.

Each summer there are rallies and retreats for children and young people. A retreat is also held for several days during the winter. In the fall representatives of all youth groups are invited to a workshop to plan and prepare for further work.

As a result of the increased activity in youth work in South Germany, young people are taking a more active interest in the work of the church. Bible discussions in youth meetings and retreats are led by young people. The children's retreats as well as some Sunday schools are also directed by the young members of the brotherhood.

It is the aim of the commission to win all young people for their youth groups and for the churches, even those who have strayed from the church. They want to give more help to those who lead youth groups. Above all they want to think of ways in which young people can serve the Lord and the church.

Our Schools

MENNONITE BIBLICAL SEMINARY

It may be of interest to you to note where the graduates will be placed as they leave Seminary. The following students have accepted the call to serve as pastor: Floyd Bartel to the Mennonite Church, Topeka, Kan.; Daniel Graber to Silver Street Mennonite Church, Goshen, Ind.; Roy Henry to Bethel Mennonite Church, Pekin, Ill.; Ramon Jantz to the First Mennonite Church, Shafter, Calif.; and Walter Neufeld to the Bruderthal Mennonite Church, Hillsboro, Kan. Menno Bergen will be attending the Missionary Orientation School this summer with Mexico as a possible field of service. Glen Boese will continue work in Chicago for the time being. David Schroeder is considering possibilities of studying in Europe. Miss Leola Schultz will be directing the General Conference Voluntary Service program and will continue her studies at the seminary next fall.

Three of the students are serving as summer pastors this year. Don Wismer is serving at the Summerfield Mennonite Church, Summerfield, Ill., Ernest Porzelius at the First Mennonite Church, Madrid, Neb., and Don Kaufman at First Mennonite Church, Reedley, Calif. Ernest Neufeld is assisting in his home church in Chicago.

Several of the students will not be returning next year. Mr. and Mrs. Alden Bohn will be serving in 1-W work at the Ailsa Craig Boys Home in Ontario. Mr. and Mrs. Merle Epp will be at Akron, Pa., where Merle will be working in the Voluntary Service section of the MCC.

CANADIAN MENNONITE BIBLE COLLEGE

We were richly blessed through the visit made to us by the choir of the Grace Bible Institute, Omaha, Nebraska. They presented us with a program which consisted of various numbers from their repertoire, a solo by Henry Wiebe and a message on faith by Dr. Schmidt. The program was followed by a fellowship meal in the dining hall.

On Saturday evening, June 9, the graduates brought a program before the college family and a few outside guests. They had prepared a panorama of the development of education among the Mennonites which included five scenes. The first scene was a school in Russia prior to the time of Johann Cornies (1843); the second, Johann Cornies' reform; the third, a school in Russia when the educational system was at its peak in the early 20th century; the fourth, the contribution of Henry Ewert in southern Manitoba; and the fifth, a modern school taught by a Mennonite girl who had graduated from the M.C.I. Also at that program, John Neufeld, as representative of the graduating class, presented Rev. Lohrenz with a gift for the library—a set of commentaries, "The Interpreter's Bible." Rev. Janzen closed the meeting with some fitting remarks about the development of education and a final challenge.

We had various visitors for chapel services. On Monday, June 5, Mr. Gerhard Peters, former teacher of the M.C.I. and at present a teacher at the M.B.C.I. in Winnipeg gave a message based on the experiences of the Lord Jesus and the disciples in night and storm. Dr. Mitchell, pastor of the Elim Chapel, Winnipeg, spoke the following Wednesday, counselling us to know Christ better than we know anyone else and to know the Bible better than we know any other book.

Standing at the end of another year of college and looking back, one impression that one immediately receives is that the year has again flown by very quickly. Another prominent impression is that the Lord has richly blessed us during this year in giving us this beautiful new building in which to study, in giving us dedicated teachers who have been able to prepare us for better Christian service, in giving us the opportunity for Christian fellowship. In not many days hence the final choir program, the baccalaureate service, and the graduation exercises will take place. Following that the students will quickly disperse to various points of the continent. What does the future hold? For some, it will be a return to these halls once again next fall to resume their studies; for others, it will be an ushering into a new place of studying or of service. May God grant that each will be found faithfully serving in that place where He would have us!

Christians should take their places in the fellowship of God's people, not to be ministered unto, but to minister. The real ministry is carried on on the frontiers where men live, work, love, and play. If the businessman in his office does not have a real ministry, the church's ministry is helpless. Realistically, therefore, the ordained minister has a responsibility to train parents and the businessman in the content and methods of his part of the work of the church and the parents must train the children.

—Reuel L. Howe

Display Space at General Conference Sessions

Display space for use of Conference-related organizations at the General Conference sessions in the Young United Church in Winnipeg, Manitoba, is severely limited. All available space has been assigned to the Conference boards and organizations related to them. Should any other organization desire space for display, such requests must be submitted before June 30. Requests will be referred to the Board most closely associated, and if they can provide space, such space will be assigned. Send requests for display to Maynard Shelly, 722 Main Street, Newton, Kansas.

MUTUAL AID PLACEMENT SERVICE

P 107 Service Station Attendant Wanted

Permanent full-time job; general service station work in Newton, Kansas. Need released 1-W or reliable man now or in near future. Write to Mutual Aid, 722 Main, Newton.

MCC news & notes

VIETNAM MEDICAL WORK

The government of Vietnam has been taking increased interest in leprosy work, reports Dr. Willard Krabill at a leprosarium for the Banmethuot tribes area, in the north and central hills section of the country.

The government wants to place a number of Vietnamese (in addition to Banmethuot tribesmen) in the leprosarium at government expense. It is expected that a segregated village for the patients will be established.

"With this new government interest," Dr. Krabill believes, "the leprosy work as well as our MCC general medical work promises to grow."

Presently he is giving physical examinations to all 230 patients in the leprosarium. Although their leprosy was evaluated, many of the patients had never had a physical examination during the time they were at the institution (some up to five years), he said.

New nurses Margaret Janzen and Juliette E. Sebus—with the Krabills—are learning the Raday language from the MCC interpreter. The two nurses have even taken up hammer and saw to help build barracks to be used for living quarters, clinic and warehouse.

SUMMER SERVICE UNITS SWING INTO ACTION

Approximately eighty-five young people are participating in the Summer Service program in thirteen U.S. units. It is estimated an additional seventy persons are serving in Canadian units and eleven others are scheduled to be in the August Mexico tour. Figures are not available on the number of international work camp participants under Mennonite Voluntary Service in Europe.

Unit leaders are as follows: Hope K. Kauffman of Wood River, Nebr., Camp Paivika, Calif.; Geneva Swartzendruber of Wellman, Ia., Fairlee Manor Camp, Md.; Carolyn Smith of Eureka, Ill., Governor Bacon Health Center, Del.; Ardis Fliginger of Hurley, S. Dak., Institute of Logopedics at Wichita, Kan.; Marion Keeney of East Millsboro, Pa., migrant unit at Hamilton, N.Y.; William H. Simmons of Dayton, Ohio, migrant unit at Waterville, N.Y.; Mrs. Willard Smith of Goshen, Ind., work camp at Cuauhtemoc, Mexico; William E. Miller Jr. of Baltimore, Md., National Institutes of Health at Bethesda, Md.

Of the U.S. participants, twenty-six are members of the General Conference Mennonite Church and twenty-five are members of the (Old) Mennonite Church. There are three Mennonite Brethren, two German Mennonites and one each from the Doopsgeszinde, Evangelical Mennonite Brethren, Brethren in Christ and independent Mennonite churches.

PAX MAN HELPS BERLIN REFUGEE

Wayne Epp of Hampton, Nebr., is in Berlin working in a German Red Cross camp where there are some 2,000 refugees from the East Zone.

He works in the material aid department and conducts a weekly evening film program. He soon expects to operate the small camp library.

He reports nearly 100,000 refugees register in West Berlin annually. They go for political, economic and religious reasons, he indicated. There is a daily turnover of approximately 75-150 persons, he said. They stay in the camp while awaiting verdicts as to whether or not they can rightly be classed as refugees.

MCC is giving material aid and spiritual assistance to East Zone Mennonites as well as other refugees.

PARAGUAY HOSPITAL PLANNED

Tentative plans are progressing, in assisting South American Mennonites establish a mental health service in the Chaco of Paraguay.

Tentative site of the new hospital is to be about a mile east of Filadelfia in Fernheim colony. This location corresponds to Prairie View Hospital's location to Newton, Kansas.

The proposed building would provide space for twenty patients, including both custodial care and active treatment cases.

Approximately 8,000 Mennonites reside in the three Chaco colonies—Menno, Neuland and Fernheim. Negotiations are underway to secure a European-trained resident psychiatrist and an American administrator. Other staff members are to be drawn from the Chaco.

DISASTER SERVICE

Harry Martens of Newton, Kan., is in the Akron headquarters for the summer to co-ordinate work of the Mennonite Disaster Service.

His position was created at the request of MDS leaders who feel that co-ordination of MDS will bring about a united witness.

A mutual sharing of experiences of constituent units through Martens is aimed at helping local units, as the center of administration rests in the local community.

Communities interested in arranging a visit from Martens this summer may get in touch with the Akron office.

NEW WORKERS AT HEADQUARTERS

Merle Epp of Hampton, Nebr., is the new assistant in the 1-W and Voluntary Service section. His wife, Vivian, will be a secretary in one of the Akron offices. The Epps have been at Mennonite Biblical Seminary in Chicago the past two years. He succeeds Gordon Dyck of Whitewater, Kan., who will enroll in seminary this autumn.

Sara Ann Hess of Lititz, Pa., is a new secretary in the Voluntary Service section.

In Memorial

As chairman of the Memorial Committee for the General Conference to be held in Winnipeg this summer, I would like to request that the ministers of the various districts, please send the names of all members who were active in the General Conference or District Conferences, who passed away since last General Conference, to the member of the committee of your district. The ministers of Canada will please send such names to the member of the committee living in Canada.

Members of the committee besides the chairman are: Edward Duerksen, Butterfield, Minnesota; P. D. Unruh, Colfax, Washington; Paul Schroeder, Drake, Saskatchewan, Canada; Robert W. Hartzler, 605 S. Seventh Street, Goshen, Indiana; Leland Harder, 1500 West 72nd Place, Chicago 36, Illinois, and Curtis Bedsworth, 5632 N. Fourth Street, Philadelphia 20, Pennsylvania.

Howard G. Nyce, Chairman
Pretty Prairie, Kansas

Jottings

—**Buhler Church, Buhler, Kan.:** On May 20, ten young souls were united to our church through baptism. Our summer vacation Bible school has come to a close; we had an enrollment of 210 pupils. The annual Sunday school picnic took place May 27. As our guests we had Rev. and Mrs. Bogema and Bobby, who are now leaving for their mission field at Nigeria, Africa. June 8 our church gave a program at the Sunshine Home, the old folks home at Buhler. The Bluffton College a cappella choir recently presented a sacred program in our church. The Inman, Hoffnungsau, and our church provided the hospitality for the singers.

—Mrs. H. B. Buller, Corr.

—**Friedensfeld Church, Turpin, Okla.:** The evening of June 1 we had our Bible school program. It is amazing to see and hear what the children can do in two short weeks. We had 6 teachers and 37 pupils this year. June 4, our church had a picnic supper in Light's Park in Liberal, Kan., mostly in honor of the children who attended DVBS. The first Sunday in June we had our Christian Endeavor program. The Junior roll call word was "Father." Several Father's Day numbers were rendered. Our church was invited to the beautiful wedding ceremony of Donnetta Voth, Montezuma, Kan., and Vernon Plett of Turpin, Okla. The wedding was held in the First Baptist Church in Liberal, Kan. Mr. and Mrs. Jim Swan are the proud parents of another girl, Susan. This is their third daughter.—Mrs. Chester Windsor, Corr.

—**Woodland Church, Warroad, Minn.:** A few men of our congregation did some field work at Peter H. Heppners, as he had an operation on his arm. May 8 and 9 some cleaning, varnishing, and painting was done at the church. We had services in the evening of Ascension Day, May 10. Mrs. John T. Fast is at home now after being in the hospital for over a week. May 21, Howard Larsons, missionaries of Japan, gave us a service and showed slides of their work. May 27 a group of our young people were at Munich, N. Dak., attending the S. S. Convention and Youth Conference. Violet Thiessen returned home from Munich where she was attending the Academy. She and Elizabeth Fast are teaching DVBS at Fourtown, Minn. Funeral services were held May 31 for Mrs. Marie Thiessen who died suddenly at the age of 72 years. She was laid to rest beside her husband, Henry A. Thiessen, at Munich. Our pastor, Arthur Ortmann and family attended the Northern District Conference at Freeman.—Mrs. Peter Thiessen, Corr.

—**Goessel Church, Goessel, Kan.:** An auction sale at the church to dispose of surplus items owned by the church was held March 17. Proceeds went toward the purchase of one hundred folding chairs. Our congregation was privileged to view and listen to an illustrated lecture by Leonore Friesen on our missions in Japan on the evening of April 8. The Ladies Aid Society sponsored the program. Our DVBS was held May 1-15, with pastor Leo Miller superintendent. Sixty-seven pupils were enrolled. Other teachers were Mrs. W. O. Schmidt, Mrs. Emma Voth, Mrs. A. L. Schmidt, Mrs. Viola Ratzlaff, Mrs. Mildor Duerksen, and Mrs. Phillip Schmidt. Four candidates for church membership received baptism on Pentecost Sunday. Communion services were held May 27. Nine infants were presented for consecration by their parents on Mother's Day, May 13. Well attended union meetings were held the week of June 3-10 with E. M. Yost of Denver, Colo., bringing the message each evening. Children's Day program was held at the church the afternoon of June 10. Verda Wiens and Eileen Reimer are engaged in V. S. work for a period of four weeks at Topeka, teaching vacation Bible school.—Corr.

—**Salem Church, Munich, N. Dak.:** The farmers have again put the precious seed into the ground and are trusting God for the harvest. Fields and gardens are green and nature is really beautiful. May 27-29 were days of rich blessings. J. Edwin Hartill, Dean of Northwestern Bible College of Minneapolis, was the guest speaker at our annual Youth Conference. June seems to be the month of weddings. The approaching marriages of Paul Spenst and Linda Heppner, and Orville Janzen and Bernice Heppner were announced in church June 3. Mrs. A. P. Eitzen and Mrs. J. A. Fast (they are sisters) are on the sick list. We hope and pray our Heavenly Father will grant them a speedy recovery.—Mrs. Leonard Unruh, Corr.

—**West Swamp Church, Quakertown, Pa.:** We were happy to welcome Mr. and Mrs. Samuel Moyer, missionaries from India, on Sunday morning, June 3. They have returned to America and are now retiring from mission work in India after thirty-five years of service. God has richly blessed and used them in their work in India. The Women's Missionary Society rendered a program at the East Swamp Society, after which a social hour was held. Summer Bible school was held June 18-29. Hulda Myers, a member of the West Swamp Church and teacher at Grace Bible Institute, was called to spend her second summer in Voluntary Service on the Colombo, South America, field. Harry Spaeth, who was recently ordained to the ministry, has been appointed to the Home Mission work at Paint Rock and Belva, North Carolina. He began his duties in the month of June. His marriage to Ada Rosenberger of West Swamp will take place this summer. —Corr.

—**Gospel Church, Mountain Lake, Minn.:** A "Welcome Home" service was held for Miss Delma Goertzen, missionary home on furlough from Japan, on Sunday evening, May 6. At the semi-annual church business meeting held May 7, Aaron Becker was re-elected as deacon; the mission budget was increased to $275.00 a month, plus personal support for our missionaries; delegates were elected for the Northern District and General Conference; it was decided to buy a Wurlitzer organ (No. 4800) for the church. A Mother's Day program was given by the joint Mission Societies with the Delft Society as guests on May 8. Ascension Day services were held Thursday morning, May 10. That evening the Sunday school Christian Worker's Conference was held in our church with Rev. Crockett of Worthington as speaker. Nine children were presented for consecration on Mother's Day, May 13. That evening a joint C. E. program with the Immanuel C. E. of Delft was held. There were nine young people from our congregation who graduated from high school and colleges. Elvin Friesen was the only baptismal candidate, services being held Sunday, May 27. Rev. J. J. Esau brought the message that morning. Rev. H. H. Quiring spent some time visiting his son and brother and their families in Washington and Oregon.—Mrs. Waldo Goesz, Corr.

—**Silver Street Church, Goshen, Ind.:** At the June meeting of the Ladies Aid, sixteen Christmas bundles were packed for shipment to the MCC clothing center. A dedication service for the bundles was held the preceding Sunday. Children dedicated at the children's consecration service, June 3, were Kent Allen, son of Mr. and Mrs. Allen Yoder, Jr., and Pamela Sue, daughter of Mr. and Mrs. Paul Stouder. Nine young people were baptized and received into membership this spring: Ralph Haney, Julia Hershberger, Rose Ann McDonald, Bruce McKibben, Bonnie Suter, Ray Suter, Harriett Yoder, Tom Yoder, and Phil Van Arsdale. A "Singing Sermon" was presented by Rev. John Boehr Sunday evening, May 27, using selected scripture passages and musical selections to tell "The Story of Redemption." H. A. Driver, secretary-treasurer of the Congo Inland Mission, spoke at the farewell service, June 10, for Mr. and Mrs. Elmer Regier, who will leave in July for their first term of service under the C. I. M.—Corr.

Into the Beyond

FRANK YODER, of New Paris, Indiana, a member of the Silver Street Mennonite Church, Goshen, Indiana, was born May 18, 1881, and died May 14, 1956.

J. J. VOTH, pioneer minister of the First Mennonite Church, Upland, California, was born in Russia, May, 1862 and died in St. Gabriel, California, April 16, 1956. Funeral services were conducted from the Upland Church by pastor Paul Goering.

MRS. A. D. KREBILL, member of the Zion Church, Donnellson, Iowa, was born September 9, 1880, and died May 24, 1956.

MRS. WALTER KOLLER, member of the Zion Church, Donnellson, Iowa, was born October 15, 1905, and died May 26, 1956.

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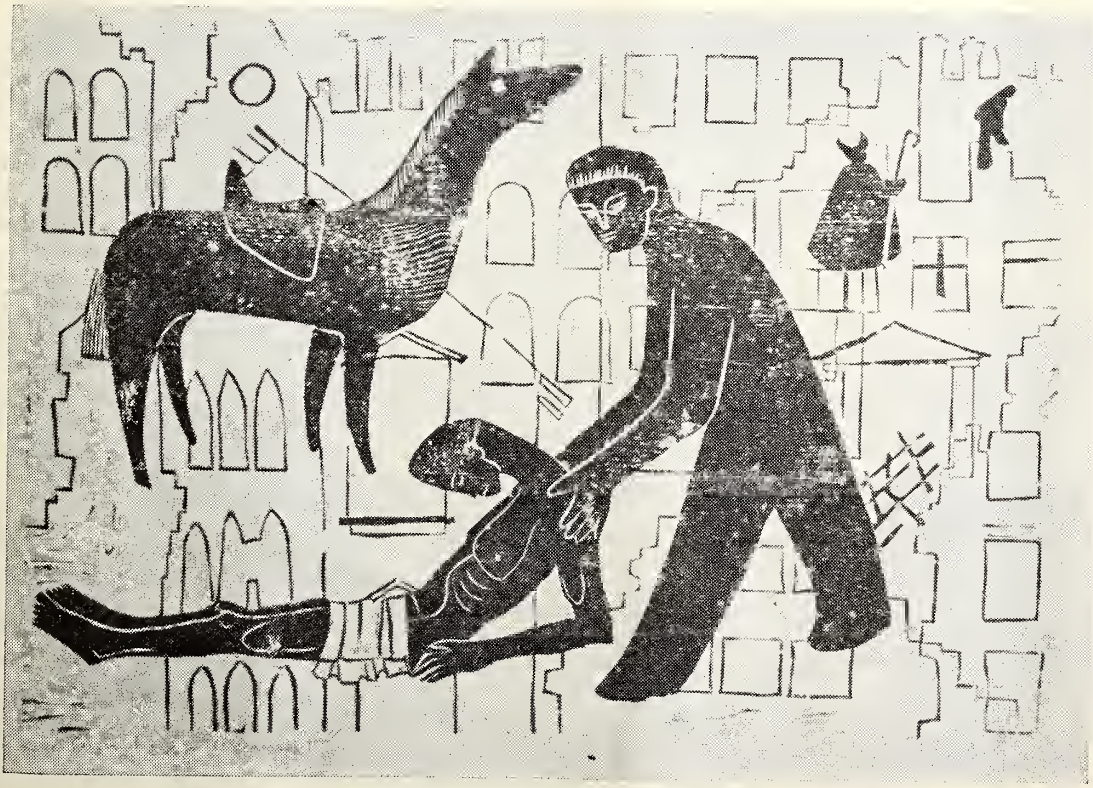

Samaritan—wood block by Wolfgang Kreutter
From the German Art Collection

Toward Understanding
L. L. Ramseyer

A Visit to the Belgian Congo
John Thiessen

A Proposed Statement on the "Believers' Church"

Volume 71 Number 27 July 10, 1956

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Of Things to Come

July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 9-15—Intermediate Retreat, Camp Friedenswald
July 9-28—Young People's Retreats at Camp Mennoscah
July 15-22—Junior Retreat, Camp Men-O-Lan
July 16-22—Senior Retreat, Camp Friedenswald
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 23-27—Pre-junior Retreat, Camp Friedenswald
July 27-29—Peace Retreat, Camp Friedenswald
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
July 30-Aug. 18—Intermediate Retreats, Camp Mennoscah
Aug. 8-15—Young People's Retreat, Camp Arnes, Manitoba
Aug. 27-31—Family Retreat, Camp Friedenswald
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.
Aug. 18-20—Family Retreat, Camp Mennoscah
Aug. 20-23—Senior Adult Retreat, Camp Mennoscah
Aug. 23-26—Senior Young People's Retreat, Camp Mennoscah

Conference Notes

BOARD OF EDUCATION AND PUBLICATION

Dr. Fritz Kliewer of Witmarsum, Brazil, editor of the South American Mennonite paper, BIBEL UND PFLUG, passed away unexpectedly of a heart attack on June 7. The death of Dr. Kliewer is a serious loss to the Mennonites of South America, and especially to BIBEL UND PFLUG.

The **Editorial Committee** met in Newton, Kansas, on June 14-15. The work of the committee dealt with future plans for our uniform Sunday school lesson series, graded lessons, church papers, story papers, and summer Bible school materials.

Robert Regier visited the central offices on June 20-21 to consult with the Conference secretaries on plans for displays at General Conference. He and Maynard Shelly have been asked to co-ordinate this phase of the sessions at Winnipeg. Bob is now living in Chicago and is in the midst of his two-year course at the Art Institute of Chicago. After completing this course he will join the staff of the Board of Education and Publication as art editor.

An attractive and helpful packet of tracts on the General Conference Mennonite Church is being mailed to churches in quantities requested. This is a series of six leaflets entitled, "The General Conference Mennonite Church: Its Faith—Its Development—Its Worldwide Witness — Its Organization — Its Teaching Ministry — Its Arm of Love." The first four on the list were mailed out earlier, and the last two will be mailed this month.

The **Visual Aids** Co-ordinating Committee met on June 7 to explore the future program of the General Conference in this field. It was decided to centralize the distribution of visual aid material after September 1. At the present time each board has been responsible for its own material. It is planned that a depository will be established at Newton under the administration of Board of Education and Publication. Arrangements will be made to loan material to a Canadian depository periodically.

COMMITTEE ON THE MINISTRY

Paul Isaak was ordained into the ministry in his home church in Aberdeen, Idaho, on June 10, with Rev. Walter H. Dyck officiating. On June 17 he was installed as pastor of the Hydro, Oklahoma, church.

BOARD OF MISSIONS

The Board of Missions is happy to announce that Dr. and Mrs. Joe Duerksen received their visa for India June 23. During the months of waiting Dr. Duerksen has been associated with the Bethel Clinic in Newton.

Mr. and Mrs. Samuel Stephen, from India, arrived in Boston on June 18. Mr. Stephen is headmaster of the Jansen Memorial High School, having served in this capacity since 1946. Mrs. Stephen is home economics teacher in the same school.

Their visit to America is sponsored co-operatively by our church in India and the Board of Missions. They will attend the Winnipeg conference in August and will visit mission conferences and retreats.

The **workers at the Eloy, Arizona,** station report a successful DVBS among the migrant camps. Sixty children were enrolled. The average attendance was forty-six, a rather good percentage for this area. The four teachers were Elsie Heppner and Mr. and Mrs. Glen Habeggar, missionaries, and Mrs. Allen Harris who is a friend in the community.

Mary Schrag from Champa, India, in a recent letter points out how much personal letters mean to missionaries on the field. They are a great source of strength and encouragement to them. Her letter also reveals what a task it is to keep up the correspondence from their end. Friends in writing to them should perhaps remember Jesus' words: "Do good and lend without expecting to get anything back," Luke 6:35 (Phillips translation).

Word has been received that Beth Renae, young daughter of Mr. and Mrs. Bernard Thiessen, missionries in Japan, has been stricken with spinal meningitis. They praise God that it was a light attack and that she is making good progress toward recovery.

BOARD OF CHRISTIAN SERVICE

A well-planned series of pre-draft mailings have gone out to 17 and 18 year olds during the past year or more. These pamphlets have been prepared with the aim of helping youth think through carefully the Christian attitude to the military draft and how to maintain high Christian ideals and to bring a significant Christian witness while in service.

CORRECTION

The photographs of the Northern District Conference in the June 26 issue should have been credited to "Al Nickel" instead of to "Al Waltner." —Editor

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Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, **Paul R. Shelly, Don. E. Smucker, Willard K. Claassen,** Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE. Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

LOCAL OUTPOSTS

Should not each church have some local outpost; a mission Sunday school or some regular place and time of bringing the gospel to a needy community? Many churches are doing so with remarkable success, both to the community and to their own spiritual life. Many of our home mission stations were started by some loyal church starting a religious service in a needy place.

If it is thought that not every church would be able to find a needy field nearby, it might be enlightening to make a religious survey of the people within a radius of twenty-five to fifty miles. Such a study might bring some surprising results. Almost invariably there would be found to be sections where children do not have Sunday school opportunities or where parents do not find a place of worship in the immediate vicinity.

In a brief report elsewhere an example is given of how the youth of Saskatchewan are working in such outposts. Other young people should catch this spirit of home witnessing and undertake similar enterprises. The Sunday school and summer Bible school seem a logical place to start such work. Very often it is carried on in the afternoon of a Sunday, and begins with the children of a community.

We are glad to note the increased interest in lay evangelism in our churches the past few years. Now let us add to that the aim of "every church an outpost." Any church actively engaged in both these home projects will find new interest and new life. Most young people and laymen want some part in an organization to which they belong. Here the church —the greatest of all organizations—could furnish the answer to such a desire.

When ministers and leaders are planning for the future work of their churches, why not be sure to include both "lay evangelism" and a "Gospel outpost" as definite activities of the church.

WHITHER SHALL WE LOOK?

A Chinese father was asked what his religion was. He meant to state it as Confucianism, but instead said, "confusion." We are living not so much in a Golden Age as we are in an Age of Confusion. But underneath all this confusion there is a pathetic wistfulness. We may feel that "the times are out of joint." But whither shall we look for help? History, science, psychology, and religion all have an answer.

History says, "Look back,"—and profit by past failures and successes. Since history often repeats itself, as we see what has happened in the past we may have a clue as to how to deal with the present. By observing how others have lived in the past, and what brought ruin or success, we hope to obtain wisdom for the present. History could be a guidepost, but it is a poor hitching post.

Science says, "Look around"—and see what great progress we have made. See how the physical forces have been harnessed and the laws of nature made to bring us greater comfort and more leisure. But we note that the mechanical inventions run far ahead of our human relations; indeed many such inventions seem to destroy human friendships. We have improved means to unimproved ends. We are kept terribly busy paying for our "labor-saving" devices.

Psychology says, "Look within"—for your trouble is in the mind and in the subconscious. "As a man thinketh, so is he." So think properly, organize your knowledge, conquer yourself. The subconscious is a great storehouse of repressions and frustrations and desires all clamoring for expression or release. To look within and to be aware of the cause of such conflicts may help us understand ourselves, but then what?

Our Christian religion says, "Look up"—for our trouble is spiritual. "Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else," (Isa. 45:22). The way out is the way up. Christianity urges us to lift the vision above the discouraging past; to lift the soul above things; to lift the heart to a greater Personality than ourselves. We must come into right relationships with God knowing that as we become increasingly aware of His greatness and goodness the little worries and conflicts seem less important. When we are constantly "looking unto Jesus" who is the Way, the Truth, and the Life, we find the way out of our confusion and frustration. Look Up!

THE DIRECT APPROACH

Many people still feel that they must approach God through some medium as the pastor, or a priest, or through the Virgin Mary. The Anabaptists from the very beginning felt that there is a direct approach to God through Christ.

One of the deep mysteries of life is the fact that Christ, being himself God, would take special interest in each human being; that He would try to win each individual to himself; that His infinite love goes out to every one even though each one is but a tiny speck in the great creation of God.

We cannot comprehend such love and concern. But we can be deeply grateful that it exists and respond wholeheartedly to it. To have Christ as our constant companion throughout life is a wonderful privilege which we do not appreciate as we should.

A Visit to the Belgian Congo

JOHN THIESSEN*

When making a round-the-globe trip, you must be very clear as to your main objective because one's mental capacity is too limited to grasp all that comes to the attention. If one is sight-seeing, he will see enough to absorb all his energy. If he is doing scientific research, there is a great variety of opportunity in that line. As for me, I was out to see people, to visit with them, to give them a word of spiritual encouragement if possible, to listen to their joys and sorrows, yes, even understand their failures. Sight-seeing was incidental to me, though I did see some very noteworthy sights, such as; the rivers and waterfalls in Africa, the beautiful lakes of Kiwo and Tanganyika, the open wild animal reserve near Nairobi, a herd of wild elephants from the air, the marvelous dense forests with their luxurious growth, and the millions of acres of expanding grasslands which are a perpetual challenge to one who is a born farmer.

The people of the Belgian Congo are still essentially tribal in their mental habits. Even Christians in their unconscious attitude are as a whole first loyal to the tribe, then to the church. A feeling of nationality, loyalty to the whole of Africa, is still weak or nonexistent. Even the Mau Mau rebellion in Kenya Colony was chiefly a tribal affair, as I understand it. (The leaders of the movement envisioned their tribe, the Kikuyus, to be the future rulers of Africa.) Church quarrels in our own congregations in the Congo usually have some tribal grievance as their basis.

The Congolese yearns for what he calls civilization. Few desire to stay where they are. It is sometimes said the African is education-mad. In the mission schools, in the Congo Inland Mission area, there are some 15,000 children in our schools. The Catholics have fully that many children in their schools in the same area. A new chapter, just now developing, is that girls are starting to come to school too. Up to the present it was thought that civilization was the man's job, so only boys needed to go to school. The African man finds out that he cannot advance much beyond his own household. And if his life's companion is an ignorant, superstitious, tribal woman, he cannot go far in civilization—even though he wears leather shoes and a white shirt with necktie. There is only one woman teacher in our entire Congo mission field. But by now we have 1,000 girls in our primary schools, which indicates that before long, we will have more women teachers.

It is often said where the Bible goes, civilization blossoms out. The Congolese senses that to be a Christian means a higher level of civilization. Persecution is mild, and is practically only known in connection with birth or death or marriage. That is when the old witchcraft is employed in the family circle. If the Christian member of the family then is not willing to take part in this, he is nagged and sometimes threatened. Then also, as in the case of a quarrel, curses are flung out left and right. Then people, even Christians, often get scared. Otherwise, it is an honor to become a Christian, and this fact is often a real problem for the missionary and the African pastor. The pastor can hardly screen his baptismal group of candidates sufficiently, so that those who are not ready to assume the responsibility of church membership do not slip into the Christian church. Even though missionaries and African pastors are cautious about taking people into the church, we have some 20,000 church members in our Congo Inland Mission churches.

Large industry is also a civilizing force in the Congo. I was told that some twenty-five per cent of the Congo people have left their rural homes and have "moved to town," to the centers of industry. The chief centers are for the palm oil industry and diamond mining. In the area where our mission work is located, there are fifty-five diamond mines and also large palm oil industries. We stopped at one such palm oil mill, and the director told me that their company alone has over 20,000 acres in palm plantations and is now ready to plant 14,000 acres more in palm groves. To us directly it is of interest because our Palmolive soap comes from these palm groves and palm oil mills. Around these industries, cities spring up over night with people who have cut themselves loose from their old tribal moorings and disciplines. If Christianity does not step in to fill the gap, there is danger of a large population of social misfits.

But Christ and His servants do step in to direct and lift the spiritual life of the common people. We are told that there are now over two million Christians in the Belgian Congo. The Belgian Government is very helpful to Christian effort, even offering to help build church buildings. This help Christians have not yet accepted and should not. After all, it must be remembered that church and state must not be too much identified with each other. In the schools established by government, the Christian churches are asked to supply a Bible teacher, and government will pay his salary. In a summary statement we can say that Congo Africa is as open for the gospel as the Christian church can possibly wish. Let us now take our opportunity to supply the Belgian Congo with the Word of Life.

Our Father in heaven, Thou dost open doors and no one can shut them. The door for Thy Word is open in the Congo, and we thank Thee heartily for this. We beseech Thee to energize our missionaries and the Christian church as a whole, that ever fresh ways and means may be found to make Jesus known and obeyed in Congo. In His name we pray, Amen.

***Executive Secretary, Mission Board**

TOWARD UNDERSTANDING

LLOYD L. RAMSEYER*

I have been asked by the editor to write a few articles on the seminar trip to Europe which I plan to take this summer, particularly with reference to the Russian part of it. He suggested that before going I write concerning the purpose of the trip and what my hopes and aspirations are concerning it.

First of all, this is entirely an individual venture. I am not being sent by any institution or group. A study tour, rather than just a sight-seeing tour, has always seemed attractive to me. When word came that this year such a group could get into Russia for two weeks, the opportunity seemed even more enticing. The tour leader is Dr. J. Huntley Dupre, Dean of Macalester College, St. Paul, Minnesota. Visits will be made to London, Paris, Bonn, and West Berlin as well as to Moscow, Leningrad, and Kiev in Russia. In each center we will hear lectures by political, educational, religious, and business leaders and have an opportunity to discuss problems with them. There will be fifty in the group, largely educators and ministers, with a few other professions represented. It is not likely that any centers will be visited in Russia where Mennonites now live.

Probably the strongest motivating force in taking this trip to Russia is the desire to see what can be done to promote peace. We believe that all war is contrary to the will of God. With modern methods of making war, it is race suicide. Yet, so long as the present tension exists between the East and the West, there is a strong probability that eventually one side or the other will find itself in a position where loosing the forces of total destruction will seem to be forced upon it regardless of consequences. We believe that there must be some other way, that the force of Christian love and reconciliation is not powerless to find a way. We must learn to understand each other. Much as we despise certain forms of government and the violence which they have used, we must either learn to live together or face extinction. Perhaps, by understanding and Christian love, nations can be won to eliminate the evils which they have practiced and to use Christian methods in dealing with one another. Where can the force of Christian love best be applied? How can the evils of suspicion and reliance upon physical force on both sides of the curtain be replaced by trust and confidence? What is the real feeling of the Russian common people concerning the western world? What exists there that might be used as a beginning point in this move toward understanding?

I have a strong desire for first-hand information concerning the church in Russia. There, too, we need to know what exists at present in order that we might help to stimulate a revival in faith in God in that country. There are those who tell us that the seeds for revival do not exist in Russia, that the churches are crowded only because there are so few churches, and that those who attend are nearly all women beyond middle age. They tell us that these churches exist only because their leaders have compromised with the atheistic regime in political control. Others tell us that a real revival is under way, that many of the church leaders are consecrated Christians who have suffered and are willing to suffer for their faith. They tell us of a movement among youth to a renewed faith in God. What is the truth? How can we help to nourish whatever spirit of Christianity exists?

As a school man, I am naturally interested in the educational system in Russia. What is the truth about Russian education? To what extent is it free? To what extent is it used as a tool to promote atheism in youth? May an individual choose his own field of specialization, or is he practically forced into the field in which a totalitarian government sees an immediate need? What system of values is taught in the schools? Is it purely materialistic, or are human and spiritual values given some place? What freedom is there for devoted young men and women to be educated for church leadership?

As the time draws near for this visit I have a growing feeling of apprehension, almost of fear. This is not physical fear, for I believe that travel in Russia in 1956 is probably as safe for an American as in other countries. It is rather fear that I may be unable to distinguish between truth and propaganda, that I may spend time and money and come back without any key to the problems which must be solved if progress is to be made in the extension of Christian belief and love. Wiser men than I have studied the problem and so far have failed to find a solution. Are we as American people, in any mood to accept love, understanding, and mutual concern as the basis for a solution to the world's major problem? Are we as Christians ready to have faith in the Christians of Russia, so that together the gospel of Jesus Christ might be spread in both countries?

In spite of the above misgivings, I am confident that bonds of understanding can only be built as individuals in each country learn to understand the people of the other. Every opportunity for individuals of good will to gain an insight into the problems, hopes, fears, and attitudes of those on the other side of the curtain must be grasped. This trip can be at least a small step in that direction. I ask your prayers that wisdom, insight, and understanding might be given, with the hope that something might be contributed through this trip to the spread of the gospel of Jesus Christ and the application of Christian love to the problems of the world so that men might live together in peace.

***President, Bluffton College**

TEACHERS IN THE ROLE OF EVANGELISTS

Our Mennonite young people of British Columbia carry on a type of evangelism which bespeaks vision and churchmanship. The young people who spearhead this endeavor are day-school teachers and students from the Bethel Bible Institute of Abbotsford. They use their teaching profession as the means to locate themselves into neglected areas and to find a means of self-support while they give themselves to help the children of communities where they do not have Sunday schools. They find these neglected areas and communities in northern British Columbia some four hundred miles away from home.

We can hardly imagine the impact that the lives of these consecrated Christian teachers make on the thinking of the children whom they teach and with whom they work day after day in the schoolroom. More than that, these teachers, with the consent of the parents of the school children, carry on Sunday school work. In many instances they also get together with the older young people of the community for social evenings of fellowship, singing, and stories of Mennonite history. In this way they create the situations in which to make their witness for Christ and to let their light shine.

On the week end of February 18, twelve of these young teachers and their wives met at Burns Lake, in northern British Columbia, for a day of fellowship and mutual encouragement.

When school is out these teachers go back to their home churches and solicit the help of other young people to come out for two or three weeks to teach in DVBS. This they are asked to do on a voluntary basis. Those who respond serve under the direction of the teachers. They use our Mennonite materials in the Bible schools.

This service is, in a very real sense, evangelism. These young people are teaching the children the Word of God which the Holy Spirit will be able to use in leading them to salvation in Christ. They are teaching the children to know Christ, to love, and trust, and obey Him. The future will tell how well these schoolteachers have sowed the seed of the gospel.

The young teachers of Canada, who leave home to go far up north to teach school in neglected areas in order to serve Christ there, are doing a noble service. They are spiritually akin to those who went to Antioch and preached Christ there. We see here an open door for our witness which many more of our teachers might consider. Let us encourage our young teachers to carry our witness for Christ to neglected areas through their teaching profession.

—W. F. Unruh

LOOKING TOWARD GENERAL CONFERENCE

With the month of August not very far off, we in the Mennonite churches are beginning to turn our thoughts toward Winnipeg and the coming session of General Conference. This approaching conference might interest different individuals for different reasons, but I am sure that for most of us it is the same vital and meaningful things that interest us. Among the vital things of interest we might mention the fellowship that we will enjoy with fellow Christians from sister churches all over the United States and Canada. Most vital and meaningful, however, will be the conference session itself, in which we will take account of our stewardship in the work of the kingdom. Here we will listen to reports of the work as it has been carried out in the past, make plans for the work of the future, and reach decisions necessary for Conference and kingdom growth. Here also we will select the personnel to whom we will look for leadership in the continued work of the future.

Conferences for the purpose of making decisions and selecting leaders are, of course, not a new thing. They date back to the days of the early apostolic church. In the 15th chapter of Acts we read of the council that was held in Jerusalem to decide the question whether or not circumcision is an essential prerequisite for conversion and baptism. It is interesting to read this chapter of the discussion that took place in this conference, the decision that was reached, and the procedure that followed. This is similar to conferences held today and is only one example of such conferences held in the days of the apostles. These conferences served to strengthen the early church.

Neither are conference sessions a new thing among the Mennonite churches in America. It is almost one hundred years ago that the first session of the General Conference of the Mennonite Church of North America was held. Its purpose was also to strengthen the church and make necessary decisions. Its chief purpose, however, in the minds and hearts of the founders, was to promote evangelistic and mission zeal among the churches. Has this purpose been fulfilled in the past century, and is it being fulfilled today? To answer this question, let us look at this one cause of "Missions." At the last conference session, held at Jennings Lodge in 1953, it was reported that the disbursements by the mission board for the previous triennium through the headquarter's treasury were $1,202,953.20. In addition to this sum, the disbursements through the Canadian treasury were $242,493.29. It would seem then that something is being done in fulfillment of the cause for which the Conference was organized. Another point of interest is the fact that three years earlier, at the conference session in Freeman, Japan was accepted as our new mission field. At

(Continued on next page)

SASKATCHEWAN MISSION CONFERENCE

The second annual Mission Conference was sponsored jointly by the Saskatchewan Board of Home Missions and the Saskatchewan Youth Organization on June 1-3. It was held in the Exhibition Stadium, Saskatoon. The purpose of these conferences is twofold: to inform of the mission activities of the General Conference Church, inspiring and challenging the churches to greater efforts of praying, giving, and doing; and to evangelize at home.

Three sessions were held daily, with the morning and afternoon sessions concentrating on missions, while the evening accented evangelism. A record attendance of about 1400 climaxed the Sunday closing of the Conference.

Guest speakers at the occasion were: Rev. J. J. Esau, evangelist, Rev. John Thiessen, of the Board of Foreign Missions of the General Conference, and Miss Esther Patkau, missionary to Japan.

Interesting, challenging, and stirring were the accounts given by Rev. Thiessen, who had just returned from a tour around the world visiting our mission fields. We are deeply moved to thankfulness for the great progress that is being made in the mission fields. Certainly a great door of opportunity is wide open before us and challenges every Christian to enter and work.

Esther Patkau portrayed vividly the work in Japan. In four short years she has already appropriated the Japanese people as her people and her love for them is quite evident. Here too, the opportunity is ripe for work. Are we going to allow time to pass unheeded and the Japanese call unanswered?

Rev. Esau so ably combined foreign missions with home missions. This was his mission field, and he stirred it with searching and challenging messages. We trust that these messages will live in the hearts of the hearers.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and appreciating whatever is noble and loving in another. Thomas Hughes

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the last conference session, only three years later, it was reported that fourteen workers are already on this new field with two more soon to go.

What then are we looking for when we look toward Winnipeg? We are looking for more reports of past activities, more decisions for the future, and further action in kingdom work.

—Roland Goering
President, Western District Conference

Flashes of Thought

Out of the Tombstones

Walter Gering

Why do they allow them to remain? Surely by this time they have outlived their usefulness! They have grown to such proportions that they literally cover the tombstones from sight and crowd the final resting place of our loved ones who have drawn to a close life's earthly journey. Why should they be allowed to clutter the place?

I do not know why I felt the urge so strongly that afternoon to go to that simple little country cemetery. Maybe it was because in former years of youth it had been the place of sacred experiences which are still impressed upon my mind. Whatever may have been the reason I found myself wandering slowly among the graves, reading names and dates. One by one the memory of such who had lived their lives came to mind. It was an inspiration to relive experiences of former years.

But those pine trees, crowded into the cemetery—why should they be allowed to take such a prominent place? Would it not be much better to do as in other communities, remove these towering obstructions to the view? That would leave the tombstones and graves open to full view. They disturbed me, especially when I saw that some of the graves had been pressed out of shape because of growing roots.

Then suddenly there came forth from the branches of one of those pines the sound of life. There, nestled among the branches, was a little cluster of twigs: the birthplace of new life. The plaintive cry of those young birds seemed to challenge the message of the tombstones. The cold, silent stones spoke of death; they reminded of the close of life. The cry out of the branches of the pine spoke of life. And with attention rooted upon those cries my eyes followed the outline of that tree.

Then it was that I saw it. Underneath its branches in deep shade was the tomb and grave with its sobering thought of death. But rising high into the sky above was the massive pine tapering off like a great finger pointing toward the heavens. That was the real message of the pines; not death but life in the heavens was the thought to ponder. Thankful for the pines I bowed in prayer to the God of life who rose, the victor over death.

O Light that followest all my way, I yield my flickering torch to Thee;
My heart restores its borrowed ray, that in Thy sunshine's blaze its day—May brighter, fairer, be.

O Joy that seekest me through pain, I cannot close my heart to Thee;
I trace the rainbow through the rain, and feel the promise is not vain—That morn shall tearless be.

George Matheson in
The Mennonite Hymnary

A Proposed Statement on

THE BELIE

Based on the Statement of Findings adopted by the delegates to the Study Conference on the Believers' Church on August 23-25, 1955. Prepared by the Church, Home, and Community Committee of the Board of Education and Publication to be presented to the General Conference Sessions in Winnipeg, Manitoba, in August, 1956, for adoption.

INTRODUCTION

As a living brotherhood which draws directly on the Bible for its faith, we consider the purpose of this statement to be suggestive rather than legislative, and constructive rather than final. It is designed to help in the development of a more united mind among us as to what we are and what we ought to be as "a believers' church" which patterns its faith and life after the Holy Scriptures. We hold that the Word of God alone is finally authoritative in spiritual issues, but that it is, nevertheless, of real value also, to recall our historic Anabaptist-Mennonite convictions concerning the church and to restate them in terms which are relevant to contemporary situations. This statement may thus be viewed as an elaboration and extension of the Souderton Statement (1941) which declared concerning the church,

> "We believe that the Christian Church consists of believers who have repented for their sins, have accepted Christ by faith and are born again, and sincerely endeavor by the grace of God to live the Christian life."

THE BELIEVERS' CHURCH IN THE BIBLE

1. The church as portrayed in the Bible, is "the household of God," (Eph. 2:19), "the body of Christ," (1 Cor. 12:26; Eph. 1:22, 23), and the "fellowship of the Spirit," (Phil. 2:1). It is first of all God's community of grace found only where God is actively redeeming men, where Christ is saving souls, and where the Holy Spirit is regenerating human hearts. *It is where Christ is, living and reigning, in in the midst of His gathered people,* according to His word, "where two or three are gathered together in my name, there am I in the midst of them," (Matt. 18:20).

2. The church is, therefore, also God's community of discipleship, consisting of those who bear a vital personal faith-love relationship to Jesus Christ as Saviour and Lord. It is the brotherhood of the redeemed, purchased by Christ's own blood (Acts 20:28; 1 Peter 1:18), the fellowship of the regenerated who as "living stones" are built up into a spiritual temple (1 Peter 2:4; Matt. 16:18), into "a habitation of God through the Spirit," (Eph. 2:22), and the body of Christ-centered faith and brotherly love where each bears the other's burdens and so fulfills the law of Christ.

3. As the Bride of Christ (Eph. 5:27), the church is the fellowship of "sinners saved by grace" who are at once also "the saints striving after holiness." It is, therefore, a disciplined brotherhood, earnestly seeking to be pure.

4. It is thus primarily people, not buildings; primarily organism, not organization, though buildings and organizations may be needed. It centers in the local visible congregation, though it is also universal. It is primarily fellowship rather than churchly form, a togetherness and sharing rather than institutionalism, a participation in a common faith and a common life.

5. As to function, it is the community of those who not only worship God and learn of Christ, but who *witness* and *serve,* proclaiming in word and deed the unsearchable riches of the Lord Jesus Christ and His full salvation.

6. In fulfilling its function, the biblical church is, in short, the church of the Great Commission—witnessing (Acts 1:8), evangelizing (Acts 4:30; 8:4), worshiping (Acts 2:47; John 4:24; Eph. 5:19, 20), praying (Acts 2:46; Heb. 10:25), admonishing one another (Heb. 10:24-25), ministering in love to each other (Acts 4:34; 11:29), and to the outside world (Gal. 6:10), thus also fulfilling responsibilities to society and to the state (Rom. 13:1-7; 1 Peter 2:13-17), as the salt of the earth and the light of the world (Matt. 5:13-16). Thus the biblical church is the "embodiment of the risen Christ" being in the world, but not of the world, yet sent *into* the world as God's own society to do God's special work.

7. While we recognize that no such attempts to restate the doctrine of the church are in themselves sufficient, we declare that for us as for our Anabaptist-Mennonite forefathers the Word of God is authoritative, and that this Word calls us to seek to establish and maintain the church as a fellowship of regenerated believers following the pattern of the New Testament church.

THE ANABAPTIST VIEW OF THE BELIEVERS' CHURCH

1. We recognize that the Anabaptist vision of the church was to seek the restoration of the New Testament fellowship as a brotherhood of regenerated and disciplined believers whose faith is in the Lord Jesus Christ.

2. We recognize that this view of the church involves the practice of believers' baptism, scriptural church discipline, brotherly love and mutual aid, the separation of church and state, and the responsibility of giving individual and corporate witness to the gospel of Jesus Christ in the world.

3. We confess that our Anabaptist forefathers did not always succeed in achieving their goal as a believers' church in all respects, but we praise God for the high levels of personal and group living and witnessing which they did attain.

4. We further confess that the spread of material-

S' CHURCH

ism, the increase of prosperity, the relaxation of morals, the growth of ritualism, the development of a hierarchy of offices, the trend toward rigid institutional forms, and the loss of an urgent missionary concern characterized the decline of Anabaptist vitality.

5. We would, therefore, be inspired and challenged by the spiritual heights our forefathers reached, but we would also be sobered and instructed by their failures to achieve the Anabaptist vision in history.

PRACTICAL IMPLICATIONS FOR OUR GENERAL CONFERENCE LIFE

1. We are humbly grateful that God has manifestly worked in our General Conference history effect His purposes and that He still has a significant mission and destiny for us as we follow His leading.

2. We recognize that the autonomy of the local congregation and the freedom of the individual, which we have often emphasized, must always be qualified by the constraints of Christian fellowship, the authority of the Scriptures, and the Lordship of Jesus Christ.

3. We aspire to overcome in our larger conference life those things which would hinder and frustrate our full spiritual development and witness, such as the tendency to compromise our convictions, failure to instill a sense of responsibility in all members, the temptation to materialism, lack of reverence, lack of earnest Bible study and an active prayer life, failure to love one another, and an absence of a real concern for the lost.

4. We desire to provide and keep open channels of communication within our conference family so that the spiritual concerns of individuals and groups may find expression and be given consideration in the larger fellowship. Likewise, we would seek and maintain contact with other Mennonite groups for mutual encouragement and instruction and for cooperation as the Holy Spirit may lead. We would also seek to find and fulfill our responsibility in the church of Christ as a whole.

PRACTICAL IMPLICATIONS FOR THE LOCAL CONGREGATION

1. We hold that the minimum essentials of a believers' church would include: (a) membership based on a personal acceptance of Christ as Saviour and Lord, issuing in a life of discipleship, (b) a fellowship of brotherly love and discipline, controlled by the Holy Spirit, (c) authority centered in Jesus Christ as revealed in the Bible, and (d) a missionary outreach with each disciple an active witness.

2. We hold that becoming a member of a believers' church involves a conscious acceptance of Christ as personal Saviour and Lord, giving evidence of an intimate and vital relationship to the person of Christ in terms of His Saviourhood and Lordship which issues in saintly conduct. Of this experience the believer should be able to speak with heartfelt conviction. Baptism is to be administered upon confession of such faith and the entire local congregation shares in the responsibility of considering the sincerity and readiness of candidates for baptism and church membership.

3. We recognize that the practice of scriptural discipline is a necessary characteristic of a believers' church. We confess that our traditional patterns of discipline have often been negative, legalistic, harsh, and unloving, and hence, have not always contributed to the repentance and restoration of the fallen one. Moreover, we confess that we have often failed to deal effectively with the sins of the spirit and the sins of human relationships which are often difficult to identify.

4. We affirm that scriptural discipline must be constructive and corrective in approach, redemptive in spirit, and must seek to employ all the varied ministries of the church. Such discipline finds birth within the brotherhood through prayer and Bible study fellowship and through a process of mutual sharing resulting in corporate agreement as to the standards which are to be maintained. It seeks to reclaim the offender, to attain purity and order in the church, and to recall the whole brotherhood to the life of discipleship in Jesus Christ. It operates, therefore, in a setting of suffering love, a thorough teaching and counseling ministry, and a repentant brotherhood.

5. We declare that the gospel of Jesus Christ which is committed to the believers' church must be shared with those who have not yet heard or believed and that it is the responsibility of every member of each congregation to share in some way in the witness of the church at home and abroad and in every area of life. We must therefore seek to make every member aware of this commission and to develop effective ways of communicating this gospel in the modern world.

CONCLUSION

In the light of biblical teaching and in view of the Anabaptist vision and our own historical experience as a General Conference, aware of both our weaknesses and our victories, we do rededicate ourselves to strive toward a fuller realization of what God intends for us as a believers' church. We recognize that the true believers' church can blossom forth in new vigor only (1) where Jesus Christ is really given the pre-eminence with the Holy Spirit in full control, (2) where believers faithfully assemble to search the Scriptures and to seek God's will, (3) where a humble spirit of heart-searching and repentance is manifest, (4) where the local congregation takes initiative in the restoration of a vital spiritual life, and (5) where Christians, individually and together, recover a divine sense of mission in the world.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

YOUTH AROUND THE WORLD

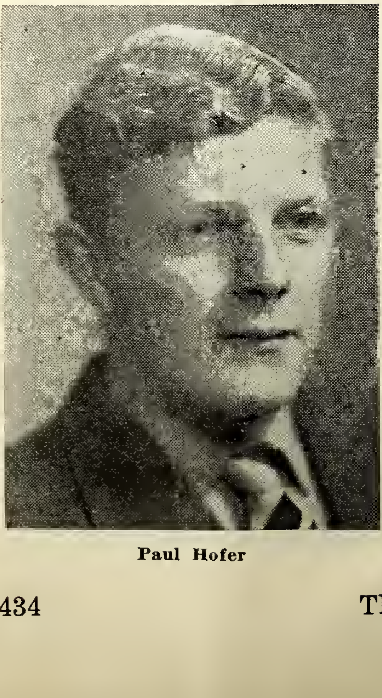
New Switzerland Activity

Swiss young people are finding a place in the life of the church. A few years ago there were no youth organizations or even Sunday schools.

From the Mennonite Central Committee's work in Switzerland and also from the European Mennonite Bible School in Basel has come the incentive for a program of service and study for all ages. While there is still no active union of young people's groups in Switzerland, groups in individual congregations are taking root. One of these growing units is the Schaenzli congregation at Basel.

Twenty-one-year old Paul Hofer is the leader of this group. He has taken two winter courses at the European Mennonite Bible School which gave him background leadership in youth work.

Paul works as a farmer with his father on a farm four miles from Basel. His work for the youth group consists of planning the programs and caring for such major and minor details as engaging a speaker, selecting a theme, and picking hymns.



Paul Hofer

Werner Gerber and his sister, Hedy, help plan the programs and give special assistance by sending out invitations. The Gerbers are Paul's cousins and they live on a farm as do two-thirds of the thirty members of the Schaenzli group. The other members of the group are office workers as is Ruth Wehrli, the group's treasurer. The job of writing the minutes of the meeting is assigned to various members of the society who range in age from fifteen to twenty-five years.

Their youth meetings are held once a month on Sunday afternoon, beginning at two o'clock and continuing until six. In the summer time meetings are held on various farms.

The basic purpose of the meetings is to study the Bible. A minister often leads this study. A talk is also given by one of the young people. This is followed by a discussion in which all are encouraged to take part. Paul reports, "We are trying to eliminate the one-man system."

And, of course, there is singing throughout the program, and afterward simple refreshments and games. Occasionally the group visits old or sick people and sings for them.

Since there are no Sunday school classes for those over fourteen, the youth fellowship is, for young people, the main source of religious instruction outside of the pastor's sermon. The meetings offer an opportunity for newly baptized Christians to study the faith of the church.

The youth fellowship aims to find answers to practical problems, strengthen the inner life, give opportunity to serve Christ, and to promote Christian fellowship.

The Schaenzli congregation has a youth commission made up of ministers and some of the leading men of the congregation. This group established the youth group five years ago. Since then the fellowship has directed most of its own business. While the minister is often the youth leader in other congregations, this group has elected its own leaders.

There is one activity in which all Swiss congregations participate. It is the youth day which is held every year in the Bern Jura. But because the program is very full there is not enough time for fellowship. It is hoped that a union of youth groups will be established to promote fellowship and organize other youth activities.

Book Notes

GENEROSITY BY THE LAKE

STRANGER ON THE BAY by Adrien Stoutenburg. 175 *pp., Westminster,* $2.75.

Don Spicer and his friend Ned Erickson are both spending the summer with their families at a lake resort known as Erickson's Bay in Northern Minnesota. Their chief interest is Frosty, a beautiful German shepherd dog. Frosty was raised by Don for the Escort Dog Foundation. He had served as a guide dog for a blind man, and had served well until he was trapped in a hotel fire. This caused him to lose his nerve and dependability which made him useless as a guide dog. But Don is determined to retrain him for he believes, as does Grandpa Dan, that "Frosty would not be happy without serving as he had been meant to serve."

It might have been a quiet and uneventful summer for the two fifteen-year-old boys and Don's cousin Mari but for the arrival of Myron Black and Jude. Grandpa Dan, who also lived at the Loon Lake resort, had been

(Continued on next page)

searching for his grandson who had disappeared when his parents had been killed in a plane crash in Mexico. That is why there is so much excitement when Black tells Grandpa Dan that Jude is his grandson. But is Jude really the grandson? Certain things happen which make the boys wonder if everything is on the level.

Jude acts strangely. Myron Black leaves all of a sudden after receiving a letter. Then to add to the mystery they discover strangers living in the old Miller shack across the lake. The excitement and suspense mounts as they begin to realize that the srtangers are working hand in hand to take Grandpa Dan's money and perhaps his life.

The author, Adrien Stoutenburg draws from her own experiences in the northern woods for the background of this story. It is a thrilling adventure story with suspense and excitement which will appeal to junior high readers. Woven into the story are interesting bits of information about dog training, fishing, and nature lore. There are no particular references to Christian practices in the homes represented in the story. However, the Christian ideals of kindness are demonstrated in the boys' effort to befriend Jude in spite of his unwillingness to accept their friendship. The conclusion which shows real generosity on the part of Don is a lesson well worth learning.—Christine Waltner

Books reviewed here may be purchased from Mennonite Bookstores at Newton, Berne, and Rosthern.

A KIND OF MISSION WORK

Missionaries are called upon to do many tasks. Following is a copy of a letter sent by a young groom to Missionary Jake Giesbrecht, India, which indicates a kind of service often expected of our workers:

Respected sir,

I have the honor to state you a few lines in the hope that it would meet with your kind and sympathetic hands.

It is to let you know that my marriage ceremony is to take place on the 11th of May as the pastor in charge of Y has fixed with the help of both the parties. As you know that this place is very far away from our X area and it takes two days to travel, moreover it is very difficult to travel during the summer season. In this condition we need your great service. We request you to make it convenient by your sympathetic hands. We request you to share your jeep for the same. We will bear the petrol (gasoline) charge, whatever it may be. As you know it is also a service for the persons who are in great need of your service.

It would make our every program convenient. It would take only two days, if it is possible for you to spare your time as well as your jeep or vehicle.

The inconvenience which would occur if we fail to have any vehicles are as follows:

1. The journey would be four days and one day in marriage. In this way it would be five days for the same.

2. Y is eight miles away from the lorry (bus) stand and it would be the worst journey from Y to X.

3. It is possible to be a victim of any disease during the summer if we suffer a lot.

4. It is possible that we may miss the busses or train. In this situation everything would be washed away.

Hence I with due apology request you to make it convenient for us. If you think that it is also a service for God then you can surely spare your time as well as vehicle. I do hope that you would certainly show your mercy for us.

If you cannot come you can ask any of the drivers and we would pay him his usual wages.

I wholeheartedly beg you to pay heed into the matter and make convenient for the service of the needy folk.

Closing with prayer, Your obedient servant.

Nothing is easier than faultfinding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business. —Robert West

RELIEF WORKER SAILS

John Bohn of Pandora, Ohio, has sailed for Germany where he will supervise the material aid distribution of Mennonite Central Committee centers. He is a graduate of Bluffton College, and taught the past year at Lebanon, Ohio. He is the son of Mr. and Mrs. E. J. Bohn of Pandora, and a member of the Grace Mennonite Church.

IN THE LAND OF COTTON

I am living in a trailer house by myself alongside that of the other missionaries here. The trailers are parked behind the Friendly Corners Chapel which is about one-fourth of a mile to the west of a corner by that name. Friendly Corners is some nine miles to the south of Eloy, Arizona. The country is desert and is being cultivated largely for cotton. Though there are cotton fields, there is still much fallow and desert which can "treat" you to a blinding sand storm every once in a while.

Besides assisting Miss Nickel with three weekly classes, I have had the opportunity to teach four Bible classes by myself every week. It is indeed encouraging to see the ready response of many of the children. Before we reach the camp we may see a mad scramble of brothers and sisters getting ready for class; or find little Kenny running till he is out of breath because he thought we had forgotten to pick him up. We had not forgotten—only found it necessary to make another call first. But, we may also have to face disappointment when we come to class and find most of our children have gone to the cotton patch; or perhaps our most promising children have

(Continued on next page)

moved away. Will they ever come back?

At times I feel a bit better acquainted with the work; and yet, each day brings its own difficulties and problems which must be faced. Usually Miss Nickel takes me to and picks me up after class with her station wagon. I am glad for that; for some of our classes are between five and ten miles from the station.

—Elsie Heppner

VOLUNTEER MISSIONARIES*

Three North American young men on the Congo Inland Mission field in Africa have pioneered in what will probably expand into a larger avenue of voluntary service for draft-age youths and single male missionaries. Additional volunteers are already being sought.

Larry Kaufman and Fremont Regier, 1-W's from Kansas, and Loyal Schmidt from British Columbia have been of a real benefit and won high commendation on the African field through their material services and Christian witnessing. Through their experiences on the field, several of the boys have felt a clear call to full time missionary service and hope to continue their education and preparation for the mission field after their present terms expire.

Both the missionaries and the Congolese leaders have sincere praise for the conduct of these fellows and for their lives and testimonies on the mission fields. New volunteers are sought to replace these men when their term expires March 1, 1957.

On the mission field the boys were engaged in construction work assisting in the erection of such buildings, as a missionary dwelling, a six-room primary school, and a dispensary.

Larry and Fremont have learned the Tshiluba language and are able to converse with the native Christians, who thrill to hear the testimony of these industrial missionaries. Loyal, who was located at other stations, has learned the Kikwango trade language, which permits him to commune with at least three tribes.

As some of the missionaries have gone on furlough the young men have been given greater responsibility in Christian leadership. Already they have worked with young people and accompanied church leaders on week end trips to regional meetings.

The missionaries and Congo church leaders, as well as the young men believe in the desirability and effectiveness of such voluntary service of single male missionaries.

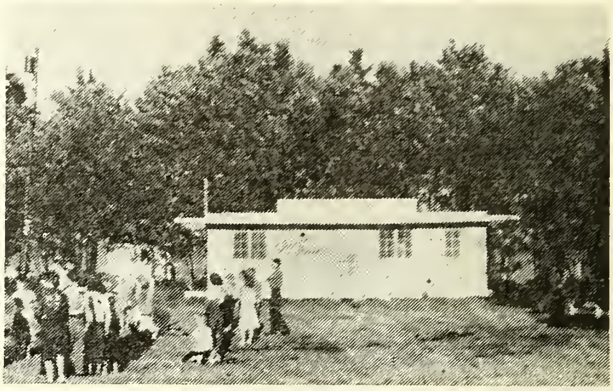
Interested Christian young men may write to Board of Christian Service, 722 Main Street, Newton, Kansas, or Congo Inland Mission, 4610 S. Woodlawn, Chicago 15, Illinois.

Larry Kaufman and two friends.

***This article was prepared before the death of Larry Kaufman, (see page 437.) Since this loss accentuates the need for volunteers, we print it as originally prepared.**

YPU RETREAT

August 8-15



Lake Winnipeg Mission Camp Arnes, Manitoba

August 8 to 15 is your opportunity to attend a General Conference Youth Retreat. The chance to camp with young people from every district and to study the Bible in such an envigorating fellowship does not come very often.

"Christian Stewardship—All of Life for Christ" is the theme for the retreat. Milo Kauffman, Erland Waltner, C. J. Dyck, and Verney Unruh are some of the leaders. There will also be special interest groups in crafts, fellowship games, photography, creative writing, dramatics, and astronomy.

Each congregation should plan to have one or more representatives at this retreat. For further information see *The Mennonite,* June 12. Registration blanks have been sent to all youth groups.

CONGO 1-W DROWNS

A cable received June 22 brought to the Board of Missions office the tragic news of the drowning of Larry Kaufman on June 20 near Charlesville, Congo, Africa. Information to date is very limited.

A letter from Fremont Regier, Larry's friend and co-worker, states that the two, together with Glen Rocke, were planning to take a boat trip from Charlesville down the Kasai River to Port Franqui. Further details are not available except a cable received June 25 which states that memorial services were held in Congo on June 23 and 24, and that efforts to recover the body were continuing.

Larry and Fremont were performing their alternative service under Pax in Congo. They have given an excellent account of themselves so that the missionary staff there asked for additional Pax workers of this spirit and caliber. Fremont's letter, referred to above, closes: "We love it here more each day. We can never thank you enough for the help you gave us to get here." In the last letter to his parents, Larry closed with this thoughtful postscript: "All things work together for good to them that love God," (Romans 8:28).

Mission friends remember Larry's parents, Mr. and Mrs. Alvin J. Kaufman and family of Windom, Kansas, with deepest sympathy. This includes in a special way Larry's fiancee, Charlotte Graber, who was planning to enter mission service with him.

Memorial services for Larry were held in his home church, the First Mennonite Church of McPherson, Kansas, Sunday, July 1.

MUTUAL AID PLACEMENT SERVICE

Dentist Wanted

Very good opportunity for young dentist in central Kansas Mennonite community. Office space available on Main Street in city of 2400. Situation demands urgent action. (No. P 110) Contact: Mutual Aid, 722 Main, Newton.

Teaching Position

Lustre Bible Academy, Lustre, Montana, needs teacher with B.A. degree to teach music and one class in his major field with possibility of also coaching. School serves GC, MB, and EMB community. Position to be filled by Sept. Approved for 1-W Service. (No. P 109) Mutual Aid, 722 Main, Newton.

Business Opportunity

Mennonite businessman would like to sell or lease a General Grocery Store and Locker Service, located in small central Kansas Mennonite farming community. Near predominantly Mennonite schools and near several Mennonite churches. (No. P 108) Mutual Aid, 722 Main, Newton.

Our Schools

MENNONITE BIBLICAL SEMINARY

The Seminary deputation group began their trip west June 29. They stopped first at Donnellson, Iowa, and from there left for Avon, S. D. During July 1-3 they were visiting churches in South Dakota. In Montana the group visited Bloomfield July 5, Wolfpoint on the 6th, Lustre on the 8th, and Busby on the 9th. July 11 they will be at Aberdeen, Idaho; on the 12th at Filer, and on the 13th at Caldwell. On July 15 they will visit Colfax and Ritzville, Wash., Newport and Monroe on the 16th and 17th, and Glendale on the 18th of July. From here the group will enter British Columbia from where they will go east until they arrive at the General Conference, August 15.

A fire thoroughly gutted the kitchen of the house where Rev. and Mrs. John Boehr were staying. Occupants of the house had to escape through the fire escape and some were rescued by ladder. The kitchen was a total loss and much smoke damage done to other parts of the building and to property. This was a building rented by the seminary.

The Seminary Board met again on June 13 to consider further the future of the seminary. Meetings were held in the morning and afternoon. During the morning session they heard reports given by Nelson Kaufman and Paul Minninger who represented the Goshen College Biblical Seminary Board.

Dr. S. F. Pannabecker, who recently visited the Northern District Conference, also visited the Pacific District Conference to give the report of the seminary there. He will also represent the seminary at the Canadian Conference at Niagara-on-the-Lake, Ontario.

A picnic lunch was held out on the lawn on June 23 as a welcome to the Voluntary Service workers and served as an excellent opportunity to get acquainted with the unit members. The members of the unit this year are: Doris Liechty, Berne, Ind.; Ruth Ann Liechty, Berne, Ind.; Karen Bamberger, Hanston, Kan.; Elaine Teichroew, Mt. Lake, Minn.; Winona Waltner, Freeman, S. D.; Joyce Gering, Freeman, S. D.; Joyce Larimer, Goshen, Ind.; and Edith Neufeld, Chicago, Ill. Hattie Evans and Emma Jo Brown from the Woodlawn Community Sunday School will serve as assistants. Miss Harriet Amstutz, Bluffton, Ohio, will serve as the director of this year's vacation Bible school.

Dr. S. F. Pannabecker's mother, Mrs. J. N. Pannabecker celebrated her 88th birthday on Tuesday, June 19. Several other families, in which there had been birthdays in June, celebrated with them in eating a meal together out on the seminary lawn.

Mr. William Zehr of Portland, Ore., has arrived in Chicago with his photographic equipment. He will be making a film on some of the work of General Conference Home Missions. He is taking pictures of the church services and the vacation Bible school work.

MCC news & notes

CANNING IN GREECE

Paxers in Greece are improvising a house to serve as a community cannery at Tsakones, Greece. They expect to use a tin can sealer to preserve foods for home use first, then possibly for commercial purposes.

Gardening is an extensive project currently—potatoes, beans, tomatoes, peas, watermelons, and other vegetables. They use a donkey to cultivate and till the garden bed.

Some villagers are beginning to use hybrid seed corn. Another Paxer is experimenting with pigs. He built a model house of poles and weeds. Future plans call for an experiment in raising turkeys and also the establishing of a teen-age club to teach good techniques of agriculture.

CALIFORNIA MIGRANT UNIT

Paul and Maurine Friesen of Elbing, Kansas, are the new directors of the Voluntary Service unit to migrants at Coalinga, California, where they have served nearly a year.

They replace Carl and Marilyn Wolgemuth, who have terminated but, due to their interest in the project, are continuing in the ministry to the migrants there. They are now serving under the Brethren in Christ Church.

Other members of the unit are Doris Zook, Tina Wakentin, and Elson Sommers. In addition to serving as religious leaders, the girls teach migrant women better techniques of housekeeping and the fellows direct recreational activities.

AILSA CRAIG SOCIAL WORKER

Alden Bohn of Pandora, Ohio, is the new social worker at Ailsa Craig Boys Farm in Ontario, succeeding Abe Schmitt who plans to do graduate study.

Alden's wife, Doris, will teach. He is a graduate of Bluffton College in social science and has studied at Mennonite Biblical Seminary at Chicago the past two years. He will be in 1-W service.

HOSPITALS RECEIVE FORD GRANTS

The three MCC mental hospitals have received the first half of their grants from the $200 million program of Ford Foundation.

Brook Lane Farm of Hagerstown, Maryland, received $9,350. Prairie View Hospital at Newton, Kansas, received $7,950. Kings View Homes at Reedley, California, received $8,150. The decision on how these funds will be used in each hospital is being worked out. The grant, to be completed before July 1, 1957, provides that the funds be used to expand or improve facilities in the institution.

NEW AKRON WORKERS

Merrill Raber of Goshen, Indiana, is the new administrative assistant in the Akron personnel office. He will succeed Roger Haines of Elkhart, Indiana. Raber is a 1956 graduate of Goshen College and is affiliated with Goshen College Mennonite Church.

Ray Kauffman of Lebanon, Oregon, is replacing Virgil Vogt as 1-W administrator. He visited a number of 1-W units on his trip from Oregon to Akron. He is a graduate of Hesston and Goshen colleges and the past year was on the staff of Hesston College.

Both men are in 1-W service.

Jottings

—**Grace Hill Church, Whitewater, Kan.:** Four members were added to our church fellowship on May 20; Bonnie Unruh and Richard Rempel by baptism, and Mr. and Mrs. Leland Stucky by letter of transfer. The following children were presented for consecration on Mother's Day: Barbara Ann, daughter of Mr. and Mrs. Leland Stucky; Gregory Lee, son of Mr. and Mrs. Gerald Schmidt; Jenny Lou, daughter of Mr. and Mrs. Merril Harms; Geoffrey Lowell, son of Mr. and Mrs. G. Lester Harms; and Doris Kathleen, daughter of Mr. and Mrs. Robert Coleman. Paul Harms and Don Penner graduated from Bethel College this year. Lester Harms received his Doctor of Medicine degree at Lawrence, Kan., June 4. Mr. and Mrs. Herbert Schmidt observed their silver wedding anniversary June 3. Herbert's parents, Mr. and Mrs. H. P. Schmidt of Newton were able to attend this occasion. The vacation Bible school was held May 28 to June 8. Five women of the church served as teachers.—Mrs. Arthur Schmidt, Corr.

—**First Church, Aberdeen, Idaho:** Rosa Bartel, who served last year at the Manitoba Home for girls, has volunteered for another year. A Mother's Day tea was given in honor of our mothers. The Junior C. E. also gave a special program for their mothers. Gifts presented to the Filer Memorial Fund at the funeral of Henry Hege amounted to $143.30. Rebecca Nickel, who has been working among the migrants in Eloy, Arizona, gave an interesting account of the work there. Eight children were presented by their parents for consecration on May 13. The Titus Nickels, missionaries in Peru, spoke and showed slides of their work. Mr. and Mrs. Paul Isaak are visiting friends and relatives here. Paul was ordained as elder and minister, June 10. They have been called to serve the Bethel Church in Hydro, Okla. Abe Baumgartner is still on the sick list. Mrs. Walter Hege and Mrs. Harold Isaak have been discharged from the hospital.—F. J. Wenger, Corr.

—**Hanston Church, Hanston, Kan.:** Ben Krahn from Sterling, Manitoba, has accepted a call to serve our church, beginning in September. He is a graduate of the Biblical Seminary in Goshen, Indiana. Our present pastor, Menno Ediger, plans to move with his family to Chicago where he will resume his studies at Mennonite Biblical Seminary. Peter T. Neufeld, pastor of the Bethel Church, Inman, presided at communion service in our church April 8. The Builders' Class of our Sunday school enjoyed an evening of fellowship recently at the parsonage, with the Menno Edigers as host and hostess. Delegates chosen to represent our church at the General Conference in Canada in August are Mr. and Mrs. E. E. Hirschler and Emma Lingenfelder.—Mrs. Marvin Miller, Corr.

—**Meadow Church, Colby, Kan.:** May 25, Delora Nichols and Marvin Wilson were united in holy matrimony. Joseph Schmidt, Roscoe Schultz, a trio, and a pianist, were in our church June 10 with a program from Grace Bible Institute. DVBS with 58 children was held from May 28 to June 8. Mrs. Abe Goossen and Mrs. Marvin Schmidt are recuperating from operations. Frank Goossen was taken to Salina Hospital June 15. Our pastor, J. W. Bergen, and family went to Inman on June 16 to give a message in the Zoar Church. June 10, children's day, Pastor Bergen spoke on "The Child and the Home," using Eph. 6:1-4 as his text.—Mrs. J. C. Willems, Corr.

EXPERIMENTAL FARM IN PARAGUAY

The crop outlook for the coming year is generally better than a year ago, according to Robert Unruh who is in charge of the MCC experimental farm in Fernheim Colony, Chaco.

The kafir yield was satisfactory in general, some villages reporting high yields and others below average. The cotton crop is not expected to be as good as first expected due to a period of drought in February.

Unruh reports they distributed more than 30,000 plants and about 200 trees to colonists this year. The demand for trees exceeded the supply due to the frost damage a year ago. An additional 200 trees were brought in from STICA and distributed.

—**Bergthal Church, Pawnee Rock, Kan.:** The C. E. program was given May 27 with Rev. and Mrs. Ivan Decker, missionaries from Africa, as guest speakers. They also showed colored slides. Vacation Bible school was held May 28 to June 8 with 59 pupils enrolled. The program was given June 10. Memorial Day services were held at the church cemetery May 30. Ivan Decker brought the message June 3. He and Mrs. Decker have now gone to Kentucky to be missionary counselors at a summer camp. Miss Rebecca Nickel, who works with migrants at Eloy, Arizona, spoke at a special mission service June 7. Four young children were consecrated June 10. The Mission Workers packed forty Christmas bundles when they met June 13. Mrs. Ivan Decker was guest speaker.—Mrs. LaVerne Unruh, Corr.

—**Johannestal Church, Hillsboro, Kan.:** Sons were born to John Mark Unruhs, Feb 25; to Lloyd Klassens, March 29; and in April to Lauren Enns' and Linfred Goertzs. Ernst Harder spoke and showed a film, "The Heart of the Community," on the function of the hospital, Sunday evening, April 22. April 29 was retreat day for Mennonite Men at Camp Mennoscah. Some thirty men and sons attended. May 27 Pastor and Mrs. Loewen showed slides and told of their work in Holland. Some Dutch songs were sung by the children. The afternoon of May 10, J. J. Voth led an "Altenfest" service with worship and communion. Six young people were baptized on Pentecost Sunday. Mrs. Homer Enns united with our fellowship by letter of transfer. Vacation Bible school was held May 21 to June 6, with 52 pupils enrolled. The Lord's Supper was observed June 3 with Floyd Bartel bringing the message. In the afternoon Floyd was ordained to the ministry. Visiting ministers who took part were Erland Waltner, Albert Gaeddert, and Peter Dyck. Music was given by a quartet from the Topeka Fellowship, where the Bartels will be serving.—Mrs. Walter Bartel, Corr.

—**Salem Church, Freeman, S. D.:** Lester Hostetler of the Bethany Church was guest preacher on May 6 in a pulpit exchange. Pastor Fretz and family were at Bethany. On Mother's Day twelve couples participated in Parent Consecration. Mothers of the children were invited to visit the primary classes on Mother's Day. A short program was given. Dr. Roland Brown spoke and showed pictures of their work in Formosa on May 13. Thirteen young people were baptized and accepted into the church on May 20. Vacation Bible school was held May 21 through June 1 with 110 enrolled. The Sunday school decided on a goal of $3,500 for 1956 to be divided among six areas of Christian service.—Corr.

—**Deep Run, Bedminster, Pa.:** Jonas Mill and Eva Mountenay were united in marriage at the parsonage May 19. The Junior Senior Choirs participated in the Choir Festival at the Souderton High School. May 20, reception of new members was held. Those joining by baptism were: Sara Hunsberger, Lee Gilbert Clymer, Joel Dennis Detweiler, Harold Keller, and Reuben Keller, Jr. Those who joined by confession of faith and letter transfer were: Dr. Ben Lobdell, Alice Wright, Elliot and Janet Bailey, and Austin and Ruth Kulp. The Father and Son Banquet was well attended. Earl Stover showed a film, "Hidden Treasures." June 3 our pastor, Claude Boyer began a series of five sermons on "The Sermon on the Mount." Materials delivered to Ephrata included 301 pounds of used clothing, 108 pounds of new clothing, and 18 pounds of soap. High school graduates were Nancy Mill and Nancy Wismer from Pennridge, Marjorie Hunsberger and Shirley Ott from Central Bucks, and Gerald Moyer from Lansdale.—Corr.

—**Salem Church, Dalton, Ohio:** Tentative plans are being made for celebrating the seventieth anniversary of our church. We heartily invite all former members to this joyous occasion and homecoming which will be held on July 15. Miss Coleen Nussbaum and Rodney Hewitt were united in marriage on Sunday afternoon, May 20, in the church sanctuary with Pastor James Reusser officiating. Thirty-eight Christmas bundles were dedicated for the MCC. Two baby quilts were made and relief sewing was also done. Vacation Bible school opened on June 4 for a two-weeks session with an enrollment of 90 pupils. There was "open house" for the parents the final evening. Mother's Study Group held a picnic with their families Sunday noon, June 10, at Camp Kidron. Dalton High School graduates for 1956 from our congregation are Lolita Lehman, Priscilla Gerber, and Grace Fluickinger. Born to Mr. and Mrs. Roger Martin on June 6, a son named Stephen Jay. Sunday school class members assisted the Roy Kirchofer family in moving to their newly purchased home in the vicinity of Orrville.—Mrs. Earl Hofstetter, Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** May 13 was "Family Night" for children and parents. Children sang, played the piano or other instruments accompanied by mother or father. Miss Lorraine Galle, Dean of Women at Bethel College gave a talk on the needs of a new women's dormitory. The evening offering following this program was toward Bethel College Women's Dormitory. Our youth had charge of the service over KFH radio station on Mother's Day morning. A fitting close to this program was an original responsive reading as parents and youth stated their responsibilities to their family group. May 16 was the closing session of our week-day church school. Many mothers visited. Eight trained teachers taught the 300 children released from the public school. This is a great mission project as many of these children do not attend church on Sunday. The evening of June 8 was open house for our daily vacation Bible school. The children gave a brief review of songs they had learned, Scriptures memorized, and told or dramatized about the Old Testament characters they had studied. The offering of the children paid for Bible and Testaments for Eloy Migarnt work and CROP. The children also made 281 Bible verse cards and 93 attendance cards for Barbourville, Kentucky.—Mrs. John H. Gaeddert, Corr.

—**Bethany Church, Freeman, S. D.:** The Academy Choir, James Faul, director, sang for us Sunday morning, April 8. Our pastor, Lester Hostetler, exchanged pulpits with J. Herbert Fretz for May 6. Eleanor Wipf and Darrel Siebert were married in the evening. The pastor being ill, Harold Gross gave the sermon May 20. Sylvia Wipf and Glendon Dubs were married in the evening. Holy Communion was observed May 27. Vacation Bible school was held May 21 to June 1, closing with a public program by the children. The enrollment this year was eighty. Mrs. Katherine Hafenstein was received into the church, May 27. The Wilmar Fensels celebrated their 25th wedding anniversary on June 3. J. N. Smucker, editor of "The Mennonite," gave us the Sunday morning message, June 10. Our oldest member, Mrs. Joseph Graber, celebrated her 89th birthday June 15. The Willis Wipf's child was consecrated June 17. Esko Loewen showed pictures from Holland in our church on May 22. On June 24 he spoke to us on "Changing Phases of MCC Work in Europe." The Loewen family spent two and one-half years in Holland for MCC and is now serving the Johannesthal Mennonite Church near Hillsboro, Kansas. They were visiting their folks, the Hostetlers, here.—Ben J. Waltner, Corr.

—**First Church, Wadsworth, Ohio:** Seven adult and three youth delegates attended the District Conference at Berne, April 26-29. William Straiton, owner of the Industrial Painting Service, suffered considerable loss when a fire, starting from a welder's torch, wiped out two small Wadsworth industries on May 14. Eight young people were baptized into the church on Pentecost Sunday: Sara Kreider, Barbara Miller, Janice Reed, Danny Renner, Pat Renenr, Lois Shoup, Brenda Sprunger, and David Wurgler. Mrs. Mabel Hagedorn and Clara Yoder were received by renewal of covenant. The Mother-Daughter banquet was held May 15. Mrs. Arden Rohrer, Jr., wrote the script for the program entitled, "A Scrapbook of Grandmother's Memories," which was illustrated by antiques, a huge scrapbook of pictures, pantomime, and appropriate music. Mrs. Marie Baysinger and Anna Kreider were among the teachers at the Methodist-Mennonite Bible School, June 4-15. Twenty-six Christmas bundles were dedicated at the Children's Day service on June 17. Pastor Neuenschwander was in Goshen on June 20 as a member of the Continuation Committee working on the merger of the two District Conferences. On June 29 he was in Chicago to assist with the plans and programming for the Christian Workers' Retreat at Camp Arnes on Lake Winnipeg.—Corr.

Supervise youth, accept them, believe in them, but don't put them in a small cage where you can watch them all the time. —Edward Greenwood

Film Review

FAMILY NEXT DOOR, 16 *mm., B. and W.* 30 *minutes, guide. Available from Religious Film Libraries,* 220 *W. Monroe, Chicago, Ill. Rental* $8.00.

This film tells the story of the Howard family. As the film opens the Howard family is entertaining some young people in their back yard. A wealthy neighbor brings his daughter to the group and talks with Mr. Howard briefly telling him how fortunate he is to have such a fine home.

Mr. Howard discusses the remark of his neighbor with his wife. Through flashbacks to the early married life of the Howards, some of the reasons for this happiness are revealed. Three scenes in the past particularly are used to show how using their Christian faith helped them to achieve a happy home. In one the parents choose to stay in a small town where they can serve God through intimate relationships rather than moving to a larger city where Mr. Howard has been offered more money. In the second the eight-year-old daughter learns unselfishness from the example of her mother. In the third, Don, a teenage son, is willing to stand for what is right even though it may make him unpopular.

This film could be used from the senior high school age on up. It would be very helpful for parents and also be very suitable for a family night in the church. It does not show much regarding the life of the Howards in the church but rather deals with some of the more intangible concepts of what constitutes a Christian home.

Seminary Board Meets

A special meeting of the Board of Trustees of the Mennonite Biblical Seminary was held on Wednesday, June 13th, at the Seminary in Chicago. Also present were conference representatives and others who have been asked by the Board to serve in an advisory capacity.

At this meeting further consideration was given to a future location of the seminary, and special attention was given to an Elkhart, Indiana, location. Arrangements were made to have a committee study some details that would be involved in the event of moving to Elkhart in a co-operative relationship with the Goshen College Biblical Seminary, Goshen, Indiana.

The Seminary Board will appreciate your continued prayers for God's guidance as the important matter of the future course of seminary training is further considered.

—Arthur S. Rosenberger, President

Into the Beyond

MRS. JONATHAN WALTNER, (nee Katie Schrag), of Marion, South Dakota, and charter member of the Salem Church near Freeman, South Dakota, was born July 14, 1873, and died June 18, 1956.

Northern District

The Montana (Northern Cheyenne) Mission Churches were accepted as a unit for membership in the Northern District Conference at Freeman, South Dakota, June 8, 1956. The first two Indian Mennonite voting delegates to the conference representing these churches are shown above. They are Ike Shoulderblade and James Standingtimber.

The Northern District Home Mission Committee and Workers Back, l. to r., Walter McDowell, Delft, Minn.; Ted Schmidt, Henderson, Neb.; Arthur Ortmann, Warroad, Minn.; P. B. Loewen, Arena, N. D.; Front: Herman Friesen, Pitt, Minn.; Ernest Perzelius, Madrid, Neb.; Randall Hendricks, Glendive, Mont.

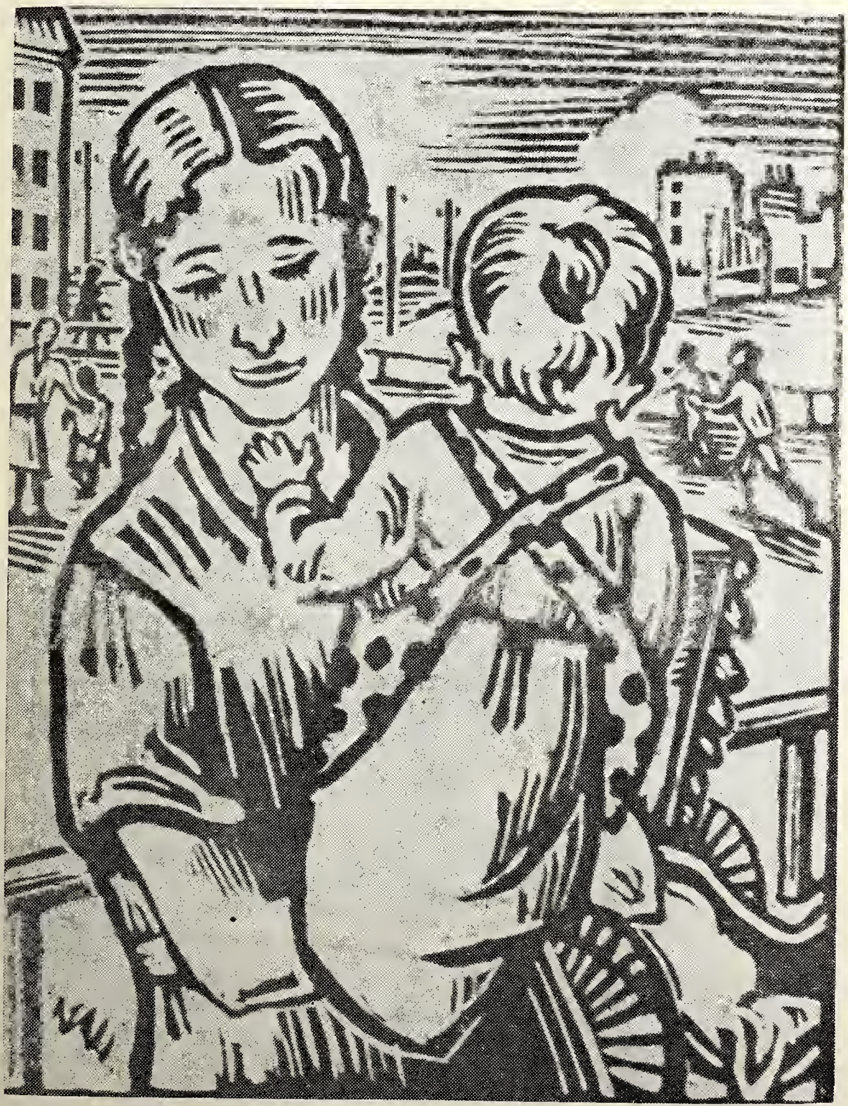
The church can no longer depend on people "volunteering" to be leaders. It must go after them. It should follow the pattern of enlistment and training used by Jesus. He developed followers. From among those who showed leadership qualities, He chose those to whom He gave additional leadership training.

—Doris C. Demaree

THE Mennonite

LIBRARY
BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.



A Child's Thanks, Wood block by Max Unold
From the German Art Gift Collection

Fellowship With Christ
Aaron Epp

A Glance at Present Day India
John Thiessen

Why Not Controversial Topics at Conference?
J. Winfield Fretz

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Of Things to Come

July 8-15—Intermediate Retreat, Camp Men-O-Lan
July 9-15—Intermediate Retreat, Camp Friedenswald
July 9-28—Young People's Retreats at Camp Mennoscah
July 15-22—Junior Retreat, Camp Men-O-Lan
July 16-22—Senior Retreat, Camp Friedenswald
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 23-27—Pre-junior Retreat, Camp Friedenswald
July 27-29—Peace Retreat, Camp Friedenswald
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
July 30-Aug. 18—Intermediate Retreats, Camp Mennoscah
Aug. 8-15—Young People's Retreat, Camp Arnes, Manitoba
Aug. 27-31—Family Retreat, Camp Friedenswald
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.

Conference Notes

YOUNG PEOPLE'S UNION

William Gering returned July 1 from a tour of churches of the Northern District. He attended the district conference and participated in the Swan Lake youth retreat. He also visited the Cheyenne mission field.

COMMITTEE ON THE MINISTRY

Rev. Arnold Funk has accepted the pastorate of the North Danvers Mennonite Church in Illinois. Rev. Funk served for twenty-five years as pastor of the Brudertal Mennonite Church near Hillsboro, Kansas.

Leo Thomas, formerly from Kansas City, Kansas, has taken over the pastorate of the Pleasant View Mennonite Church near Aurora, Nebraska.

BOARD OF CHRISTIAN SERVICE

"A Statement of Guiding Principles About Civil Defense" has been mailed, ten copies to ministers and one to peace and service representatives. This statement was drafted by the MCC Peace Section and Mennonite Disaster Service representatives.

As of June 19, there are 1,528 Mennonite 1-W's in service. Of these, 225 are General Conference, 731 (Old) Mennonite, 203 Old Order Amish, and 65 are Mennonite Brethren. The rest were divided among various smaller groups. Of the 225 General Conference 1-W's, thirty are in Pax service.

The study commission on church vocations for women met July 8-12 in St. Louis, Missouri, while attending sessions of Lutheran deaconess conference. It is hoped that the St. Louis meeting may produce a constructive answer to the question of church vocations for women and of the future of the deaconess cause.

Interest in Mennonite disaster service units is growing. Harry Martens, traveling under the auspices of the MCC, is giving his time this summer to communities that wish to set up such units.

Dr. and Mrs. J. R. Schmidt and family arrived in Newton on July 2. They will live at S. E. Tenth Street. Dr. and Mrs. Schmidt have been in MCC service in charge of the leper service in Paraguay.

BOARD OF MISSIONS

Mr. and Mrs. Samuel Stephen, from India, have arrived in Newton. While in the United States, Mr. Stephen wants to work toward a master's degree in education. They are at present attending summer school in Bethel College and plan to continue studies at Wichita University next fall.

The S. T. Moyers, on furlough from India, are living at the mission home, 706 W. Main, Berne, Indiana. They will serve at Men-O-Lan (Eastern District) retreats in July.

Rev. and Mrs. Verney Unruh, on furlough from Japan, have arrived in the U.S.A. While enroute to Freeman, South Dakota, where they will live, they visited the Busby Indian mission station and spoke in Montana churches.

Alice Bachert, on furlough from Colombia, South America, is now living in Kitchener, Ontario, helping with the youth work in her home congregation.

Rev. and Mrs. Ernst Harder and family embark on July 19 for Germany on the "United States." Ernst is to serve for a year as assistant pastor of the Frankfurt Mennonite Church.

The Camp Landon MCC service program near Gulfport, Mississippi, under the direction of Orlo Kaufman, is to be transferred to the Board of Missions by the end of the year.

BOARD OF EDUCATION AND PUBLICATION

The following writers have been assigned to write the graded Sunday school lessons: Sara Lehn, Fort Vermilion, Alberta; Amelia Mueller, Halstead, Kansas; Mary Rempel, Winnipeg, Manitoba; Christine Miller, Moundridge, Kansas; Norma Jost, Chicago, Illinois; Helen Regier, Rosthern, Saskatchewan; and Arthur Isaak, North Newton, Kansas.

Until man has found God, and has been found by God, he begins at no beginning and works to no end. Nothing in the universe or in life falls into place except with God. —H. G. Wells

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. . . . My own wisdom, and that of all about me, seemed insufficient for that day.

—Abraham Lincoln

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, **Paul R. Shelly, Don. E. Smucker,** Willard K. **Claassen, Robert** W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

LIGHT INSTEAD OF HEAT

The article elsewhere concerning controversial subjects at conference points up the need of clarified thinking on some hazy solutions to real problems. Controversial subjects should not lead to controversy but to a careful weighing of opinions on both sides of the issue in an honest attempt to find the truth of the matter. Too often we are sure that our own way of looking at a matter is the correct one and therefore all others must be wrong. In fact, so sure are we that we are right that we may have a feeling of resentment against anyone trying to present the other side of the case. This is no way to approach a problem in which there are differences of opinion.

The very fact that sincere people can hold different views on a question is proof that we should give it open-minded reconsideration. For it could well be that we are mistaken or that another has thought through the problem more thoroughly than we have. We should be glad for all the insight we can receive that we might reach the correct conclusion.

All of this shows that, to discuss subjects concerning which there is difference of opinion, we should always seek to have the discussion shed light on the problem and not generate heat between us.

May the General Conference be a place where the white light of God's truth may shine clearly upon us and dissolve the differences between us to make us one in Christ Jesus.

A PROFITABLE VACATION

Vacations can be great levelers. Often those who can afford a vacation return with just as little money as those who could not afford to leave home in the first place. But vacations should have a higher purpose than merely taking big trips and spending all the money we have been saving up.

A vacation should be restful. The change of activity and responsibility should bring a refreshing and envigorating zest to life. To return more tired and worn out than when we left is not a very good way to spend a vacation.

A vacation should be instructive. We should learn something new, gaining new insights into life and a new appreciation for God's world. It should be an educational process by which we broaden our interests and understanding and appreciation.

A vacation should have a worthy goal. The possible benefits should be carefully considered before starting. Taking in some good meetings or a conference along the way should prove helpful. Many people will try to combine a visit to General Conference and a vacation into one. This may be possible but should be planned with care.

A vacation should be a sharing experience. Each member of the family should be given careful consideration. Also the people we may visit should be treated with courtesy and consideration. Likewise, strangers we may meet should receive some uplift for good. Consideration and thoughtfulness can make our vacation helpful to others.

That is a good vacation where we return refreshed in body, mind, and spirit, and eager to take up the common tasks with a new spirit. That vacation has been a success where we have grown and where we have helped others sense new heights.

SURROUNDED BY WITNESSES

The eleventh chapter of Hebrews not only praises the great saints of the past but makes the startling statement that "they without us should not be made perfect." They had a great faith in God, to be sure, but also a faith in us who come after them. This means that not only should we prove faithful for our own sake but also to complete the faith of those gone before. This places a heavy responsibility on us.

It is sobering to think that, when we are about to make a choice or perform a task, a whole host of the departed in the spirit world are surrounding us and watching to see if we do the right. To choose or do wrong means that we are in a measure defeating the work for which they may have given their lives.

So we are not living to ourselves alone, but also for those who have gone before and certainly also for those who are coming after us. We may hinder the work of the past and spoil the work of the future if we choose wrong in the present. Certainly if we comprehend what all this means we will do our utmost to prove faithful and true to God and His way and plan for us.

THE CHRISTIAN DRIVER

What can Christians do to help check the fearful mounting death toll resulting from automobile accidents? Do we ourselves drive our cars in a Christian manner? What is the Christian way to drive? All of us who drive cars should give this matter serious consideration.

Do we show the same Christian courtesy in our driving as we would to our neighbor next door? Have we developed such self-control that we also know how to properly control ourselves when in charge of high-powered death-dealing machines? Do we faithfully observe the speed regulations and all warning signals as Christians ought?

We could, before starting, silently pause and ask God to be with us and control us on each particular trip. Of course accidents occur involving wholly innocent persons. But by no means all accidents are the "other person's" fault in spite of the usual explanation to that effect. We ought to drive, not "like Jehu," but "like Christians." Sermons on such practical subjects as "Christian Ways of Driving an Automobile" might help.

Fellowship With Christ

Condensed from Pacific District Conference Sermon

AARON J. EPP*

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ," John 1:3.

John, the writer, had been brought into close contact with the Person of the Lord Jesus, who had himself intimately known Him and who had associated in knowledge of, and fellowship with, Him.

John was writing with a purpose that every reader might have fellowship with "us" and with the Father through Jesus Christ.

The theme of John's letters is "Life"—more definitely —"Eternal Life."

The term "eternal life" does not denote merely an endless existence, but the life of God revealed in Jesus Christ and shared by all who put their trust in Him. God is only properly understood through Jesus Christ.

It does not only denote the length, but also the kind of life; it suggests a relation, not to time, but to God. Just think what this could do for us if we could fully grasp that we are related to God and not to time.

John wishes to assure the humblest believers that "eternal life" is their present possession. Jesus Christ, of course, was the one who passed out of eternity into the limits of time. That is, *now* the life was manifested; it was obvious, evident, clear. Life did not come to be, but was. There is no thought of life apart from the living one—a personal being, but there is thought that we can have fellowship with this Person.

Retiring president, Aaron Epp, and new president, Frank Harder.

This does not mean that believers become "divine" or partake of the being of God, but they do possess a new moral life; its source is in God, and the channel is faith. It was in Christ that man could lay hold of the meaning of eternal life, and obtain it through faith.

If the knowledge of this "life revealed" could be grasped, the readers would have fellowship with the apostles and with the Father. The assumption here is that if you know Christ, you will accept Him and have fellowship.

By this time John very likely was the only remaining apostle, aged and fully matured. His heart was burdened because people were misled, confused, and were not filled with joy. So he says, that which we as apostles, have heard, have seen with our eyes and even touched with our hands—is that eternal life come in the flesh.

A right relation to God is essential to fellowship with Him and true joy. If we regard Him as a stern lawgiver, offended, resentful, we cannot even approach Him. The true knowledge of God is attainable through Jesus Christ. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "He that hath seen me hath seen the Father." In Jesus Christ we see God as a just God and a Saviour, mighty, faithful, forgiving, and full of compassion.

The understanding of God and our fellowship with Him is attainable through faith.

We need a proper faith.

Faith must be rooted in an understanding of the person Jesus Christ which means we must be willing to believe that Jesus was both divine and human. You see, John was also writing with a concern for people who once had been professing Christians but had left the church. These had denied that our Lord was truly God and truly man, at once human and divine. These people had also added to this the perilous doctrine that one who was living in sin might still be "spiritual" and a "child of God."

But John's memory was too vivid for such ideas to take hold, and he wanted to emphasize that Jesus came in the flesh. "And the Word was made flesh and dwelt among us." They knew that it was real human life that He had lived, subject to all the strains that we experience. He met with real temptations and real battles.

It is as dangerous to minimize the humanity of Jesus as it is to minimize His deity. The central fact of Christian thought is the fact of "God-man" who is our Saviour.

We are further reminded that faith in this Christ is not a matter of mysticism or superstition. Faith

(Continued on next page)

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*Pastor of First Church, Reedley, California is belief founded upon evidence. The apostles were men of reason, they had the witness of their senses, they had abundant opportunity for investigating the facts. They testified that they had seen and heard.

Finally, faith must find its fruition in service which is the deepest source of joy. We are interested in a service which brings others into a "fellowship with the Father and with His Son Jesus Christ."

The Gospel then and now is being preached, not only to bring new members into the fellowship, but that those who are in the fellowship might enjoy it. Christian fellowship is sharing the common life in Christ through the Holy Spirit.

John also sets up some conditions which are essential to fellowship with Christ.

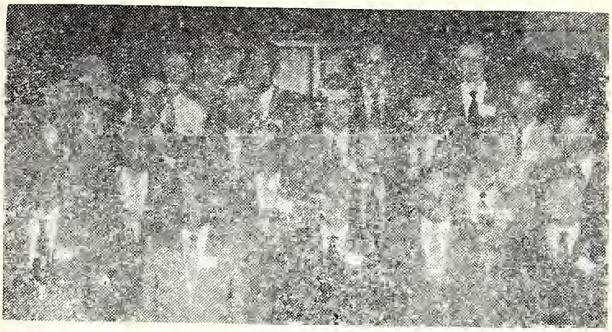
We must walk in the light as He is in the light. That is, we cannot walk in darkness and say that we have fellowship with God. Light and darkness are incompatible.

We must confess that we are sinners, for if we say we have no sin, we deceive ourselves and the truth is not in us. We have those who stress that they have been sanctified and hence no longer sin. Others say that sin is a disease, a weakness, a part of fate and not his fault. Such only deceive themselves. If we confess our sins we receive a forgiveness which is rooted in the nature of our God who is faithful and just.

And here is the big test: whosoever doeth His commandments is walking in fellowship with Him. The Christian's life should be marked by that unbroken, consistent fellowship with God which characterized our Lord. Fellowship with God precludes complete submission to Him and His will. Fellowship with the Father also creates a desire within us to have fellowship one with another even as the Father desires to have fellowship with us.

There is nothing in the whole history of the world like that strange bond which ties you and me to the Saviour, and the paradox of the apostle remains a unique fact in the experience of humanity: "Jesus Christ, whom having not seen, we love."

New Officers of Pacific District Conference. Frank Harder, pres., Dan G. Regier, vice-pres., Earl Eymann, sec., Elmer Widmer, treas.



Ministers at Pacific District Conference.

PACIFIC DISTRICT CONFERENCE REPORT

The Pacific District Conference met at Upland, California, June 13-17. This was also the occasion of the 60th anniversary of this conference.

Conference delegates began arriving Wednesday noon and were soon busy with various phases of committee work and final preparations.

Miss Esther A. Ellinghusen, from the First Presbyterian Church, Hollywood, had a meeting with Sunday school superintendents and workers discussing ways and means of promoting the work of the Sunday school. The attendance at this meeting was small but a great interest was shown. In the evening Miss Ellinghusen gave a most challenging message entitled "Know Your Pupil," pointing out the importance of the relationship between teacher and pupil.

The conference was officially opened Thursday morning by the president, Rev. Aaron J. Epp. The theme was "Fellowship in Christ."

The guest speaker was Dr. John Miller of Goshen Biblical Seminary, Goshen, Indiana. He brought a series of messages based on 1 John, following very closely the conference theme.

The Men's Fellowship was in charge of the Thursday evening service. Mr. John Dester, a Presbyterian layman, brought the evening message. At this meeting it was reported that only eight church groups, out of the twenty-three, participated in the several projects that were sponsored last year. It is sincerely hoped that we may encourage all churches to organize a men's fellowship group and that there may be greater activity among our men.

The evangelization committee has during the past years been reaching out into new fields, endeavoring to reach two new fields each year. The new fields most recently opened are Lancaster, California, under the leadership of Rev. and Mrs. Ernest Schroeder; and Warden, Washington, under the leadership of Rev. and Mrs. Wilbur Schmidt.

The report of the Women's Missionary Society was a real challenge, and a separate article is being sent in on this work.

The officers of the conference, as elected by the

(Continued on page 446)

Why Not Controversial Topics at the Conference?

J. Winfield Fretz*

As we approch another session of the General Conference we look forward to a week of fellowship, inspiration, and information centering around the Christian activities of our conference. There is one thing, however, which I, as a layman, greatly miss at the tri-annual conference sessions. It is the forthright tackling of great social issues that confront Christianity today. I wish that at least one major problem of a controversial nature would be placed on the agenda of each tri-annual session of conference.

Why Controversial Issues on Conference Floor?

Many people will say that all controversial subjects should be kept off the conference floor for the sake of peace and harmony. I think that such subjects should be discussed for the sake of achieving peace and harmony. How do I as an individual Mennonite church member know what my church believes unless she discusses questions and declares herself on debatable questions? Am I as a layman, engaged in the teaching profession, supposed to individually figure out what is right and wrong conduct? Have my fellow believers no obligation to help me think through difficult social problems?

Take such questions currently facing serious-minded Christians as: 1. Should Mennonites join labor unions? 2. Is it proper for a Mennonite to hold a political office in light of the peace principle? 3. Is it permissible for Mennonite ministers to accept divorced and remarried members into full church fellowship? 4. Is the widespread practice of planned parenthood consistent with Christian morality? 5. What are the advantages and disadvantages of affiliating with the World Council of Churches or with the Evangelical Association of Churches? 6. What is right and wrong about racial intermarriage when both parties are born-again Christians?

These are the type of questions for which all of us as individual Mennonites must have some type of an answer. As responsible citizens and active Christians, we will formulate some type of an answer to these and other controversial questions. We can seek help through personal prayer and devotions; we can observe what other individual Christians and church bodies do about these matters; we can study learned books on the subject and then draw our own conclusions; we can discuss them in our local Sunday school classes and at local congregational meetings and thus arrive at decisions. All of these methods are helpful, but they still lack the sense of clarity and strength that comes from knowing the mind of the entire brotherhood.

Without discussing controversial questions of great social and spiritual importance before the assembled representatives of the brotherhood, we can never know what the General Conference officially thinks about them. We know only what individuals who speak up think, or what congregations here and there think after expressing themselves locally on such issues. Our Conference and our denomination can only become united and strong as we deliberate and decide basic issues together. Our one goal should be an honest desire to know "the mind of Christ" on these matters. Our hunger should be for "the truth in love." Our weapons should be honest inquiry, open minds, a willingness to be guided by the Holy Spirit, and a willingness to change our minds and our positions if the facts so indicate and the Spirit so dictates.

Perhaps as a way to implement this suggestion, each tri-annual session of conference should be preceded by a study conference on a particular topic of wide general interest, such as the Eden Peace Study Conference in 1953, the Conference on the Believers' Church in 1955, and the Conference on the Christian in Business also in 1955. Such study conferences allow for several days of uninterrupted deliberation on the topic under consideration. Papers can be carefully prepared, read, discussed, and modified in the light of concerns and criticisms expressed. Summaries and recommendations from such study sessions could then be presented to General Conference sessions for discussion and action.

Pacific District Conference Report

(Continued from page 445)

delegates, are: Frank Harder, president; Dan Regier, vice-president; Earl Eymann, secretary; Elmer Widmer, treasurer.

We appreciated the presence of S. F. Pannabecker, Elmer Ediger, and A. J. Richert. Dr. Pannabecker also spoke at the young people's banquet on Saturday night.

The work of the conference is going forward, which presents to us greater responsibilities. We were reminded once again of the many fields of opportunity throughout the world. It was pointed out that our relief work as carried out under the MCC program is a total work, both material and spiritual, the entire work being an outgrowth of the love of God.

Truly the Lord has committed a great work to us. By His grace let us go forward into the fields of service.

—L. J. Stevanus

All that is necessary for the triumph of evil is that good men do nothing.

Edmund Burke

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*Prof. of Sociology, Bethel College, North Newton, Kansas

Film Review

GOD'S WONDERS IN FLOWERS, 16 mm., color, 10 minutes. Rental $5.00. *Religious Film Libraries, 220 W. Monroe, Chicago, Illinois.*

This film is one of a series of seven produced by Church-Craft Pictures, and made available through the Religious Film Libraries as well as other rental agencies.

It shows flowers in a garden. It portrays a mother and child working together preparing the soil and planting tiny seeds. It also shows how God uses the sun, rain, bees, and butterflies, to help produce the flowers.

This film can be used for all age groups from primary on up. It can be used in a worship setting. It can also be used to advantage as a supplement to a unit on the part that God plays in the world.

The photography is good and the film should be useful and helpful with children. You may want to become familiar with the series as a whole.

Bookmarks

Preparing for New Life

OLD TIME REVIVAL AGAIN by T. K. Hershey, 128 pages, $1.75.

Most of the twenty-two chapters of this book were first published as a series of articles in the *Gospel Herald.* These were so much appreciated and well received that the author was prevailed upon to publish them in book form. After some years the well-known Mennonite evangelist, George R. Brunk, felt constrained to bring this message of revival again before the Mennonite constituency and had the book reprinted under its present title.

The author reflects the burden of his soul as he views the spiritual life, service, and needs of the Mennonite Church. His ready pen gives expression to what he feels is the answer to these needs—namely, a Holy Ghost inspired revival. Lack of zeal, low vitality, and spiritual inertia in the church concerning soul-winning caused this active evangelist, pastor, and veteran missionary of thirty-one years' service, to take up the pen and under the definite leading of the Holy Spirit present the challenge, possibilities, and blessings of revival in the church.

In presenting the great need for revival in the Mennonite Church, the author draws upon the experiences of the past to point out that real revival is possible today. In challenging church leaders, pastors, ministers, evangelists, missionaries, and Sunday school workers, he appeals to all to pay the price of working for and preparing for revival. Great stress is laid upon the need of earnest, prevailing prayer as a prerequisite for revival. The word "revival" as used in this book implies the work of evangelism in contacting and winning souls to Christ. Several helpful chapters are devoted to evangelistic work, with very timely suggestions for evangelists.

The reviewer is under the impression that this is the first book written and published by Mennonites on this vital subject.

—A. H. Schultz

Books reviewed in this column may be purchased from Mennonite bookstores in Berne, Newton, and Rosthern.

Flashes of Thought

Desire to be Loved

Walter Gering

I know—he was a nuisance and something had to be done about it. It could not go on like this all the days of the retreat. He caused disturbance at the discussion groups, during the worship periods, and even during the prayers.

And yet, he was such a lovable little fellow that my heart went out to him. It was perfectly in order that some form of action should be taken. So it was that one morning he was forcibly carried away, struggling to the bitter end. As the two of them disappeared around the bend, hidden from sight, a state of composure was restored in the group. But my mind would not leave him.

I thought of the morning when he had taken his place at the feet of the speaker during the devotional period. Out of the entire group of retreaters, he was the most attentive. Sitting upright in front of everyone else, his face uplifted, he fixed his eyes upon the speaker. To be sure he was only a little black pup. But even black pups can become an avenue of inspiration when seen in the right light.

Then there was the morning when, during prayers we were all seated upon the side of the hill, he made his appearance. With stick in mouth he brushed up against my feet. It was clearly evident that he wanted me to play with him. But this was no time for play; this was time for prayer. Disappointed he left and made his way to someone else. A few moments later he was forcibly taken from the group, yelping and struggling as he was carried away. The marks of his teeth upon a finger were evidence that he had not gone willingly.

To our utter surprise, the next morning he was back. Chastened and humbled by the experience of the previous day, he approached with caution. As hands reached out for him he cringed, uncertain as to their intent. Yet it was clearly evident that he was back for only one reason; he craved the attention and fellowship of the group. He wanted to be loved! Driven by that desire he braved the possibility of another forcible evacuation. He wanted to be one of the group.

Strange, is it not, that even a dog's heart should be filled with the desire for love. My mind went back to the words of a hymn sung in early youth: "Do you know the world is dying for a little bit of love?" How true! The soul of every man inwardly craves for the love of his fellow men. What greater example can we have than that of God himself, who "so loved the world that he gave his only begotten Son."

LET US LOVE ONE ANOTHER!

A Glance at Present Day India

John Thiessen*

Most of my reading audience will agree that somehow the orient has a charm which we "feel" even though most of us have never been there. We think of Christ as one who was born and lived, died and rose again in the orient. Our whole Bible was produced in the orient. The Bible characters we know so well were orientals.

One of the finest planes I flew in was an oriental plane, managed entirely by an oriental engineering staff. It was the "Air India" constellation from Nairobi, Kenya, Africa, to Bombay, India, carrying some seventy-five passengers. The total weight of the plane and load was over fifty-five tons. The oriental staff handled that monster plane more smoothly even than the Pan American people handle theirs!

In many respects I found India as I had left it seven years ago. There were still the open drains in many cities and towns. Cows are still meandering on main street, even in such world metropolises as Bombay and Calcutta. The child population is still mainly without clothing. The farmer still plows with oxen and harvests his grain with the simple hand scythe. The temples are still patronized, and people still go on long pilgrimages. Many landmarks are notable, some being centuries, if not millenniums, old. Yet one observes a marked newness in India. India wants to be a democracy, and with democracy came a lot of headaches and growing pains. There are crippling strikes and walk-outs. There are local disturbances which sometimes come close to rebellion, such as the recent public uprising against the re-alignment of the different states in India.

However, there is very much on the progressive side of new India to be tabulated. Road building goes on at a great pace. The goal is that within the foreseeable future every village will be connected with an all-season road. Paved roads are built rapidly. Reclamation of waste land goes on with increasing speed. In the report of the prime minister of the middle states, we find the following comparisons between 1951-55:

In 1951 the reclaimed acreage was 300,000 acres. In 1955 it was 1,600,000.

In 1951 the central state produced 3,900,000 tons of food grain. In 1955—4,500,000.

In 1951 there were 8,000 primary schools. In 1955 there were 14,000.

In 1951 there were 688,000 primary school children. In 1955 there were 1,100,000.

In 1951 there were 490 dispensaries (medical centers). In 1955 there were 918.

In 1951 there were no maternity homes. In 1955 there were 54.

In 1951 there were 900,000 people protected from malaria. In 1955, 8,000,000.

And thus improvement increases. India now starts on a second five year plan which includes building immense steel mills and irrigation systems. Some of these are sponsored by foreign governments such as Russia, the United States, and England. Right in our own mission area, a huge coal mine is opening up. It is believed that it has enough coal to supply the whole of India for fifty years.

Having said this much about material and educational advancement, what about the spiritual status of India? There is one area especially which is disturbing to the conscientious missionary, and that is the results of the foreign aid program. America has gladly helped to feed the hungry, and has sent of the surplus of our land to the orient. That has been and is laudable and we should keep that up. But many on the receiving end have concluded that they can depend on American help, and hence need not put forth effort to help themselves. This feeling and attitude has also crept into the thinking of many Christians. On the other hand, many Christians have been stirred up to more energetic spiritual activity through this kindness, and also because of the persecutions in 1954. Those persecutions helped to bring many Christians on a firmer spiritual footing. They know that they, and we all, cannot expect to be without suffering when our Lord and Master had to suffer. It was very interesting to me when I asked our Indian pastors what percentage of their church members they thought would stand firm in the faith if real systematic persecution should set in involving imprisonment or even execution. They felt that from 90 to 95 per cent of their Christians would remain firm in the Lord and rather suffer death than give up their faith. That is something we should all be thankful for. We really have giants in the faith in India. At present even though there is no open persecution of Christians, yet there is a constant disability which Christians have to suffer. Very often a person will not get a job because he is a Christian. How different this is from Africa. In Africa a person is honored when he becomes a Christian; in India he is dishonored.

Then we should never overlook the fact that the Indian climate is enervating on the human system. It is hard on man and beast alike. It saps out the energy, and a person becomes limp and listless, wishing for an easier way of life. The extreme climate seems to weaken also the spiritual energy and it is easy to follow the way of least resistance. In a word, it is harder to be a Christian in India than in most any other country in the world. Therefore, we should remember India, and very especially the Indian church, in our intercession.

In Christ There Is No East or West

In Christ there is no East or West, in Him no South or North;
But one great fellowship of love throughout the whole wide earth.
In Him shall true hearts everywhere their high communion find;
His service is the golden cord close binding all mankind.
Join hands, then, brothers of the faith, whate'er your race may be.
Who serves my Father as a son is surely kin to me.

By John Oxenham in "Mennonite Hymnary"

***Executive Secretary, Mission Board**

Manitoba Churches

Mennonite Churches in Winnipeg

One of the largest General Conference congregations in Manitoba is the Schoenwieser congregation of which the First Mennonite Church of Winnipeg is the largest group and the Kildonan group, located in a suburb of Winnipeg, is the second largest. It will be noted that the historical aspects of this report cover the Schoenwieser congregation and as such also apply to the Kildonan group of that congregation.

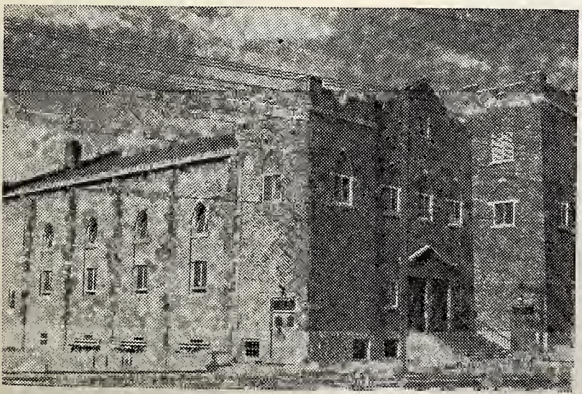
The First Mennonite Church of Winnipeg

The First Mennonite Church of Winnipeg is actually the Winnipeg group of the Schoenwieser Mennonite Church of Manitoba. This group took the name "First Mennonite Church of Winnipeg" in 1950 after the completion of their new church on Alverstone and Notre Dame. The history of this group is therefore the history of the Schoenwieser Church.

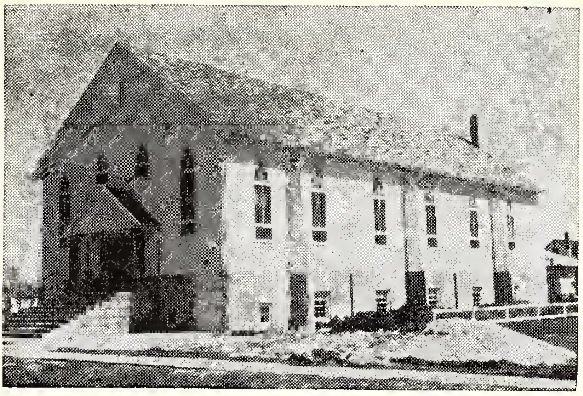
In the twenty's, the immigration from Russia increased to a large flow. Most of these immigrants settled in rural areas of Manitoba and resulted in numerous groups of Mennonite families. Rev. Johann P. Klassen, who had been leader of the Kronsweider Mennonite Church in Russia, gathered twenty-two of these groups to form a new congregation, the Schoenwieser Mennonite Church.

In a few years, some of these Mennonites began moving to the city of Winnipeg. First, the young girls came to work in private homes; later students came to study and other families came to take up work in the city. To serve the many groups of this church effectively, local pastors were elected to serve various groups. In the course of the years twelve such pastors were officially commissioned by Rev. Klassen to serve with the Word. In 1932 Rev. J. H. Enns was called to serve the group in Winnipeg.

In the course of time it became possible to build churches and some groups of the Schoenwieser Church became independent churches: the Springstein Mennonite Church, the Schoenfeld Mennonite Church, at Pigeon Lake, the Niverville Mennonite Church, the Glenlea Mennonite Church, and the Steinbach Mennonite Church. In 1939 Rev. Klassen passed away and Rev. J. H. Enns was elected to serve as spiritual leader.



First Church of Winnipeg.



Kildonan Church, Winnipeg.

At the present time the Schoenwieser Mennonite Church consists of six groups of which the Winnipeg Group, the First Mennonite Church of Winnipeg, is the largest. Present membership is 947, and there are five ministers of the gospel of which Senior Emeritus Rev. Johannes Schroeder of the Danzig Mennonites is one. The others are Rev. Jacob J. Schulz, Rev. Cornelius G. Peters, Rev. Jacob H. Wiebe, and Rev. J. H. Enns. The church has four deacons, four songleaders, two choir leaders, fifteen Sunday school and young people's leaders, a men's brotherhood, several ladies' organizations, a young people's group, and a boys' and girls' club.

The composition of the First Mennonite Church is characterized by the one fact that practically all its members are fugitives (Fluechtlinge) from the terrors of postwar Europe. The first ones came from the Molotschna district of Russia and from the old colony of South Russia after the first world war. Approximately a third of the membership arrived from Europe in the last eight years. These too came from many parts of Russia as well as a complete group from Danzig and others from Austria and Germany. Just shortly a number came from South America, notably Paraguay.

We are a church in an urban environment. Our desire is that we and the other Mennonite churches in this city may take note of the words given to Paul in Acts 18:9-10. He was rather hesitant when asked to gather a Christian church in the great city of Corinth, but the Lord said to him in a vision, "Do not be afraid . . . for I am with you . . . for I have much people in this city."

—J. H. Enns, Pastor,
First Church, Winnipeg

The ideal home, therefore, is one which allows for gradual emancipation, one in which the emotional ties between children and family are never so strong that the desire for independence leads to internal conflict, inadequacy, or rebellion. As the child grows to maturity, every opportunity should be provided for independence of judgment, emotion, and decision.

—Alexander A. Schneiders

Let's Go To Conference -- As a Family

The basis of most endeavor the world over is the family. Little do some of us realize the scope of potential for the family, especially the Christian family. Going to General Conference as a family group would surely be something which the individual members would not soon forget.

Trips for the family are as important as working together. The togetherness must have with it the memory of fun as well as labor. Future leadership of the church and of our conference depends upon the response which our youth makes. Proper response can only come forth when proper conditioning has taken place beforehand. These conditions are a combination of the human and the divine. We cannot acclimate our children too early to these God-honoring experiences. Mrs. Dick and I have taken our children with us to conferences at different times. This is not the easiest thing, but we believe that in the end it will pay dividends. I would like to mention a few tips for the possible Winnipeg trip.

Don't be afraid to "rough it." Picnic type meals enroute are cheaper and give greater possibilities for relaxation for parents, and better opportunity for letting off steam for the youngsters.

Don't be in too great a hurry. The South Dakota state highway slogan is good to observe—"after all, what's your hurry?" (To this statement my wife could remind me of the saying, "Physician, heal thyself.") Hurry can disrupt good will and a good time.

Don't let little things bother you. Arrange your seating so that one of the parents is seated in the rear seat with a child or two or three. Avoid possible quarrels instead of trying to settle them. Be a step or two ahead of what might be brewing.

Plan ahead for group activity while traveling. Make it varied. Carry on contests with what you see along the way, such as completing the alphabet from advertisements, or the "zipping" of horses, getting one point for an ordinary colored horse and five points for a white horse. Be sure you are agreed as to what constitutes a white horse—must the tail, mane, ears and nose be white also? Of course even with this diversion, it will still mean that your "yea" must be "yea" and your "nay," "nay." An occasional stop to let the youngsters run ahead a quarter of a mile might be good. The telling of stories has a time-consuming element. Make it a continuous story, even if you have to fabricate as you go along. Children like it!

Singing is also good. Use both choruses and hymns. It will tax your persuasion powers to get the youngsters to do it, but it will pay out in the end. As Mennonites we are noted to sing well, but we would sing better if we sang more in family groups.

Travel as light as possible. Have the youngsters be responsible for certain chores along the way. Be sure to check their work, and check your own while you're at it, or you might lose a suitcase or possibly leave your wife or a child somewhere at a filling station.

Don't look at the trip going and coming from conference as one free of responsibility. With a family this just isn't possible.

Before starting the trip be sure to bow for prayer while in the house or in the car asking God's guidance and protection in making the trip safe and worthwhile. Our children behave better with a God-consciousness in our attitudes.

Above all else, go with an attitude that the will of God is to be accomplished more fully because you could go as a family.

In August, don't go to Florida, Kansas, or California. Go to Winnipeg and see as many extra places of interest on the way as possible. It is a good investment for life.

—George G. Dick

Looking Toward General Conference

To forfeit the yearly board meetings and especially the planned attendance of the General Conference in Oregon was a disappointment five years ago when the work here in Paraguay called us. Since our furlough would correspond with the 1956 conference, we eagerly followed the reports to find out where the next conference would be. We were certainly not disappointed to find that it was Winnipeg. In our acquaintance with Paraguayan Mennonites, the last fifteen years, we find they have much in common with the Canadian Mennonites and close fellowship with them. This naturally draws us closer to the Canadian Mennonites. The trip to Winnipeg will also be the first trip to Canada for us.

Conference-wise, we realize the importance of such a conference to the individual churches and their leaders. We are sure, however, that other missionaries from the field will support the thought that the conference has a special value for them. After spending five years with a small group of Christians, surrounded with people in darkness, it does ones soul good to be one of a large fellowship of people like oneself. To witness a united effort to work for the Lord's cause is an encouraging experience.

We are looking forward with expectation to the conference at Winnipeg, the Lord willing.

—Dr. John R. Schmidt

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

Youth Around the World

Discoveries in the Netherlands

Dutch young people have found that camping deepens spiritual living. But to really come to grips with the Christian life they have originated Operation Columbus. They want to discover a new world.

by

Baukje Sikma

I have had office training and had worked for numerous years in an office. This was not satisfying. In my free time I did quite a bit of work with youth groups and wanted to put my entire self into it. Because there was no possibility at that time to work as a youth leader in the Mennonite church, I first trained in the Opledingsinternaat voor Sociale Jeugdzorg (Training Institute for Social Youth Care) in Amersfoort after which I worked for one year as a group leader in a boarding school for social youth care where girls from sixteen to eighteen received an education.

In that year the Groningen Church asked for a youth worker as leader of the Westhill Movement (Sunday school) and for the organizing of their club work. This was the first time any church had a full-time youth worker. So, sooner than I had expected, I was engaged in Mennonite youth work.

My education in Amersfoort was most helpful. It had concentrated on song, play, and craft. In Groningen, in addition to my work, I studied religious education, after graduation, I studied leadership.

For almost five years I gladly served this congregation during which time the youth work expanded considerably.

Reluctantly, I left this task to become the regional youth worker for the Dutch Mennonite Church. But this work is also of great importance and there are many possibilities.

Fellowship and Study

My most important responsibilities are the practical and spiritual forming of a framework through the medium of courses and the leader's journal, *Koers;* the building of new club work; to help prepare leaders for local churches; and the studying of the general problems of youth work among those being ways to contact those between sixteen and nineteen years of age.

Our Netherlands Youth Club started about twenty-seven years ago. In these years, it has been of great importance in the spiritual lives of many young people, not only in the gatherings which occur every other week in the local congregations, but also in larger conferences. There are regular regional youth days, while in June and September young people from the entire

In September and June young people from all over the country come to Elspeet.

There is more interest in foreign camps. Nine were held in Germany, Austria, and Denmark.

Baukje Sikma, Youth Worker for the Dutch Mennonite Church.

country gather on the Mennonite retreat grounds at Elspeet for a week end of fellowship. On these youth days there is not only the inspiration of fellowship, but also the joy of gathering for worship in the Sunday morning worship service, which is usually conducted by a minister and then discussed by the young people. The vision of the DJB (Doopsgezind Jongernbond or Mennonite Youth Club) is to strengthen the Christian faith and spiritual life of the youth of the Mennonite Brotherhood, to increase their love for their church, and to encourage their feeling of belonging to the mutual youth cause.

Through the *Hoeksteen,* our youth publication, young people learn about the activities of DJB and the entire brotherhood. There are features on other things which are important to young people such as reviews of current books and films.

Interest in camps organized by the DJB for vacation has been growing. In the beginning, the camps were held mostly in the Netherlands. Because there is more interest in foreign camps, there was only one camp in the Netherlands last summer—a sailing camp on the Frisian Lakes. But there were nine camps in Germany, Austria, and Denmark.

The DJB is not only trying to promote an inexpensive vacation on foreign soil. We also want to reach young people who are as yet not members of the organization. Of the 345 young people who took part in the camps, 235 were non-members.

In a camp-like atmosphere it is easier to discuss things concerning the personal spiritual life. In the past camping season, it became obvious that the campers came with an expectation. In this type of camp work, thus, there is the possibility of reaching young people who are not members of the church. Up to this point, this opportunity has not been fully realized and grasped. However, more attention is being given to spiritual leadership. It is hoped that our contacts with the young people will continue after the camp closes.

Operation Columbus

In contrast to the growing camp work of DJB, the membership in our organization has dropped considerably since the war. The same thing has been happening in other youth organizations in the Netherlands. We have asked ourselves earnestly what the reasons for this decline in youth movements might be. Does the present day youth not need the youth movements or does youth not find therein that which he needs?

There are many reasons. We are of the opinion that the kernel of the problem is that our DJB has too little connection with the present day young people who live in an entirely different world than did the previous generation and have other problems and difficulties.

Therefore, we should, in our Youth Club, look for new ways in which the program of the movement can meet the needs of youth in their personal and social lives.

Play, song, and craft must find a more important place because of the amusement world of radio, television, and motion pictures which have dulled our responses. We need to find creative activities for our growth.

The spiritual life continues to be the most important thing. The administrative council of DJB has called upon our members to together learn, speak, and think over spiritual matters in a positive, real, and above all, joyful tone making it meaningful for the life of young people of today.

This program is called Operation Columbus. Columbus discovered a new world, but his new world was as old as the rest of the world. That is the way it goes with young people, who in the framework of Operation Columbus have begun a discovery journey. They are deepening their knowledge of the old truths of Christianity, of the kingdom, of the Bible, and of the gospel, discovering these for themselves and thereby becoming spiritually renewed.

Five ministers are preparing five booklets in which, in simple and real words, the importance of the faith and of the Christian life are stated. These booklets are meant as guides and "jumping off points" for discussions.

Those members who are leaders of Operation Columbus are prepared at week end instruction meetings. Not only are the booklets discussed here, but also the methods of organizing programs. The ice is broken at our meetings with games which help young people to speak more freely.

New Life Appears

That many young people are not becoming members of DJB and also do not find the way to the church, comes from the fact that in many churches the twelve-year-old youth leaves Sunday school and often loses contact with the church. For boys and girls of this age, there are so many things that seem much more attractive. When they reach their eighteenth year, all interest for such things as DJB has been lost.

It is therefore pleasing that in many congregations youth work for boys and girls twelve to eighteen has sprung up spontaneously and is spreading.

By the building of our youth work and the DJB there is, therefore, a continuous need for young people who have had training for such work and who can completely give themselves to this work both locally and nationally.

Translated by Kenneth Kaufman

FIRST CLASS MAIL

Our Continuing Colloquy

Your series on the pro and con of Conference schools has been both interesting and challenging. Keep up the good work.

Regarding "Four Points and Finances" (June 5), I would very much like to know how Miss Baumgartner manages to keep her college food bill down to $20.00 for one school year.

Glen Goering
Bethesda, Maryland

Further correspondence from Elvera indicates that her family provides her with food. Ed.

The comments concerning the school issue continue to interest me. There are naturally exceptions to all rules as shown when Miss Baumgartner put in only $20.00 for food at M. U., yet compared this to full board at Bluffton. Board and room at K-State for the average student runs about $600 a year and enrollment fees another $180. The equivalent at Bethel is $750. Books and social activities are somewhat higher also at K-State.

Although most of us hate to admit it, we Mennonites are still pretty much of a closed denomination. Going to a state school does have a broadening effect. Many of the Mennonite students are among the most active religious leaders on campus. The sad fact though is that when many of our Mennonite youth enter the state schools they feel their need for Christian activities has ended.

Gerald E. Thierstein
Manhattan, Kansas

BOOK NOTES

Artificial History

LOOK TO THE HILLS by Albert C. Wyckoff, 90 pp., Zondervan, 1954, 35 *cents.*

This book is supposed to be a novel but it reads more like a history book. There is a mystery that needs to be solved, but the reader is not greatly concerned about its solving. There are two lovers who cannot get together until the mystery is solved, but the reader is not really made to care about whether or not they ever do get together. He does not learn enough about them to know if they are likable people.

One of the minor characters claims to be sinless. The author's convincing than some of the object is to show that such a person may turn out to be a most ungrateful wretch. This character is but slightly more other artificial characters in this book.

Look to the Hills is somewhat similar to *Give Me Thy Vineyard* by Guy W. Howard (Zondervan, 1949). Both have the mountains of our southeastern states as their locale. Both are about a preacher who has an evangelical concern for preaching the gospel. And both have a mystery story combined with a love story. But *Give Me Thy Vineyard* has real action and suspense. *Look to the Hills* has something lacking.

—Harold Peters

NOTES ON YOUTH

Grace Mennonite, Pandora, Ohio. We raised $41.33 for Verney Unruh's support by showing the film "Martin Luther"; sent $25.00 to local MCC relief committee for the European Mennonite Bible School at Basel, Switzerland; sent $52.50 for the purchase of 150 "101 Songs from the Mennonite Hymnary" for the MVS summer camps of Europe.

All youth groups are invited to send brief news reports on their activities to Youth Editor, 722 *Main Street, Newton, Kansas. They will be printed in this column.*

Editorial Assistants Wanted

We need a man or woman to prepare copy, do proofreading, and do layout for our periodicals. Minimum qualifications would be a working knowledge of the English language and its grammar with a modest appreciation of balance in printing. To begin September 1.

In addition to this, we need a person to direct the conference news service which would include gathering and writing news for conference periodicals and for daily and weekly newspapers. Some experience in news writing would be expected. To begin work September 1 or before.

In a short time there will also be openings for a bookkeeper and a person to supervise the distribution of visual aids. There is also an opportunity for a young man looking for 1-W work to serve in a position that would include janitorial services, shipping, and multilithing.

These positions represent replacements and re-adjustments in present staff assignments. Depending on qualification of applicants two of these positions can be combined and other duties assigned.

Applications for any of the above positions should be sent to: Walter D. Unrau, Mennonite Publication Office, 720 Main Street, Newton, Kansas.

Larry Kaufman Memorial Services

Larry Kaufman, son of Mr. and Mrs. Alvin Kaufman of Windom, Kansas, drowned in the waters of the Kasai River, Belgian Congo, in the late afternoon of Wednesday, June 20, 1956. His drowning was witnessed by his close friend Fremont Regier, missionary Glenn Rocke, and several Congolese comrades. The tragedy occurred at the close of the third day of a flat boat excursion down the Kasai between Charlesville and Port Franqui. The party enjoyed three wonderful days and two nights exploring and photographing the wonders of African nature along the river bank and were preparing to tie up for the night on an island. There was shallow water with sand bottom all around the island and Larry was wading ahead of the boat directing the others who were pushing it to a deeper place to tie up for the night. Suddenly he stepped into a deeper current and was pulled into the stream. Fremont saw him struggling and swam to his rescue and barely escaped the same fate. The Africans pulled Fremont on board whereupon he threw an inflated inner tube and paddled to the place his buddy had disappeared. They cruised around the spot and up and down the stream until dark but they never saw Larry Kaufman again. Finally they rowed back to the island, tied their boat and stood in silence staring at the river that had so quickly swallowed up their friend, halting their happy adventure into one of Africa's natural wonderlands. Leland Rocke, twelve-year-old son of Glenn, broke the silence with the words, "Now Larry is in heaven with Jesus."

After a sleepless night an African messenger started out with the tragic news, arriving at Charlesville Friday morning from where the message was sent by inter-station short wave radio to Tshikapa and cabled to the home land. The next day Regier and Rocke, with his sons, wearily trekked into Charlesville station and wrote the details listed above. They took the letter to Luebo, territorial government headquarters and registered the facts of Larry Kaufman's death. The letter was sent on to Luluabourg and from there to the States. The Kaufman family received the letter on Sunday morning, the day of the memorial services for their son.

The largely attended service, held in the First Mennonite Church of McPherson, Kansas, was in charge of the pastor, Rev. Henry Goossen, who opened with Scripture and prayer. He also read the obituary and excerpts of letters from Larry, portraying his life and character. Words of comfort and appreciation were brought by Rev. Roland Goering, Larry's former pastor, D. C. Wedel of Bethel College, and H. A. Driver of the mission staff with which Larry served. Rev. Phil Wedel, chairman of the General Conference Board of Missions, brought a brief message on the theme, "Ship of Life," which he had used at the wedding ceremony of Larry's parents on this same day, July 1, 1934.

Memorial services had been held at all C.I.M. stations and many village churches where African Christians and fellow missionaries met together to honor this young man who had come to Africa to give voice to the gospel of his precious Lord. Many sincere and earnest prayers are going to the throne of God from loving African hearts on behalf of grief-stricken parents and loved ones in America who gave up Larry that many African sons might share the glory that now is his.

MCC *news & notes*

CHRISTMAS BUNDLES

Stacks of Christmas bundles continue to mount in MCC clothing centers, forming a colorful and impressive sight.

It is too early to know the exact number of bundles contributed to date. Requests from foreign fields call for more than 32,000 bundles this year. These bundles will be allocated, baled, and shipped in early autumn.

HARVEST IN JORDAN

It is harvest time at Hebron, Jordan, where Ada and Ida Stoltzfus serve in a boys' orphanage.

They write that all the harvesting and threshing is done by hand. Farmers use a small sickle for cutting. Men, women, and children are busy for long hours. They use donkeys, camels, and cattle.

They comment, "Jesus said, 'Man shall not live by bread alone,' which means there is also a spiritual need to be met, and how great it is among these people."

The Stoltzfus sisters visited caves where the Dead Sea Scrolls were found. These caves are in cliffs some distance from the shore and were first discovered by a Bedouin shepherd boy who had climbed into the rocks to retrieve a stray goat.

TAIWAN RELIEF

Relief worker Roy S. Habecker in Taiwan (Formosa) has been a "jack of all trades" in his work at Hwalien.

He has worked at the hospital in maintenance responsibilities, has driven the mobile clinic in the mountains, and now he is in charge of the milk distribution. He wrote, "I believe this milk distribution is a very good project in that it will be an opening for later evangelistic work by missionaries, for it introduces us to the people."

He continued, "The people know us now as those interested in their physical needs. They will be more willing to listen to persons doing evangelistic work and see that we are also interested in their spiritual needs as well."

DOUBLETS DUPLICATED

There are forty sets of twins who receive milk and vitamins at the feeding station supervised by nurse Katherine Dyck at Pusan, Korea.

Katherine says many Korean mothers are extremely poor and do not consider it a blessing to have twins, although they are grateful for milk and vitamins given to them. Twins are more common in oriental families than in American families.

One mother cried when her twins were born. She already

(Continued on next page)

Jottings

—**Grace Church, Dallas, Ore.:** The ordination of Wilbur Schmidt and his wife, Lena, was held June 24. H. D. Burkholder was in charge of the ordination. His text was 1 Timothy 3:1-6 and 2 Timothy 2:15-25. Frank Harder read 2 Timothy 2 and led in prayer. The charge was given by Harry Albrecht. J. M. Franz of Salem and J. W. Schmidt of Grace Bible Institute gave the ordination prayers during the laying on of hands. Rev. Wilbur Schmidt, who is a graduate of G.B.I., left with his family for Warden, Washington, where they will take charge of the new work in a new town which has sprung up in the Columbia River irrigation basin. The work is under the direction of the Evangelism Committee of the Pacific District Conference.—Corr.

—**Inman Church, Inman, Kan.:** John Thiessen spoke about his tour of our mission fields on May 20. A daughter, Norma Jean, was born to Mr. and Mrs. Marvin Duerksen, May 12. Our annual Sunday school picnic was held on Memorial Day. June 10 the children of the Sunday school had charge of the morning service and gave us a Children's Day program. June 17, evening service was a German program by the Women's Missionary Society. Mrs. Obermeit, a refugee, was guest speaker and told of her experiences in Russia and Germany. Our guest speaker on July 1 was Miss Rebecca Nickel who told of her work among the migrants at Eloy, Arizona.—Corr.

—**Sterling Avenue Church, Kitchener, Ont.:** May 8 the Women's Missionary Association entertained those past 70 years of age at a dinner and fellowship hour. Flowers were presented to the oldest man, Caleb Shelly, and to the oldest woman, Mrs. Herman Schmidt. Some members of the W.M.A. attended the First Church May 17, when Mrs. Ralph Buckwalter spoke and showed pictures of their missionary work in Japan. June 1-2 the young people had clean-up at Chesley Lake Camp where the junior young people vacation for a week in July. Pearl Ely directed the project; Mr. and Mrs. Alson Weber are the sponsors. Our pastor conducted services at the Three Mission Sunday School near Sudbury, June 10. He spoke at the Waters Mission Sunday School each evening through Wednesday. June 17, we had as guest speaker S. C. Yoder of Goshen, Indiana, who was attending meetings of the Mennonite Board of Missions and Charities near Elmira.—Corr.

—**West Zion Church, Moundridge, Kan.:** The Bethel College A Cappella Choir sang for us April 15. Erland Waltner gave a study of the book of 2 Timothy, April 22-24. Our Junior Choir and Men's Chorus participated in the Song Festival. We had Ascension Day services in the evening with Leo L. Miller of the Goessel Church bringing the message. Eight parents dedicated their children to the Lord on Mother's Day. May 20, four young people joined our church by baptism and one by letter. A group from the Mission Workers conducted a service at Prairie View Hospital, May 23. Marvin Ewert, chaplain of Bethel Deaconess Hospital, served in our church June 3, while our pastor and family were in South Dakota attending James Waltner's wedding and assisting in the ordination of William Gering. Norma Siemens is spending the summer in Voluntary Service at the Rosthern Youth Farm, Rosthern, Sask. At the semi-annual business meeting June 17, Richard Galle was elected deacon.—Corr.

—**Bethel Church, Hydro, Okla.:** We are very happy to have Mr. and Mrs. Paul Isaak, our new pastor with us. Ordination services were held at his home church in Aberdeen, Idaho, June 10. A recording was made and played to our group. It was a real challenge and one felt the nearness of God in that service. We joined the congregation in Aberdeen in the closing song and benediction. On June 17 we commemorated the 50th year of Christian service. Looking back we must say, "Thou has been our help in ages past." He has promised, "Lo, I am with you alway, even unto the end of the world."—Wilfred Ewy, Corr.

—**Tabor Church, Newton, Kan.:** Our Bible school closed with a fine program. Baptismal services were held May 20. The following were baptized: Donald Ray Klassen, Marjorie Schmidt, Harlan Klassen, LaVerta Bartel, Junior Hiebert, Judy Schroeder, Norma Thiesen, Larry Guhr, Delores Frey, Jerol Schmidt, Loren Brandt, Karen Schmidt, Lester Voth, and Vanila Frey. Communion was held May 27. On May 13, at the close of the service, a short dedication service was held for the new car which the members of the church presented to pastor H. B. Schmidt as a love gift. June 3, Marie Duerksen gave the morning message. The Sunday school picnic was held in the afternoon. E. M. Yost of Denver, conducted union services in the Goessel High School, June 3-10. Henry Dyck of Lodi, California, gave the morning message, June 17. On May 12 Mr. and Mrs. John Schmidt celebrated their silver wedding, and on June 12 Cornelius Schmidts celebrated their golden anniversary with all ten children and all grandchildren and one great-grandchild present. On Mother's Day we had consecration of infants.—Mrs. Paul Schmidt, Corr.

—**Bethesda Church, Marion, S. D.:** Recently four young people were baptized and two other individuals were received by transfer. Herman Friesen, who works on the home mission field in northern Minnesota, was a guest speaker during a recent Sunday service. The forty-seven Christmas bundles recently dedicated have been sent to the shipping center. For some time we have felt the need of a larger house of worship. After months of planning and work we have reached the final stages of construction of our new church. We have already enjoyed a fellowship supper served in the new church. We are prayerfully looking forward to dedicating this new structure this fall. Previous to this, farewell services will be held in the old church. May God's name be glorified during these activities.—Corr.

—**Grace Church, Pandora, Ohio.:** Our children rendered a

(Continued on next page)

MCC News and Notes—continued

had five other children and wondered how she would feed these twins as well. Nurses gave them extra feedings from surplus milk made possible by contributions from American Christians.

SMUCKER TO KOREA

Melvin (Joe) Smucker of Goshen, Indiana, was scheduled to sail July 10 on the "SS LaSalle" from San Francisco to Korea for three years of service as a relief worker.

He will be engaged in the distribution of material aid at Taegu. He is a 1956 graduate of Bluffton College and also attended Bethel College at North Newton. He is the son of Rev. and Mrs. J. N. Smucker.

SHENKS TO JORDAN

J. Paul and Anna Shenk of Harrisonburg, Virginia, were scheduled to sail July 10 aboard the "SS Rotti" from New York to Jordan where they will be relief workers under the 1-W program the next two years.

J. Paul is a graduate of both Eastern Mennonite College and Goshen College. His home congregation is Lindale Mennonite Church at Harrisonburg. Anna is a graduate of Eastern Mennonite College. Her home congregation is Bart Chapel at Quarryville, Pa.

KORNELIUS NEUFELD DIES

Kornelius Neufeld of Filadelfia, Fernheim Colony in Paraguay, died June 19 at the age of 72. Death was due to a heart attack, a report stated. He is remembered for his hospitality to workers who visited his home.

COUPLE NEEDED AT WATERLOO

A 1-W couple is needed at the regional office in Waterloo, Ont., to be on a Voluntary Service basis.

The man would be assistant at the clothing center besides meeting refugees and carrying maintenance responsibilities. The wife would be housekeeper and cook.

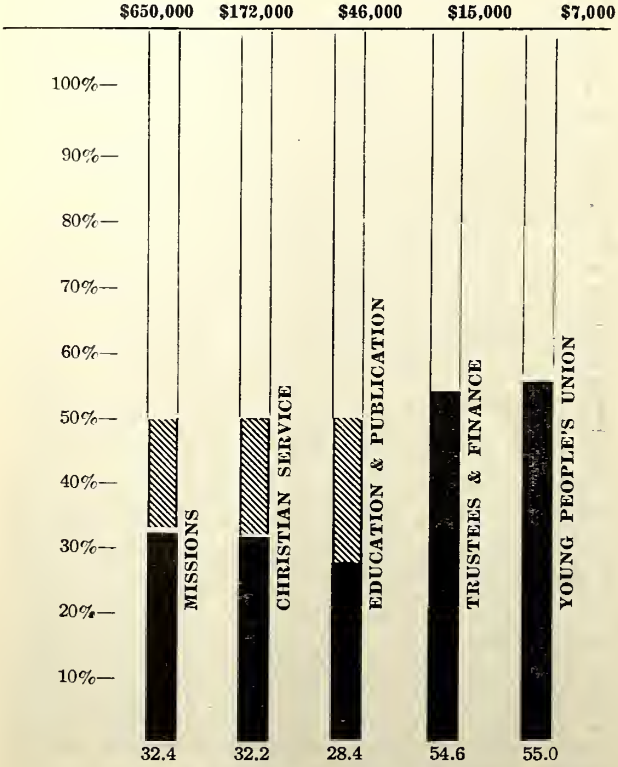
fine Children's Day program. Phillis Suter, chairman of two weeks Bible school of 170 children representing 16 churches, gave us a fine evening program. Nine infants were brought for consecration. Cottage prayer meetings are held at sick rooms. Prudence Gerber, a former member, brought us a fine message. She now serves in Africa. The Sunday school dedicated 109 Christmas bundles and sent them to MCC. Six June weddings were solemnized. Alfred Brauen is visiting two sisters in Switzerland.—Mrs. L. A. Amstutz, Corr.

—Menno Church, Ritzville, Wash.: Tuesday, May 7, was annual spring clean-up day at the church at which time both the building and the grounds received attention. On Pentecost Sunday eight young people were baptized. Seven of these were received into church membership. On June 6 the Freeman College A Cappella Choir presented a concert. Pastor Janzen and his family attended the Pacific District Conference in Upland, California, from June 13 to 17. On the Sunday of the pastor's absence, Franklin Toews, D. D. Janzen, and James Unruh spoke on the progress of the Warden project. Vacation Bible school was conducted June 13 through 19 with a good number in attendance. A program by the children was presented at 7:30, Tuesday evening, June 19.—Corr.

—Zion Church, Elbing, Kan.: A group from our church go to Eldorado the first Thursday of every month to present a program at the country jail and convalescent home. The marriage of Ruby Regier and Leslie M. Kurr was solemnized in our church, April 21. Fifty-eight children have completed Bible school sponsored by our church. Delegates elected to the General Conference are: Rev. Waldo Kaufman, Willard Regier, Esther Mae Andres, Clarence Wedel, and John H. Regier. Pentecost Sunday the following were baptized and taken into church: Velma Busenitz, Wilbur Entz, Virgil Epp, David Janzen, Betty Regier, Judith Regier, and Lester Wedel. A recent memorable experience for junior choir members was motoring to Newton to record for the Faith and Life program. Mr. B. P. Regier is seriously ill. Let's remember him in prayer—he has suffered so long. The young people's choir, directed by Mrs. Waldo Kaufman, gave a program at Prairie View Hospital, June 27.—Mrs. Paul Regier, Corr.

Conference Stewardship Chart

June 30, 1956



Percentages as of June 30, 1956
(6 months is 50 per cent of year)

■ Receipts to June 30; ▥ Short of Budget

☐ Remaining 6 Months of Year (fiscal year ends Dec. 31)

—Immanuel Church, Downey, Calif.: For our guest speakers this month we've had Paul Bauman, Harold Burkholder, Lyman Sprunger, Albert Epp, and Jim Clark, president of the southeast CBMC. We had a total of thirty-two Christmas bundles this year. A reception was held for the Marvin Gade family, June 24. Wilma Regehr has had surgery. Wesley Van Nattan is having difficulties with skin infections. Let's remember these folk in our prayers. The Lord is the Great Physician. He can heal all. Congratulations go to Mr. and Mrs. Norman Owens on the birth of their daughter, Kathleen Suzanne, on June 6. We are preparing for our DVBS this year. May God guide and bless the plans for it. Many attended the Pacific District Conference at Upland, June 13-17. A real blessing was received. A good number of our young people attended the Southern Division Sing. Graduates this year are: high school — Patricia Bartel; Junior high school — Victor Pearce; Grammar school—Jannett Cobb, Sharon Cobb, Paulette Draper, Kathleen Enns, Karen McElwain, Terry Forwyth, Julie Guengerich, Sharon Hart, Lorraine Lepp, Paulette Magness, Patsy Reiswig, Susan Start, Allen Davitian, Steve Story, Irvin Pearce, Erwin Rempel, Steve Beitel, and Chad Standford. Congratulations to them all.—Corr.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

Dentist Wanted

Very good opportunity for young dentist in central Kansas Mennonite community. Office space available on Main Street in city of 2400. Situation demands urgent action. (No. P 110)

Laboratory Technician

Position for laboratory technician in Mennonite hospital. Person with training preferred. Will consider individuals interested in chemistry and related fields. College training desirable. Contact: N. O. Hoover, Mennonite Hospital, Bloomington, Ill. (No. P 111)

Opportunities at Prairie View Hospital

Positions for aides (male and female); nurses; kitchen personnel; and activities personnel (to work with recreational and occupational needs of patients). Opportunities open on Voluntary Service basis or on allowance basis. Contact: Myron Ebersole, Box 356, Newton, or Mental Health Services, Mennonite Central Committee, Akron, Pennsylvania. (No. P 112)

Business Opportunity

Combination grocery store, locker service, and gas station near Custer, Washington, to be sold. Located at country crossing of two highways. Scenic mountain view. Contact: Mutual Aid (No. P 113)

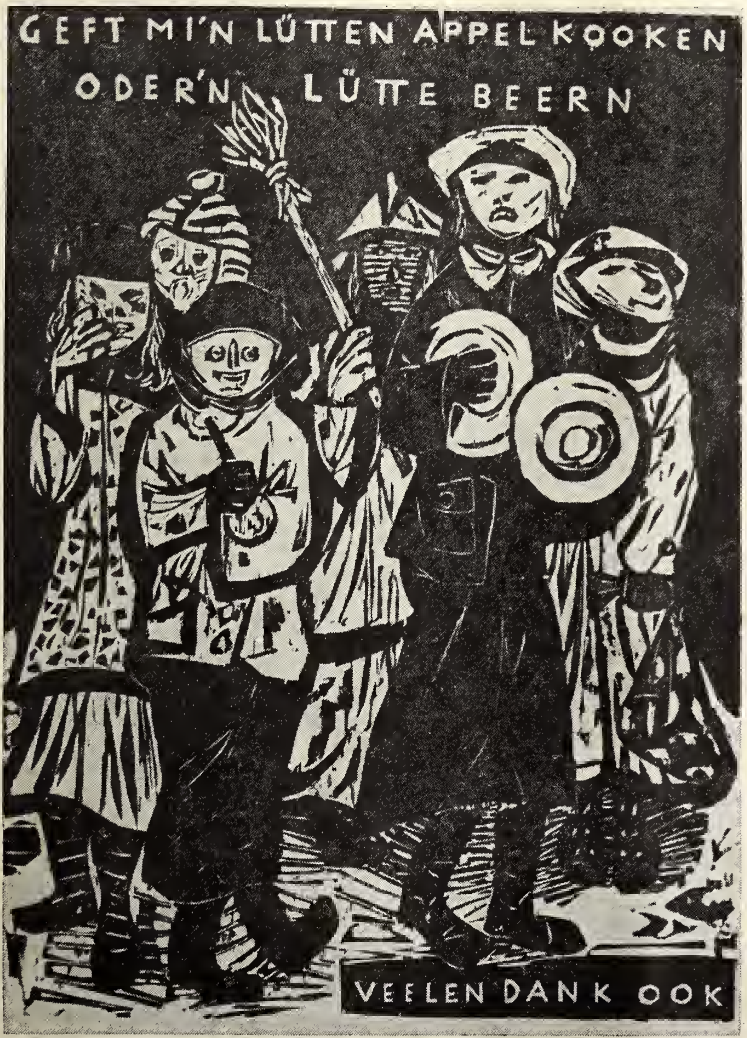
Teaching Position

Lustre Bible Academy, Lustre, Montana, needs teacher with B.A. degree to teach music and one class in his major field. School serves a GC, MB, and EMB community. Approved for 1-W service. (No. P 109)

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY


GEFT MI'N LÜTTEN APPEL KOOKEN
ODER'N LÜTTE BEERN
VEELEN DANK OOK

"Many Thanks Too," by Willem Grimm from MCC German Art Collection. See page 458.

Black Loam Community
Vic Penner

South Pacific Challenge
Leonard Kingsley

Impressions From Other Mennonites
Frank H. Epp

Volume 71 Number 29 July 24, 1956

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Of Things to Come

July 9-28—Young People's Retreats at Camp Mennoscah
July 15-22—Junior Retreat, Camp Men-O-Lan
July 16-22—Senior Retreat, Camp Friedenswald
July 22-27—Sunshine Retreat, Camp Men-O-Lan
July 23-27—Pre-junior Retreat, Camp Friedenswald
July 27-29—Peace Retreat, Camp Friedenswald
July 27-29—Family Fellowship and Adult, Camp Men-O-Lan
July 30-Aug. 18—Intermediate Retreats, Camp Mennoscah
Aug. 8-15—Young People's Retreat, Camp Arnes, Manitoba
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.
Aug. 18-20—Family Retreat, Camp Mennoscah
Aug. 20-23—Senior Adult Retreat, Camp Mennoscah
Aug. 23-26—Senior Young People's Retreat, Camp Mennoscah
Aug. 27-31—Family Retreat, Camp Friedenswald
Oct. 7—Western District Sunday School Convention, McPherson, Kansas
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Kan.

Conference Notes

A. J. Richert, General Conference treasurer, attended the June sessions of the Pacific District Conference in Upland, California. He returned to his desk on July 9.

COMMITTEE ON THE MINISTRY

Rev. Henry Franzen, formerly pastor of the Buhler Mennonite Church, has accepted the call to serve as pastor of the Mennonite Mission Church in St. Catharines, Ontario.

BOARD OF MISSIONS

Glen Grabers, on furlough from Formosa, spent the winter months at Biblical Seminary, New York. July 10-17 they visited churches in Kansas and visited the Board of Missions office. Upon request of the Formosa field, he is being ordained as elder in his home church, Eicher, near Wayland, Iowa, July 29.

John Thiessen, Executive Secretary, spoke at a three-day missions conference in Herbert, Saskatchewan, on July 15-17.

Helen Kornelsen was called home to Watrous, Saskatchewan, by the death of her mother on June 30. She will return to Wichita University to continue her work toward an M.A. degree in education. Her work toward this advanced degree was undertaken at the request of the Indian Conference.

Harry Spaeth from the First Mennonite Church, Philadelphia, was ordained into the ministry on May 27 in order to serve as leader of the mission work at Paint Rock, North Carolina. He is a graduate of Ft. Wayne Bible College and has done additional work in Indiana University.

The **Board of Missions** is keenly aware of the tremendous opportunity for evangelism opening up because of the increase of literacy on our mission fields. People are hungry to read. What will they read? Propaganda? Or will the church see its great opportunity and provide reading materials that honor Christ and promote God's kingdom purpose? The Board needs a Christian literature fund in addition to the Bible fund which has long been established.

A new quarterly leaflet has made its appearance in our Formosa field. It is called "Taiwan-Home Bond" and is published as a successor of "The China-Home Bond," so familiar to friends of the old China mission field. The new quarterly brings interesting information in word and picture of the work in Taiwan. Copies of it are mailed to ministers, youth leaders, and missionaries on the field in America. Other copies are available on request.

BOARD OF CHRISTIAN SERVICE

The Manchester, Indiana, peace conference, July 24-27, has as its central theme, "The Expression of Christian Love in the World Today." Sub-topics for papers and discussions are "Christian Love and Current Issues," "Strategies of Christian Love—How Can Christian Love Be Fulfilled More Effectively in Modern Society," and "The Expression of Christian Love in the World Today."

Peace conferences like this have been sponsored by the Historic Peace Churches for twenty years or more. Attendance at this conference is limited to 100. From our Conference the following will participate: Don. E. Smucker, Gordon Kaufman, Esko Loewen, Mrs. D. P. Ewert, Jim Sprunger, Gerhard Enns, Otto Klassen, and Loris Habegger. Two other representatives will probably attend.

"Im Dienste der Liebe" (In the service of love) is an interesting quarterly mimeographed sheet edited by Dr. and Mrs. J. R. Schmidt of Paraguay. Dr. and Mrs. Schmidt have developed a large service to lepers under the sponsorship of the MCC and the American Leprosy Missions, Inc., of New York. A promising missionary program is developing at this station under the leadership of Johannes Regehr and with the support of our Board of Missions.

J. W. Fretz, Elmer Ediger, and Wilfred Unruh attended the second annual conference of Mennonite Mutual Aid Societies July 19-20 in Chicago.

ABOUT THE COVER

Thirty-one different artists, using several mediums of expression and their own individuality, contributed to the German Art Collection donated to the Mennonite Central Committee as a gift of gratitude from the German people for aid received following the war. Willem Grimm's woodblock—"Many Thanks Too" puts gratitude in a childhood setting, expressing the warm and simple gratitude and joy which only children feel.

Editor, J. N. Smucker. Associate Editors: J. Herbert **Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert** W Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE. Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorial

Robert W. Hartzler, Guest Writer

DESIRE FOR CONFORMITY

Students of human behavior tell us that we live in a day when most people desire, above else, to be like other people. Every pastor battles the reluctance of his people to venture any radical action in behalf of the kingdom; they prefer the cautious but inconsequential way. Young people, away from their church groups, often seem to conceal the fact that they are bound by a certain gospel; they are pathetically eager to fit into any situation which may be going at the moment. Their elders seem eager to prove to the world that even though they are Christians they can be good sports anyway. And just mobs of Christians seem to catch cues for their choices from the crowd around them rather than from the gospel of Christ. And most of them are not apologetic about it, either. Almost defiantly some of them will tell anyone who wants to know that that's the way they choose to live it.

This exaggerated importance attached to being with the majority may be explained by the influence of the democratic ideal which tends to teach us that majorities are better than rectitude, that popularity will go farther than righteousness. Or maybe it's just a human need to be accepted. But whatever the explanation, it vitiates the Christian gospel, and slows the building of the kingdom.

But Christians Are a Minority Group

According to our Lord, we need never expect honest, devoted Christians to be a majority group. "Wide is the gate and broad is the way that leads to destruction . . . ," you know. The statistics which show America to be now more than half Christian are padded with who-knows-how-many names of only nominal believers, who have no real commitment to Christ and the church. We may as well face it: most people don't believe that Christ really can save them from their sins. Most people don't find Him so compellingly attractive that they want to make Him Lord of their life. So anybody who does claim Him as Saviour and Lord becomes a part of a minority group, with all the insecurity and possible discrimination and need for being "different" which that implies.

Actually, almost everyone belongs to a minority group of one sort or another. The Jews, the Catholics, the Irish, the Negroes, the Dutch, the rich, the poor, the high-brows, the low-brows, the farmers, the white-collar workers, the young, the old, the unemployed—isn't every reader in at least one of these minority groups, each of which at one time or another finds that the others have ganged up on him? No person escapes being a member of a minority group.

Who is to say, then, that one group is queer? Who is to point the finger of scorn, or to laugh in derision, or cast hurtful stones or ridicule? No man is queer, or all men are queer.

The Portrait of a Conformed Person Exists Only in the Imagination

Young people, then, who say they want to be "like everybody else" are talking about people which exist only in their imagination, perhaps as a sort of average of the good qualities of all the people they know best. Any specific person you could mention—John, Mary, or Tom—would not be quite what they have in mind—for John, and Mary, and Tom are all different too, at some point.

And older people, who think they want to be just average members of the community, accepted and liked by everybody, resented and hated by none, are also talking about a character which exists only in their imagination. If you would ask, "Do you mean you would want to be just like Mr. Jones?" these people would have to reply in the negative because there are those who just don't think like Mr. Jones and many are against him. And so with every other specific person you might mention.

The truth is that there is no such thing as the Comprehensive Man who catches up all of the strengths and ideal qualities of every minority group, and who succeeds in escaping all of the antagonisms which are leveled at every such group.

The Courage of One's Convictions

For young and old alike, contentment lies only in having the courage to be the person one is, or the person one thinks one ought to be, rather than the person someone else thinks one ought to be. If Christian people could, and would, follow the radical implications of their faith, perhaps the whole complexion of our world would be changed. Certainly their would be less frustration and futility.

Not many, for example, find it in them to reflect doubt on the principle of competition by which not only our business world is organized, but which reaches over into education, recreation, and most other areas of living. Ask our world to surrender the profit motive, encourage at least the soft-pedalling of the competitive principle in life, and some people will immediately call you queer. But others will think that you are not as queer as if you claim to "love your neighbor as yourself" but try to outdo him all along the way.

The whole area of stewardship is another case in point. There just is no getting around the fact that Christian discipleship involves sweeping demands upon our resources. Every Christian is torn between the desire for conformity to what others think at this point and the obvious implications of his faith.

So also with all the other disciplines of the Christian life: for those who see them as truth and right they become badges of strength and personal integrity, the farthest possible from "queerness" or "strangeness." Christians ought not to permit the world to tell them how they shall apply their Christianity. The daily habits and practices of the man of God ought to spring from the affirmations of that man's own conscience and soul—not at all from the pressures and fears he picks up from the world around him.

LOOKING TOWARD GENERAL CONFERENCE

ACCROSS THE BORDER CONTACTS

This will be the second time the General Conference is held in Canada. We Canadians are therefore especially looking forward to it. Just yesterday a friend asked me in all sincerity: "Are the Mennonites in the United States the same kind of people as we are?"

I was glad that I could answer in the affirmative. The reason that such a question could come up at all, is because we have not had sufficient opportunity to learn to know one another. We have had church leaders from south of the border visit us occasionally and tell us of the work. Their efforts have been appreciated. A few of us have had the privilege to go down and attend a General Conference in the States, but the average church member still lacks this contact.

Many of us for the first time this fall will have the opportunity not only to become personally acquainted with our neighbors from the South, but also to receive a firsthand insight into the great task entrusted to us.

Nothing will bind us together as much as when we actually will be able to pray, plan, and work together. We need this new vision and inspiration. We need this sense of belonging and pulling together. We need to learn and accept those things from one another that will help us in our Christian life and witness.

Yes, I am looking forward to General Conference. For many of us Canadians it will possibly be the busiest time of the year—harvest. For many from the States (as well as Canadians) it will mean a long way to go. Nevertheless I plan to be there and I hope to meet you there too. Let us pray, that all of us might meet God there. And at the close of the conference, as we clasp one another's hands firmer and dedicate ourselves anew to the task that lies before us, blessings will follow that only eternity will fully reveal.

—H. T. Klassen

The Canadian Mennonite Bible College is the Mennonite educational center located in the Winnipeg suburbs of Tuxedo.

The Young United Church at Broadway and Furby Streets in Winnipeg, Manitoba, where the 34th session of the General Conference Mennonite Church will be held August 15 to 22.

Of the four General Conference Mennonite Churches in Winnipeg, the Sargent Avenue Mennonite Church at Furby is the nearest to the General Conference meeting place.

We need to re-evaluate and greatly strengthen our work with youth and adults. Somehow we are not developing fully committed Christians, those who not only know what they believe, but who are willing to live what they believe.

—Doris C. Demaree

A Formosan evangelist speaks to a group of patients at our Hwalien clinic.

FORMOSA Newest Mission Field

JOHN THIESSEN

Executive Secretary, Board of Missions

Up until the last world war, it was mainly the Canadian and Southern Presbyterian churches that sent missionaries to Formosa. World War II brought a complete change to Formosa. The government was changed from Japanese to Chinese. When Japan lost the war she also lost Formosa.

For a while the Formosans were left alone; but since they had no practice in government affairs, the country was run down very much. Forests were destroyed and public utilities crippled. The church was also not in a position to inspire public welfare.

Then Chiang Kai-shek came with his Chinese loyalists and took over the government. Many Formosans welcomed the Chinese because they felt more kinship with the Chinese than they did with the Japanese. (The Formosans came from Amoy, South China, several centuries ago.) Yet, as time went on, the Formosans noticed that these two million plus Chinese were skillful people, and had after all developed a different culture than had the Formosans under the Japanese. So in a way, the Formosans feel that they had more chance to develop under the Japanese.

Under the Japanese there was a consistently ongoing program, often ruthless, persecuting Christians. The Japanese forced Christians into uniformity. Now there are a great variety of religious expressions. Formosa's "first" family is very Christian. I visited Madame Chiang Kai-shek's chapel. Every day she gathers there with like-minded women, called the Chinese Non-aggression League, for Bible study and prayer. She also has organized a hundred women who come together to sew on a hundred sewing machines, making garments for the poor refugees or for the soldiers. During five years of this work they have made several million garments.

Formosan cities are almost plagued with missionaries from abroad. In Taichung city, population 30,000, where we also have a "base," sixteen religious organizations are at work. Some of these organizations have built huge churches and large institutions. But the villages and rural small towns are practically untouched by the gospel. Also some of the mountain tribes are not at all evangelized.

In spite of many denominations at work, Formosa is still a heathen land with only about one half of one per cent Christian. And even with all these different churches at work, I noticed very little rivalry. All preach the gospel, yet I did not detect much of "running each other down."

Then also, most mission organizations specialize. One gathers the blind. Others have Bible schools as does the Oriental Missionary Society. Others have kindergartens. We have the baby home and orphanage. In the Hwalien area we also have a hospital. One area of need that seemingly no religious organization has touched is tuberculosis work. There are many people sick with TB, and yet there is no scientific Christian care.

At the present time we have only nineteen baptized members at our two centers in Taichung and Hwalien. But the Sunday audiences are much larger because Christians in the near neighborhood belonging to the national church feel at home with our people, so they come to worship with them. The national church was and is an attempt at having a government sponsored church. Besides the regular church service there are many children attending Sunday school.

The new government in Formosa changed the official language from Japanese to Chinese. Many of the older people know Japanese, but the schools are *all* in Chinese now. So older people and school children do not speak the same language. However, in most homes Taiwanese (a Formosan dialect) is spoken. Both old and young understand this.

So in church brother William C. Voth preaches in Chinese, which the school children and young people understand, but evangelist Chie has to translate into Taiwanese. I spoke in English which practically no Formosans understand. Chie also translated what I said. The audience of some eighty people were eager listeners. Formosa indeed is a ripe mission field and we have plenty of reason to thank our heavenly Father for sending us to Formosa.

O Lord our God, we thank Thee for the open door to the hearts of Formosa's people. We thank Thee for our hospital at Hwalien and the Christian witness to the patients and their families. We thank Thee for the opportunity to gather the babies and take them in Thy name. We thank Thee for the young people who so eagerly serve in Thy kingdom. Father, keep on inspiring them all, and also our missionaries in Formosa. In Jesus' name we pray. Amen.

This community-owned oil extracting plant processes locally grown sunflower seed, rapeseed, and soybeans, offering a ready market for these crops to local farmers at a time when Canada is glutted with wheat surpluses.

Ambitious community leaders including the village council are working on major improvement projects. Left to right, standing: Rudolph J. Sawatzky, baker; George H. Dueck, engineer; Peter H. Dyck, garage owner; seated: Peter E. Braun, druggist; Mayor Isbrand Rempel, road construction contractor; Frank J. Kehler, secretary-treasurer.

A Growing Manitoba Mennonite Center, Altona Is A

Black Loam Community

VIC PENNER

Editor, Red River Valley Echo

Without a doubt one of the most rapidly growing Mennonite centers in Manitoba today is the village of Altona. Located some seven miles north of the United States border and seventy-five miles southwest of Winnipeg, Altona has almost doubled its population in the last ten years, and if present plans of community leaders materialize, there is likely to be a continued growth in the next few decades to come.

The prosperity of the West Reserve, of which Altona and Winkler are the main economic and cultural centers, has been rooted in the rich black loam of the Red River Valley in which it is located. Out of this fertile soil that was largely marsh when the first Russian Mennonites settled in the West Reserve in 1875, the industrious Mennonite farmers in later years reaped bounteously the world-famous "golden north wheat."

Farms Expanding

During the depression of the 1930's the ingenuity of the Mennonite farmers led them to increased crop diversification as a step toward greater self-sufficiency. This agricultural diversification is also the factor to which Altona attributes its growth in the last ten years. The major portion of Altona's commercial trade comes from the farmers of the community.

One of the greatest economical impacts has been the operation of the Co-op Vegetable Oils Ltd., which went into operation in 1946, the same year that the village of Altona was incorporated. A recent study made by the Manitoba Department of Industry and Commerce reveals the benefits the local vegetable oil industry has had on the community, showing that the company has accounts with 2,848 farmers and last year paid out over one and a quarter million dollars for agricultural products.

Another commercial venture known throughout the Mennonite areas of Canada and the United States is the printing, publishing, and book supply firm of D. W. Friesen & Sons Ltd., publishers of the Mennonite weekly newspaper *The Canadian Mennonite*, the local weekly *The Red River Valley Echo*, and several important books, most notable among which is E. K. Farncis' *In Search of Utopia*, a history of the Mennonites in Manitoba.

Churches Building

The rapid growth of the community has brought improved and enlarged churches, schools, and hospitals. All of Altona's religious groups have built new churches in the past decade. The largest of these, the Bergthaler Church, was newly built in 1953-54. Its membership at the present time is 470. The Rudnerweide congregation built a new church in 1951 and has 150 members. Three church groups have been formed in Altona in recent years includ-

(Continued on next page)

Sugar beets are a major crop in the Altona area. Here a piler crew unloads a truckload of beets that will be stockpiled and later shipped to the Fort Garry sugar refinery.

Potatoes, too, are gaining in popularity as a special crop. One of the largest potato growers in Manitoba, A. A. Kroeker & Sons Ltd., is located at Neuenberg, about seven miles south of Winkler.

ing the United Church of Canada with 117 members, the Evangelical Free Church with 20 members, and the Jehovah's Witnesses. All are composed largely of persons with Mennonite background. A Bible school with an annual enrollment of over a hundred students was completed in 1949.

With over half its population under thirty years of age, school enrollment has zoomed upward in recent years. In less than ten years the Altona school system has been expanded from five classrooms to twenty-four classrooms and a large auditorium-gym. In 1948 Hospital District No. 24 erected a large 32-bed hospital and is planning a new nurses' residence for this summer.

It is of course impossible to foresee the future, but a number of ambitious community leaders are now working on three major projects for the area: a water supply adaptable to a system of water works, a water reservoir for irrigation, and a radio station. Not only is the community hopeful about its future, but the provincial government is too. Increased hydroelectric service is being planned for this summer to accommodate future industrialization.

Film Review

THE STORY OF SAMSON, 16 *mm., color,* 12½ *minutes. Rental* $6.00. *Available from Moody Films,* 11428 *Santa Monica Boulevard, West Los Angeles* 25, *California.*

This film is in the same series as two others which were previously reviewed: "David and Saul" and "The Fiery Furnace." Altogether there are thirteen in this series.

The film presents the story of Samson clearly bringing out most of the details in his life. It is done in an interesting manner and the color is good. The film is designed, as are all in this series, for the junior high school age group.

The preview committee raised some basic questions regarding the use of this film. It wondered whether this Bible story is the best one that could be chosen to portray the right use of strength for a junior age person. The film takes the point of view that Samson repented and became a believer and was in God's will at the end of his life. There are others who feel that Samson did not repent.

This question on the use of Old Testament characters to teach Christian character will arise frequently as we use the Old Testament.

Flashes of Thought

Just a Passing Glance

Walter Gering

It was just a fleeting glance, unnoticed by the congregation. Had I not been looking in that direction momentarily I might not have seen it either. But as it was, it arrested my attention and warmed my heart.

Once again we had come to the annual Children's Day service. For weeks preparations had been made for the service. There had been special rehearsals, last minute arrangements, even changes which were necessary due to illness in the community. But finally the day had come. One by one the various departments presented their message. There were songs, recitations, choral readings, and Bible verses. It was an hour of inspiration to worship with the children in this manner. One could not help but dream a bit of the future when these boys and girls would be the pillars of the church. Only God knows the potential in a group such as this.

But that one little girl with her backward glance as she returned to her place with the rest caught my eye. I do not know how long she had studied and rehearsed at home in preparation for the service. But evidently she had done her best. Quietly and distinctly she spoke. It was well done. Then turning to go back to her place she lifted her eyes for just a moment. There was a brief exchange of glances, and then she was on her way. She had paused for a moment to catch the eye of her mother standing nearby. That simple exchange of glances revealed a world of thought. She was just a child, hopeful of having gained the approval of her mother. There were no words, but the faint smile of a mother had cheered her heart.

Would that we might all be as anxious to gain the approval of the One who stands nearby and observes us in our struggle. It was not easy for her to stand in the presence of that great congregation. For a small child it was a terrifying experience. But in her simple way she had performed her task, assured that in the near background was one who cared. A flash of approval was reward enough.

My thought went out to the One who spoke: "I do always those things that please Him." His was a life lived under the constant benediction of the Father. "This is my beloved Son in whom I am well pleased." There was Enoch who had the testimony that he pleased God. What inner satisfaction and glow there comes when the smile of God's approval rests upon us.

> Lord, grant us the grace so to live in the midst of life's struggle that we may please Thee.

Village women of the island of Timor in the Republic of Indonesia sit in front of their home. Some homes on Timor are much more primitive.

South Pacific Challenge

LEONARD KINGSLEY

The motor of the plane was cut back and we prepared to land at Kupang, Timor Island. All passengers would get off at Kupang because this was the end of the line for Gardo Indonesian Airways. We had boarded the plane in the morning at Surabaja and had made stopovers at Bali and Sumbawa.

Arriving at Kupang Airport (I'm afraid it would be termed a cow pasture in America) marked the end of a long journey and a culmination of a year's plans. I had been invited, in May 1955, to serve on Timor Island as an agriculturist working in cooperation with the Timor Christian Church. My wife and I were appointed by and are working under Mennonite Central Committee in the project which is jointly sponsored by MCC and Church World Service.

Timor Island, half the Republic of Indonesia and half under Portugal, is located about 400 miles northeast of Australia and about 800 miles south of the Philippine Islands. The economic level is low among the Timorese, causing church life to suffer. Our aim will be to improve the breeding and care of livestock which will result in a higher earning potential, ultimately making possible a strong Christian church here. The Indonesian half of Timor is seventy-five per cent Protestant Christian as a result of Dutch missions which have been here since 1612.

There was some doubt in my mind because, according to the map, Kupang should show up as quite a city from the air. All that was visible from the air were thirty or forty buildings perched on the edge of the island extending down to the seashore. Actually this was my destination and so far as population is concerned it was a real city. Timorese say there are approximately 35,000 persons living among the coconut trees and in the kompones surrounding the main part of town.

I was met at the airport by Gordon Dicker, a young Australian missionary who with his wife has been on Timor since last November. Accompanying him was a group from the Geredja Masedji Injil di Timor (synod officials from the local Christian church). With Mr. Dicker serving as translator, I made the acquaintance of the church group, managed to get through customs after which we were loaded into the synod car. It is about a thirty minute trip into Kupang on a winding road that goes over and around the foothills that border the ocean.

The economic life of the island centers in Kupang, the capital of Indonesian Timor. Located here are government offices, a military base, and inter-island shipping centers. However, with all this, Kupang is very primitive. The number of stores and shops are relatively few and are all Chinese-owned. Most stores are one-room affairs with a small variety of unfamiliar goods for sale. Some homes, though much different, are quite livable by western standards, and others are unbelievably primitive.

Agriculturally Timor represents a real challenge. With 500,000 of Indonesia's 80 million people living on a rather arid island that has only a thin layer of topsoil, food production presents itself as a very real problem. Beef is the only food that is raised in a quantity sufficient to be exported.

Most cattle are raised in the interior mountain regions where grass is more plentiful. Officials estimate there are 200,000 head of cattle on the island. This makes cattle raising a major enterprise.

The problems of the stockman are many—many which he does not recognize himself. The rate of illiteracy, primitive living conditions, primitive methods, and local customs are all problems that challenge one's planning.

Neither rice nor corn are grown in large enough acreages to meet the needs of the people on Timor. A lack of rainfall and the inability of the soil to support great amounts of plant growth are the two most limiting factors insofar as increasing food production is concerned.

Citrus fruits, coconuts, bananas, peanuts, and

(Continued on next page)

A young woman of Timor Island in Indonesia stands at the ocean side with a musical instrument, typical of her island. The economic life of Timor is low. They need a helping hand in developing their economic and religious life to a higher level. Representatives of Mennonite Central Committee are preparing to do just that.

similar crops are grown in lesser amounts but do provide a small source of food and income.

Poultry is raised to a limited extent. But considering the importance of poultry and eggs in the Timorese diet, the development of the poultry enterprise should receive some definite attention.

To those who might feel challenged to serve here, it should be pointed out that Timor is no fictional South Pacific paradise. There are many beautiful sights both in the mountains and along the coastline, and it may come as close to the fictional paradise as any Pacific island. But the human need provides a stark contrast.

The people need to be educated. They need to be shown the value of using better methods to improve their standard of living so they in turn can better support their church in the spread of the gospel.

Now our main concern is how to best use MCC Pax personnel in meeting these needs. We pray for God's guidance in this matter and we are looking forward to the coming of select young men who will join in this adventure in His service. (Pax inquiries may be sent to the Personnel Office, MCC, Akron, Pa.)

AN ANNOUNCEMENT TO WINNIPEG CONFERENCE DELEGATES

To entertain the General Conference has always been a large undertaking. It is becoming more so as the cost of living has spiralled upward. Where a locality does not have its own facilities adequate for the sessions, a church or hall must be rented to house the conference.

To help meet the expenses of conducting the conference a fee of $1.00 will be charged of all delegates as they register. This amount is very modest, but it is necessary as one of the means to meet expenses.

P. K. Regier
Executive Secretary

CONDENSED GENERAL CONFERENCE PROGRAM

Wednesday, August 15: Registration begins at 2:00 p.m.; opening welcome service at 7:30 p.m. with an address by Erland Waltner.

Thursday, August 16: Morning session begins at 9:00 a.m. with conference sermon by Olin Krehbiel, report of executive committee by P. K. Regier, report of general offices manager by A. J. Richert, and admission of new churches.

The Board of Trustees and Finance report at 1:30 p.m. followed by an address by C. J. Dyck on "The Challenge of Christian Stewardship."

In the evening at 7:30 p.m. there will be a presentation of the plan for associate Mennonite seminaries folowed by the memorial and communion services.

Friday, August 17: The Board of Christian Service reports at 9:00 a.m. followed by an address by Jacob J. Enz on "Biblical Imperative for Discipleship."

At 1:30 p.m. the Board of Christian Service presents its recommendations, and H. M. Epp reports on the delegation to Russia.

Slides depicting our world-wide witness and service will be shown at 7:30 p.m.

Saturday, August 18: The Board of Missions begins reporting at 9:00 a.m. followed by a special report on Uruguay by Ernst Regher. At 1:30 p.m. Samuel Stephen from India addresses the conference.

The Mennonite Men will have a dinner meeting at 5:30 p.m. after which the Young People's Union presents their program at 7:30 p.m.

Sunday, August 19: Conference guests are invited to attend worship services in any of the local Mennonite churches at 10:00 a.m. At 1:30 p.m. Paul Mininger, H. H. Janzen, and A. E. Kreider will speak to the conference on "The Church."

At 7:30 p.m. the Mission Rally begins with its premier of the sound motion picture, "How Great the Flame."

Monday, August 20: The three auxiliaries (Mennonite Men, Women's Missionary Association, and Young People's Union) begin separate sessions at 9:00 a.m. There will be tours of Winnipeg during the afternoon. At 7:30 p.m. the Mennonite Men will present the program.

Tuesday, August 21: The Board of Education and Publication reports at 9:00 a.m. The auxiliaries meet for their second sessions at 1:30 p.m. There will be a meeting for all Mennonite students at 5:30 p.m. at which time Edmund Miller speaks. The evening program at 7:30 features an address by Don. E. Smucker.

Wednesday, August 22: At 9:00 a.m. the Conference schools report and Jacob T. Friesen speaks on "The Challenge of Sunday School Work." Mennonite Biblical Seminary reports at 1:30 p.m. and unfinished business will get its share of attention. There will also be a panel on "Our Goals."

The conference concludes with an evening music program presented by the local churches.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

Impressions From Other Mennonites

FRANK H. EPP

THE MENNONITE Youth Fellowship is the youth organization of the (Old) Mennonite Church which has over 70,000 members. For several years now the Young People's Union of the General Conference Mennonite Church and the Mennonite Youth Fellowship have been enjoying each other's fellowship on various occasions.

In 1953 J. B. Shenk, then president of MYF, was the guest speaker at the YPU council meeting in Bluffton, Ohio. In 1955 Bill Gering, YPU youth worker, was our representative at the MYF annual meeting in Goshen, Indiana. This year I was delegated to be the YPU representative at the ninth annual MYF meeting at Elmira, Ontario, June 13-14, after an invitation for such representation had been extended by LeRoy Kennel, president of MYF.

The experience of a two-day fellowship with (Old) Mennonite young people from the United States, Canada, and Argentina, was one never to be forgotten. Let me pass on some of the experiences, inspiration, and lessons gained by listing several major impressions.

Raul Garcia, Mennonite youth leader from Argentina, shows the Argentine MYF pin, with a cross, a torch, and a Bible as symbols to MYF leader LeRoy Kennel and an Ontario youth leader, Omer Bauman.

MENNONITE RELIEF & SERVICE COMMITTEE

Youth delegates at the ninth annual MYF meeting inspect one of the many displays illustrating the mission and service program of the (Old) Mennonite Church.

"Mr. Martin, the Fisherman" is the game which Raul Garcia taught (Old) Mennonite young people at their annual conference at Elmira, June 14, during the evening recreation period. Garcia, a former Catholic, is now a Mennonite Christian as a result of mission work in Argentina.

A Great Inspiration

The motto of the Mennonite Youth Fellowship is "All of Life for Christ." The theme chosen for this ninth annual meeting was "Forward with Christ." Various speakers, both young and older, gave inspirational addresses on the topics: Knowing Christ, Following Christ, Living Christ, Worshiping Christ, Discussing Christ, Sharing Christ.

Highlights of the two-day meetings were the banquet address given by C. F. Derstine and heard by about 250 young people, the reports from the local youth fellowships, and the consecration service on the final night when several dozen young people, service and mission volunteers, were presented on the platform.

True Christian Fellowship

The two-day meetings were characterized by inter-Mennonite, international, and inter-racial fellowship. There were (Old) Mennonite, Amish Mennonite, and General Conference Mennonite young people. There were youth representatives from Canada, the United States, Argentina, Japan, Belgium, and elsewhere. There were white and colored young people in attendance. In the presence of Christ these young people all felt close to each other and enjoyed genuine Christian fellowship, considering together their joint responsibility to the world.

A Dynamic Organization

The Mennonite Youth Fellowship was organized in 1948. In eight years the organization has grown to become a church-wide movement including approximately 500 local youth fellowships. Until the ninth annual meeting,

The Mennonite Youth Fellowship committee gets a meeting in during the lunch hour. The organization serves about 500 youth groups in the (Old) Mennonite Church.

youth groups could become members only by formal action of MYF. Not all youth fellowships in (Old) Mennonite congregations are automatically members. Mennonite Youth Fellowship is moving ahead. Through program helps and ideas, joint projects, an active youth committee, and dynamic goals, Mennonite Youth Fellowship is successfully meeting the needs of the young people in its area of responsibility.

An American Invasion

Since the bulk of (Old) Mennonite membership is in the United States, it was to be expected that the largest number of delegates would be from that country. A total of 125 delegates had registered for the sessions and it was obvious that many of them had made a real effort to be present. States like Pennsylvania and Indiana were represented by as many as thirty to forty young people, including both delegates and visitors. Unfortunately, many of the Canadian young people were still busy with high school examinations and could not attend. Similarly, the YPU meetings at Winnipeg in August will fall at a time when many Canadian young people will be busy with the harvest.

Degrees of Similarity

I was amazed at the marked degree of similarity between the MYF ninth annual meeting proceedings and similar YPU functions. The two groups emphasize the same gospel, love the same Lord, sing the same songs, put on the same skits, tell the same jokes, follow the same democratic procedure, have the same problems, the same cultural background (American and Canadian Mennonite), a similar historical development, and the same vision for world missions and service.

There is no essential difference between the methods and goals of the Mennonite Youth Fellowship and Young People's Union. Both organizations follow the three area plan of youth work. In one instance the three areas are Faith, Fellowship, and Service; in the other, Faith and Life, Fellowship, and Service.

When I was introduced to one of the MYF officers, one of the first things he said was, "May the MYF and YPU soon be one organization." He expressed the desire and hope of many of us, who feel that God in this time is leading the various splinters of the Mennonite Church to a common ground of faith, fellowship, and service.

Pencil Points

DISTURBANCE VALUE

Last week when I stopped in to see my friend, the pastor of the Last Mennonite Church, in his study, I caught him standing up to read his sermon.

"This is the only way I can keep from falling asleep," he said before I could press for an explanation.

So I told him about the book that disturbed my daytime napping. It contained statements like this one from Clinton Duffy, former warden of California's San Quentin prison:

"Capital punishment is a tragic failure. In one five-year period California arrested some 2,000 men and women for murder, but . . . only forty-six of them were finally put to death at San Quentin. . . . I knew most of these condemned men, and I have officially executed many others since then, but all of them said that the death penalty did not deter them, even momentarily, from committing their crimes."

This book is called "Trial by Ordeal" and is published by Prentice-Hall. It was written by a man named Caryl Chessman.

In reviewing Chessman's first book (*Cell* 2445, *Death Row*), a *New York Times* reviewer said that Chessman "bitterly opposes capital punishment, as is only natural under the circumstances."

You see, the reason it was only natural for Chessman to be opposed to capital punishment was because at the time he wrote his two books he was a convict on San Quentin's Death Row. He was waiting to die in the gas chamber. In fact, he had been waiting six and a half years. He had been convicted for a murder he claims not to have committed although he admits to living a life of violence.

Chessman gives a rather vivid account of the legal fight for his life. He tells in gripping fashion how several times he was ready to die—his will had been made, arrangements were made for his funeral—only to have a stay of execution come with only hours to spare.

This book has real disturbance value for the thoughtful Christian whether he is bothered by daytime drowsiness or not. Chessman describes the real meaning of capital punishment. Gruesome are the pictures of men and boys who wait on Death Row. They are the friendless, the ignorant, and the diseased in mind and soul. They are the living dead.

These people have been sentenced to die by juries—but for what purpose? Does it stop crime? Quite the opposite! Young men rebelling against society regard Death Row as a sort of glamorous place; their heroes are the more publicized convicts there. When such a hardened criminal goes to his death scorning the aid of a chaplain it confirms in their admirers the feeling, "You see, religion is for the dumb squares who don't know the score."

(Continued on next page)

The Bible has something rather interesting to say about how to take care of criminals. This is Ephesians 4:28. While it does not deal with the crime of murder, it sets forth a principle: "Let the thief no longer steal but rather let him labor, doing honest work with his hands, so that he may be able to give to those in need (RSV)."

Among the Arabs there was the custom of cutting off the hands of a thief—one hand for the first offense, the other hand for the second. This is something like capital punishment.

Paul doesn't uphold this system. He says, "Let the thief work with his hands." Let him do honest work and contribute to society. In other words, he must be made a useful member of society.

There is also a suggestion here that thieves can become members of the church. It has been a long time since your church has taken someone into its membership who had a criminal record. Paul expects it to happen.

—Maynard Shelly

Children leaving school in Newfoundland. Educational standards are low as many teachers themselves have not completed the eighth grade. Mennonite Central Committee has Voluntary Service units composed of teachers and nurses to help improve educational, medical, and religious life. Photo by National Film Board of Canada.

NO SCHOOL IN NEWFOUNDLAND

WILLIAM REGEHR

In September many Newfoundland children will not be in their classrooms.

Children on two Twillingate islands will not be in school because teachers are not available. Many children will spend time in schools under unqualified teachers.

There is also a shortage of nurses and nurse aides in the 100-bed hospital here. Frequently nurses stay in Twillingate only a short time due to a lack of social life to occupy their off hours.

Most nursing care in the past has been given by poorly-trained nurse aides. Conditions are improving but improvements will need to continue for some time. Nurses with a Christian motive obviously are needed. Also needed are nurse aides who will be dependable and who will provide an example for other nurse aides.

Mennonite Central Committee is establishing a unit of teachers and nurses on the Twillingate islands to help bring better standards and a Christian witness. There are several reasons why this is a good location for a Voluntary Service unit: the acute need for teachers and nurses; the possibility of unit-type living for MCC personnel; these two islands have a more concentrated population (6000) making possible a larger unit than in many small outports.

Newfoundland, the newest Canadian province, is a large island on the eastern shore of Canada. Twillingate islands are just off the northeast shore of the province. They are picturesque. The interior is decked with fifteen square miles of rocky hills, grassy valleys, and ponds. Every cove has a picturesque fishing village. The other two Voluntary Service units are on the main island at Baie Verte and Wild Cove.

English and Irish fishermen went to Newfoundland more than 250 years ago to escape French attacks in their homeland. These hardy folk have earned their living from the sea—fishing and drying fish in the summer and autumn then preparing for the next fishing season in winter and spring. Winter is also an opportunity for seal and duck hunting.

In recent years the demand for dried cod has declined. This has unfortunately resulted in their dependence upon unemployment checks and an over-all lackadaisical community spirit.

The church has problems too. One pastor serves several churches representing nearly 500 families. Few persons see the need of the church or the church's need for them. An organized youth fellowship might be part of the solution as many teenagers roam the roads for lack of anything better to occupy their time and talent.

Hundreds of young men and women in America are graduated annually from colleges and schools of nursing—with theories that need to be put into practice. Twillingate in Newfoundland offers a splendid opportunity to serve in the name of Christ. Inquiries may be sent to Voluntary Service, MCC, Akron, Pa.

Mrs. William Regehr, of the Mennonite Central Committee Voluntary Service unit, teaches a class of nurse aides at a Twillingate hospital in Newfoundland.

WE ARE GOING TO WINNIPEG

We are going, of course, unless one or more of various circumstances beyond our control should hinder us. The letters "D.V." were and are still often spoken in the home of my parents. This abbreviation from the Latin, "Deo volente," means "God willing."

The Apostle James suggests that we always say, If the Lord will, we shall live, and do this, or that. (James 4:15) So, God willing, we would very much like to be at Winnipeg during both the Ministers and Christian Workers Retreat and the General Conference sessions.

Why are we going? It has become a habit—and a good one too for me and my family. My first three conferences were the ones in Saskatoon in 1938, Souderton in 1941, and Newton in 1945. In 1947, 1950, and 1953, in Berne, Freeman, and Portland, respectively, it was my privilege to serve as Conference secretary.

We would hate to miss General Conference because we love the Lord, we love His people, and we love His work.

1. We love the Lord, because He has heard our prayers. Because He has inclined His ear to us, we will call upon Him as long as we live (Ps. 116:1-2). Our prayer is that we may be one, and that we may have a "family testimony."

2. We love the Lord's people. Attendance at conference has given us and our children a wider circle of friends who understand the Bible as we do and with whom we love to fellowship and work.

3. We love the portion of the Lord's vineyard entrusted to our General Conference. It is large enough to challenge the best in each of us.

"Open our eyes, O Lord, to see these fields, white unto harvest, around the world. Give us a new love for Thee, for Thy people, and for Thy work."

—Walter H. Dyck

YPU CONFERENCE PROGRAM

The Young People's Union will meet three times during the General Conference sessions in Winnipeg.

The Saturday evening youth rally will be held in the Civic Auditorium at St. Mary's and Memorial Boulevard in Winnipeg on August 18 beginning at 7:30. C. J. Dyck will speak on "How Youth Receives Power" and Verney Unruh will speak on "How Youth Witnesses." Music will be supplied by Canadian Mennonite Bible College and Mennonite Biblical Seminary.

The YPU business meetings will be held on Monday, August 20, at 9:00 a.m., and on Tuesday, August 21, at 1:30 p.m. Reports will be given by the officers and district representatives. Special reports will be given on the Missionary Education Fund Projects and on the constitution. There will also be an election for vice-president and secretary-treasurer.

Persons appearing on the program include Harris Waltner, Frank H. Epp, Rosemary Moyer, William Gering, and Henry Funk.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

Overseas Teaching Opportunities

English, Math, Physics, History, and Music teachers with B. A. degrees to teach during 1956-57 at Quaker School at Ramallah, Jordan. Secondary and elementary school for Arab youth where the Christian witness for peace is urgently needed. Fellowships pay for travel allowances. Teachers serve on VS basis. Approved for 1-W service. (No. P 114) Contact: Mutual Aid.

Camp Mennoscah—Alfalfa Land

Someone wanted to farm alfalfa ground at Camp Mennoscah on share basis, for 1957 season. Involves irrigation, seeding, and harvesting. Approximately 30-40 acres involved. (No. P 115) Contact: Bob Froese, Murdock, Kansas.

Dentist Wanted

Very good opportunity for young dentist in central Mennonite community. Office space available on Main Street in city of 2400. Situation demands urgent action. (No. P 110) Contact: Mutual Aid.

Laboratory Technician

Position for Laboratory Technician in Mennonite hospital. Person with training preferred. Will consider individuals interested in chemistry and related fields. College training desirable. Contact: N. O. Hoover, Mennonite Hospital, Bloomington, Illinois. (No. P 111).

Opportunities at Prairie View Hospital

Positions for aides (male and female), nurses, kitchen personnel, and activities personnel (to work with the recreational and occupational needs of patients). Opportunities open on Voluntary Service basis or on allowance basis. Contact: Myron Ebersole, Box 336, Newton; or Mental Health Services, Mennonite Central Committee, Akron, Pa. (No. P 112)

Business Opportunity

Combination grocery store, locker service, and gas station near Custer, Washington, to be sold. Located at country crossing of two highways. Scenic mountain view. Contact: Mutual Aid. (No. P 113)

Editorial Assistants Wanted

We need a man or woman to prepare copy, do proofreading, and do layout for our periodicals. Minimum qualifications would be a working knowledge of the English language and its grammar with a modest appreciation of balance in printing. To begin September 1.

In addition to this, we need a person to direct the conference news service which would include gathering and writing news for conference periodicals and for daily and weekly newspapers. Some experience in news writing would be expected. To begin work September 1 or before.

(Continued on page 472)

Montana Cattle Go Into Relief

Governor J. Hugo Aronson officially inaugurates the Christian cross as a cattle brand for the Christian Rural Overseas Program drive in Montana by affixing the first "cross" to a calf donated to CROP. At round-up time, calves wearing the brand will be used to combat hunger overseas through the Church World Service program. Watching the branding, left, is the Reverend Donald A. Scanlin of Red Lodge, state CROP director. Directly behind Mr. Scanlin is William R. Mackay, state senator and owner of the Lazy EL ranch near Roscoe where the CROP drive for meat animals was opened. Close-up of new brand is circled in picture at right.

MCC news & notes

WORKER ON LOAN IN NEPAL

Rudy Friesen plans to begin construction work in Nepal, a republic north of India in the Himalaya Mountains. He will help in the construction of two hospitals and the remodeling of an old place for hospital use.

His transfer to Nepal came at the invitation of United Mission to Nepal. He has served in flood rehabilitation in the Punjab, and before going to Nepal he will help in a flood area of northern India where the Brethren in Christ mission is located. He also spent some time helping the Benedicts in Calcutta.

ON THE BERLIN SCENE

Mennonite refugee families from Berlin's East Zone apparently appreciate the services of Menno-Heim and the West Berlin Mennonite Church. This was indicated by a refugee who before coming to Menno-Heim had spent much time in camps where living conditions were poor.

German Mennonite leaders, Adolf Schnebele and Richard Hertzler, ministered at the Berlin unit last month and discussed possibilities for providing a full-time pastor at the Berlin church.

J. K. Klassen reports he visited the registration center to observe screening procedures for refugees who arrive in West Berlin from the East Zone.

AGRICULTURIST TO PARAGUAY

Henry and Joanne Laemmlen of Reedley, Calif., have gone to Filadelfia, Paraguay, to begin service under the Mennonite Aid Section as director of the agricultural experiment farm. They succeed the Robert Unruhs.

Henry is a 1955 graduate of the University of California and studied the past two quarters at Mennonite Biblical Seminary at Chicago. He was a farmer at Kings View Homes for two years. He is a member of First Mennonite Church at Reedley and the son of Mr. and Mrs. Rudolph Laemmlen.

Joanne spent a year and a half in Voluntary Service at Kings View Homes. She is a member of First Missionary Church at Dodge City, Kan., and the daughter of Mr. and Mrs. S. B. Unruh.

SUMMER SERVICE NUMBERS 360

Approximately 360 young people this summer are participating in summer service projects in the United States, Canada, and Europe.

There are 85 workers in the U. S. serving in health, recreational, and Christian educational positions. Canadian units have 70 persons; 27 persons including those in the workcamp have signed for the educational tour of Mexico in August; and 190 persons are in international workcamps in Europe under Mennonite Voluntary Service.

Members of the MVS camps represent the U. S., Holland, England, Germany, Canada, Sweden, Greece, Egypt, Switzerland, Norway, Austria, Lebanon, Iraq, Spain, Yugoslavia, France, Portugal, Turkey, and Ireland.

VOLUNTARY SERVICE CLASS

Eleven persons have completed orientation school for Voluntary Service and are taking up their work in various units. They are: Mildred Brandt of Reedley, Calif., and Mabel Ruth Campbell of Iowa City, Ia., counselors at Willow Hall Orphanage at Waterloo,Ont.; Ila Eichelberger of Shickley, Neb., psychiatric aide at Prairie View Hospital; Glen and Luetta Harder of Mountain Lake, Minn., teachers at Wild Cove, Newfoundland; Warren D. Kauffman of West Liberty,

Jottings

—**Hereford Church, Bally Pa.:** The men of the church prepared and served a delicious ham dinner for the women of the church on May 12. Mrs. John Sprunger was our speaker. The women served a roast beef and pork dinner to the men on June 9. Rev. Harper Schenck of Boyertown was the speaker. Fifty-two Christmas bundles for young people, aged 12, 14, and 16 years, were prepared and taken to Ephrata by Mr. and Mrs. Clarence F. Cressman. Our pastor Rev. Henry Grimm, and family recently spent some time with their parents. A daily vacation Bible school with an enrollment of 78 was conducted for two weeks in our church. Our retreats are in session and our pastor is a counsellor for one week. Leonore Friesen spoke in our church recently.—Corr.

—**First Church, Lima, Ohio:** This year we had our first Easter sunrise service. Rev. William Cox was the guest speaker. May 9, twenty members joined the guests of the Mennonite Memorial Home, Bluffton, Ohio, in a midweek Bible service conducted by our pastor. Miss Virginia Lehman was superintendent of the DVBS which had an average attendance of sixty for the two-week period. The missionary society is busy getting the Christmas bundles ready to have them picked up early in July by the truck from Akron, Pa. Rev. John W. Boehr, Omaha, Nebraska, rendered a sermon in song, June 22. Our Sunday school enjoyed a basket supper June 30 at one of the local parks.—Corr.

—**Apostolic Mennonite Church, Trenton, Ohio:** Children's Day was held on June 10. Donald Imhoff, superintendent, extended greetings. A fine program was presented by the Junior Choir, and the children's superintendent presented pins of merit to members of the junior choir and their leader, Frances Howe. Special awards were presented to each pupil who had been in attendance every Sunday at Sunday school for one year. Ann Hiltebrandt received a special award for one and a half year's attendance. Consecration services were held for the children of Mr. and Mrs. Hawkins on June 24. The church and Sunday school enjoyed a picnic in the park in Middletown. The June meeting of the Women's Christian Service was held at Katy Augsburger's home. Mrs. Bertha Petter, Lame Deer, Montana, was a guest and spoke on her work among the Indians. At the July meeting of this organization, Miss Madella Moon of Bluffton College spoke on the progress of the Mennonite Home for the Aged. —Edna Kinsinger, Corr.

—**Calvary Church, Barlow, Oregon:** Miss Rebecca Nickel was our guest speaker on May 15. The DVBS was held in our church for two weeks. Very good attendance was reported. We had baptism service on May 27 when five young people were welcomed as new members of the church. Mr. William Shank passed away on June 4. Our sympathy goes to the family. Rev. and Mrs. Paul N. Roth attended the Pacific District Conference in Upland, California. Jess Troyer had an operation in the Oregon City Hospital. William Zehr and daughter are on a tour to take pictures for a mission film. On June 10, the Freeman Junior College Choir gave a sacred program during the morning worship hour. Rev. Harry Howard served as minister for several Sundays during our pastor's absence. The Young People's Retreat was held at Silver Creek Falls, June 17-23. Two young people from our church graduated from high school: Jeanette Jones of Hubbard and Paul E. Roth of Canby. The Women's Mission Society packed fifteen Christmas bundles at the June 20 meeting. Fourteen hand-knit scarfs, 126 pair wool socks, and four comforters were sent by the ladies. —Corr.

—**Burrton Church, Burrton, Kansas:** The funeral of Henry Friesen, a member of our church who passed away on May 4, was held on May 7 in the Christian Church. On May 6 a ladies choir from our church sang at the annual song festival in Newton. Baptismal services were held on May 27 for five young people, and one new member accepted by church letter. Rev. A. H. Peters' resignation as minister of our church became effective on June 30. DVBS was in session for two weeks in the Harvey County Park. The closing program was given on June 3. Twenty-two pupils attended the Bible school. On June 24 we had a short service to dedicate our Christmas bundles to the Lord's work. —Mrs. Harold Martens, Corr.

—**Bethany Church, Kingman, Kan.:** Some of our ladies attended the annual spring missionary society meeting held at Pretty Prairie on March 20. Communion was observed March 25. J. R. Duerksens, missionaries from India, and Mr. and Mrs. W. Geiger, missionary candidates to France, were guest speakers here April 8. April 9-14, Pastor P. P. Tschetter and a quartet delivered a series of broadcasts over K. J. R. G., the Newton radio station, on the Faith and Life program. Christmas bundles have again been sent to their proper destinations. Rev. Ernst Harder, former director of public relations at Bethel Deaconess Hospital and Home for Aged, was guest speaker here on May 3. Daughters were born to Mr. and Mrs. Glen Zerger and Mr. and Mrs. Paul Koon. Infant consecration services were held on Mother's Day, May 13. As in former years, our church sponsored a week of DVBS which was well attended and much appreciated by the community.—Willard M. Voran, Corr.

—**First Church, Hillsboro, Kan.:** The General Conference churches of this community had Holy Week services in our

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MCC News and Notes continued

Ohio, psychiatric aide at Brook Lane Farm and later to Ypsilanti (Mich.) State Hospital; Naomi Schellenberg of North Newton, Kan., secretary and receptionist for Chaplain Glenn Martin at the University of Colorado Medical Center at Denver; Frederick and Harold Stoltzfus of Elverson, Pa., counselors and maintenance workers at Boys Village, Smithville, Ohio; Sara Ann Hess of Lititz, Pa., secretary in Voluntary Service Section at Akron; Urie Yoder Kanagy of Hartville, Ohio, truck driver for the Relief Section at Akron.

NEW WORKERS IN MENTAL HOSPITALS

Dennis D. Miller of Mankato, Minn., is the new administrator of Brook Lane Farm at Hagerstown, Md., succeeding Arthur Laemmlen. He is a graduate of Goshen College and Kent (Ohio) State University and has been in the field of education. He is a member of South Union Mennonite Church at West Liberty, Ohio.

Moody Bryles of Pine Bluff, Ark., has been added to the professional staff at Prairie View Hospital at Newton, Kan., as full-time social worker. He is a graduate of Maryville (Tenn.) College and the University of Missouri.

Twelve persons completed a three-weeks training course at Kings View Homes prior to entering service in the three MCC mental hospitals. They are:

Brook Lane Farm: Martha Bender of Kalona, Ia.; Fayetta Weaver of Culliver, Mich., Luke and Alma Martin of New Holland, Pa.

Kings View Homes: Olga Voth of Aldergrove, B. C.; Jean Bender of Wellesley, Ont.; Margaret Willms of Bowness, Alta.; and Florence Roes of Millbank, Ont. Prairie View Hospital: Anna Marie Zimmerly of Sterling, Ohio; Darreld Saltzman of Shickley, Neb.; Edwin and Rosanna Ranck of Lancaster, Pa.

NEW AKRON WORKERS

Ralph Hunsberger of Chalfont, Pa., is the new production assistant succeeding Donald Foth who has become the accountant in the business office. He is a 1956 graduate of Goshen College and a member of Blooming Glen Mennonite Church. He is the son of Mrs. Rachel Hunsberger.

Freda Hartzler of Goshen, Ind., is a new secretary. She is a 1956 graduate of Hesston College. She is a member of Yellow Creek Mennonite Church and the daughter of the Roy Hartzlers.

church with Rev. Erland Waltner as speaker. His theme was, "Passion Week and the Believer's Church." Easter Sunday morning the Lenten Self-denial folders brought in a total of $532.10. This was designated for relief. April 8 the Mennonite Singers from Bethel College presented a program in song. Four young people were baptized and received into church on Pentecost. Five others were received by letter, two as associated members. Fifty-nine Christmas bundles were taken to Newton in June. Guest speakers in our church have been Nick Dick, student at Bethel College, and Lawrence Burkholder of Goshen College.—Mrs. Walter Lindteigen, Corr.

—**Ebenezer Church, Gotebo, Okla.:** Rev. Curt Boese, Walton, Kansas, conducted meetings in our church May 1-6. His messages were based on the second coming of Christ. Communion was observed Sunday morning May 6. Union services for the month of May were held in our church in the evening May 6. May 17 our Mission Society met in the home of Mrs. Oscar Schmidt. Bandages were rolled and clothing was packed for relief. We also had our election of officers for the coming year. May 20 Brother Wiebe from the Corn Bible Academy brought us a message. DVBS was held the week of May 21-25 with a good attendance. A program was given at the close of the school. Brother Grunau, Corn, Oklahoma, brought us the message Sunday, June 3. Willis Thiessen, a ministerial student at Moody Bible Institute, Chicago, Ill., is home for the summer and has been bringing us inspiring messages on Sunday mornings. Mrs. John Schmidt, a member of our church, died June 14. Funeral services were held in our church June 17. Rev. Henry Hege of Geary conducted the services. The Missionary Alliance of the Gotebo churches met at the Christian Church on June 29. Mrs. G. B. Hutchens of Hobart spoke on mission work.—Mrs. Arnold Brandt, Corr.

—**Gospel Mennonite Church, Mt. Lake, Minn.:** June being a month of weddings, the pastor's message Sunday morning, June 3, was "Marriages That Will Last." At the mission society's regular meeting, June 5, a shower was held for Missionary Delna Goertzen, who came home recently. Rev. H. E. Wiens brought the morning message, June 10, while the pastor was at the Northern District Conference. The dedication of our new Wurlitzer organ took place Sunday morning, June 17, with a special musical program that evening. Fifty-seven pupils were enrolled in the DVBS conducted in our church together with the E. M. B. church. After a week of all-day school, a program was held Friday evening, June 22. The annual Children's Day Program was held June 24 with Delna Goertzen bringing the message. That evening, Delna Goertzen and Louise Loewen spoke at the Mission Festival and also showed slides of their work.—Mrs. Waldo Stoesz, Corr.

INTO THE BEYOND

PETER J. PETERS, a member of the First Mennonite Church of Hillsboro, was born July 4, 1890 and died June 21, 1956 at Hillsboro.

Editorial Assistants Wanted

(Continued from page 469)

These positions represent replacements and readjustments in present staff assignments. Depending on qualification of applicants two of these positions can be combined and other duties assigned.

Applications for any of the above positions should be sent to: Walter D. Unrau, Mennonite Publication Office, 720 Main Street, Newton, Kansas.

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THE Mennonite

BLICAL SEMINA

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Harold Lambert

The Church Is People Witnessing

Volume 71 Number 30 July 31, 1956

Editorials

We Present

In this issue we present the pictures of most of the missionaries, relief workers, and other workers supported by the General Conference Mennonite Church. The program of the General Conference is a worldwide program reaching around the world. It is a varied program ministering to the many needs of man and proclaiming the gospel in many ways. It is a program that begins in your congregation.

Space does not allow us to give information on the nature of our witness in its many places and phases. The Handbook of Information for 1956 can give you the addresses of all these workers and their assignments.

The pages of our paper are dedicated to the task of bringing you information on the work of witnessing for Jesus Christ that is done both in the local congregation and in all places where our workers have been sent. M.S.

Many People

How many missionaries does our General Conference have?

This is a question we started asking about a year ago. We don't know why we never asked it before, but that's another question.

But when we did ask the question, we found the answer slow in coming. We put our arithmetic to work, and this is the answer we came up with:

You can't count the missionaries of the General Conference.

Well, that isn't a very sound answer to a mathematical problem, but let's do some figuring. First count the missionaries and home mission workers listed in the Handbook of Information. We count over 250 and this doesn't include all of the wives. Now this might seem to be the answer, but we can't stop there.

On our mission fields there are many national pastors, evangelists, and teachers. They contribute much to our mission efforts, and the future of our work depends on them. Many of these workers support themselves or are supported by the national church. But we contribute to the support of about four hundred.

But what about our relief workers, our men in Pax, and others doing Voluntary Service? True, their work doesn't usually take the traditional form of mission work, but it is a witness with an impact leading people to Christ. We can count at least one hundred and fifty people working in this area.

Now before we total our figures, let's take a quick look around for any clumps of workers we might have missed. Here is a group of editors and writers working on teaching materials and Christian literature. There is a small group of people printing this material. And here is another group occupied with selling Christian literature. Then there is a small group of executives, secretaries, and clerical workers providing services for the above workers and many others. And we should mention the forty-eight members of our boards who because of their planning activity are vital to all our work. Add all these groups together and that gives us at least one hundred more.

This brings us close to a thousand. And we realize that we are far from done. In fact we have just begun. There are the laborers who work in the church extension program of our district conference. And the more than one hundred teachers who lead our young people in our church schools must be important for a predominant number of recruits for all of our work come from these schools.

But now we come to the place where we deal in the thousands. We see that there are many hands at work in our congregations. Because these people have been faithful we have this large General Conference program. But the work of the congregations is even larger. Count the ministers, Sunday school teachers, and other active witnesses in our 250 churches, and if you only count ten for every church, you still have a total of 2,500.

We'll stop counting now, but not because we have run out of noses. We can suggest many other groups in our Conference who are doing a good job of witnessing for Christ.

The General Conference has about 50,000 members. Someday we hope to be able to count our witnessing missionaries to that number. M.S.

Many Jobs

This issue of *The Mennonite* demonstrates the large number of church vocations that young people can choose. (By church vocations we mean those vocations in which a person works for a church or Christian institution and from it receives his support. This is sometimes called full time Christian service. We prefer the term church vocation.)

Our mission, relief, service, and Christian education programs can find a place for many of the skilled, semi-skilled, and professional jobs in which people are employed. M.S.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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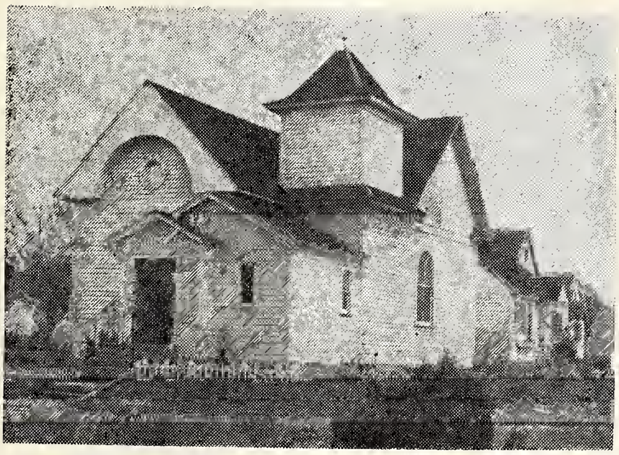
The Church Is People Witnessing

In the 250 Congregations of the General Conference

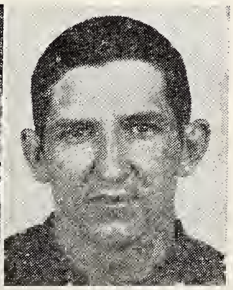


Beginning in their own congregations the people of the General Conference witness to the saving power of our Lord Jesus Christ. The gospel is proclaimed and taught in all these churches. Wherever our more than 50,000 members go they are witnessing. Their first witness is in the place where they live.

But their witness does not end here. It spreads out and reaches into "Judea, Samaria, and the uttermost part of the earth."

In Austria

John Harshbarger



Cal Graber

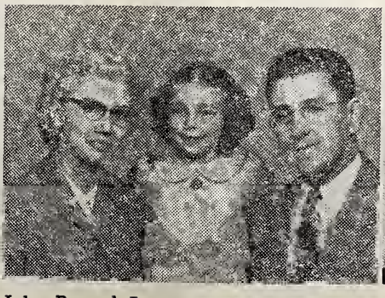
In Belgian Congo

Irena Liechty

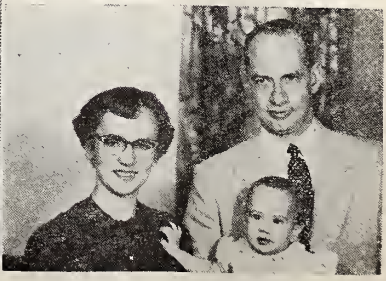
Russell Schnell

Helen Schnell

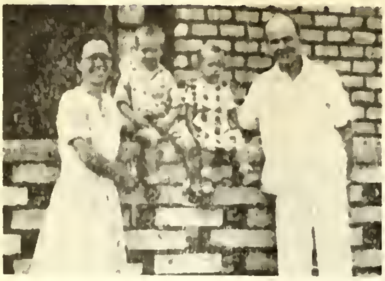
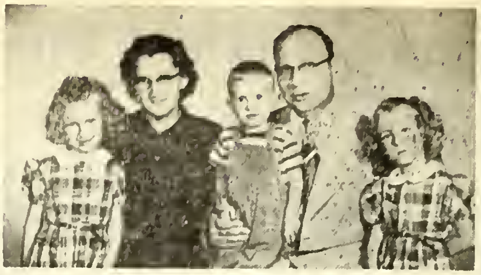
Harold and Gladys Graber and family

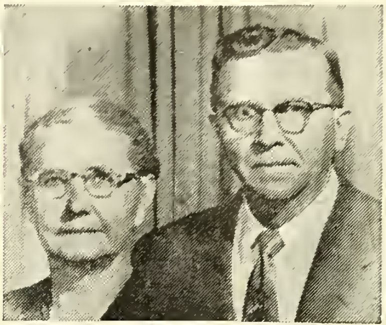


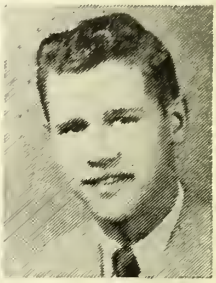
John B. and Anna Jantzen and family



John and Jeanne Zook and family

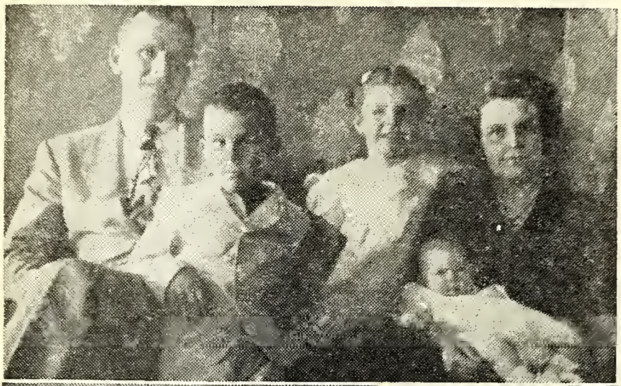
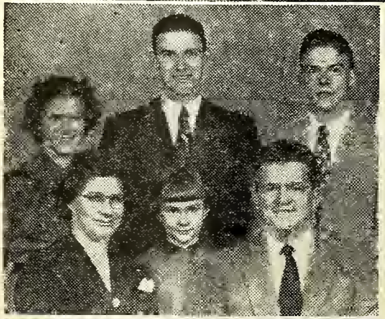




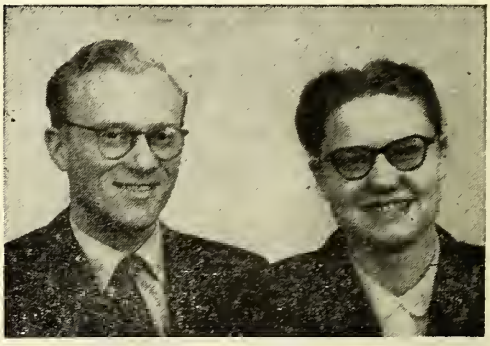
Levi and Eudene Keidel and family
Merle and Dorothy Schwartz and family

Elmer J. and Esther Dick and family
Frank and Agnes Enns

Samuel and Leona Entz
Anna V. Liechty Fremont Regier

Waldo and Abby Harder and family
Vernon and Lilly Sprunger and family Betty Quiring
Earl and Ruth Roth and family Geo. & Justina Neufeld



Rudolph and Elvina Martens
Tina Quiring Selma Unruh
Sarah Dyck Hulda Banman

Anna Quiring

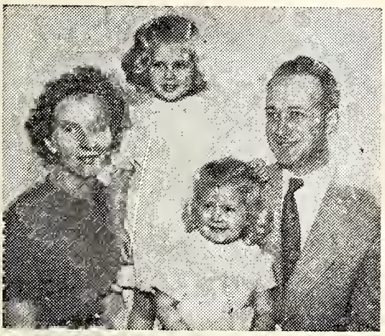
Frieda Guengerich

Erma Birky

Peter Falk

Annie Falk

In Colombia

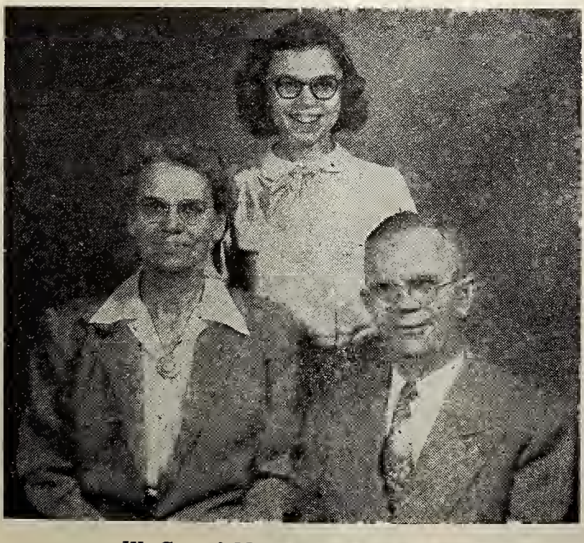


Arthur & Helen Keiser family
Janet Soldner Vernelle Yoder

Alice Bachert

Gerald & Mary Hope Stucky & family

In Formosa


W. C. and Mathilda Voth and family

Martha Boschman
Marie J. Regier

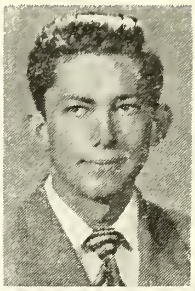
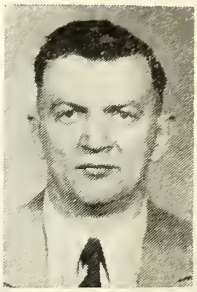
Peter J. & Theodora Pankratz
Glen & June Graber & family

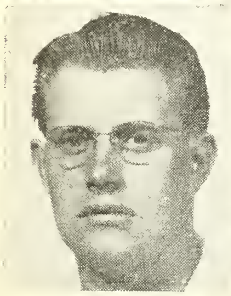
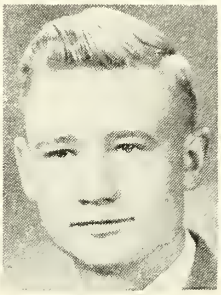
Lena Peters

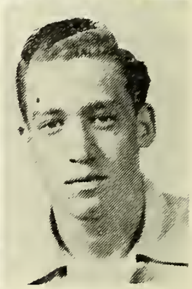
Hugh and Janet Sprunger and family

Margareth Peters

In Germany



Anita Epp
Bruce Auernheimer

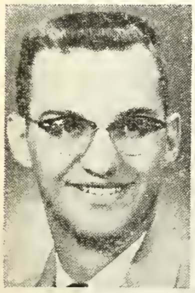
Katherine Penner
Loren Deckert

Harold Mueller
Marlin Gerber

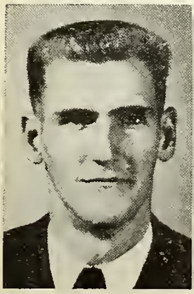
Jacob K. Klassen
Arlo Kasper

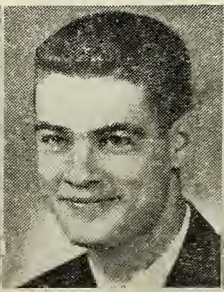
Mrs. Jac. K. Klassen
Roy H. Voth

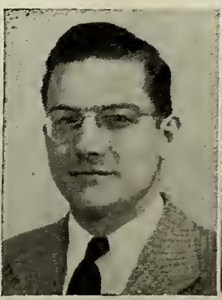
Wayne Epp
LaMoine R. Epp



Not shown:'
Susan Krahn
John Elwood Wenger







LaMar Reichert
John L. Hiebert

James Stemen
Charles Ensz

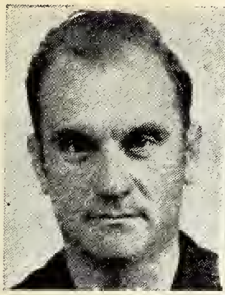
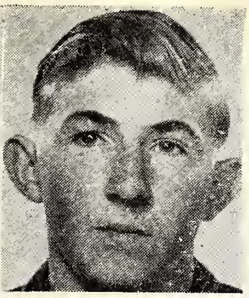
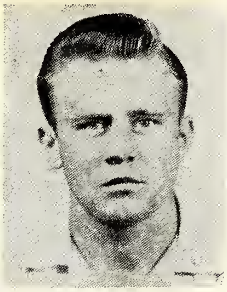
Earl Schmidt
John Bohn

Herb Wiebe
Harold Hamm

Milton Harder
Ernst Harder

Ruth Harder

In Greece

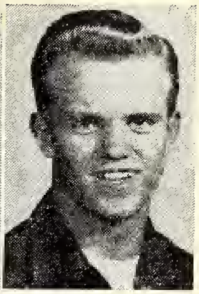




John Jantzen

Richard Claassen

Donald Schierling

In Holland

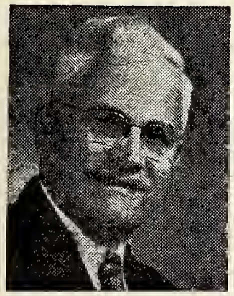


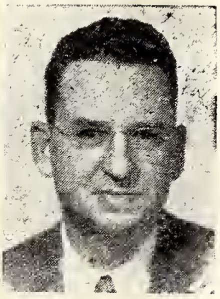
Kenneth Kaufman

Alton Shelly

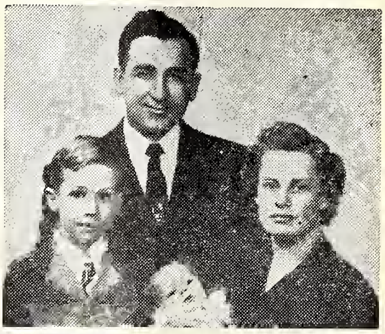
Not shown: Paul and Marjorie Ruth.

In India





Not shown: Mrs. Harold Ratzlaff.



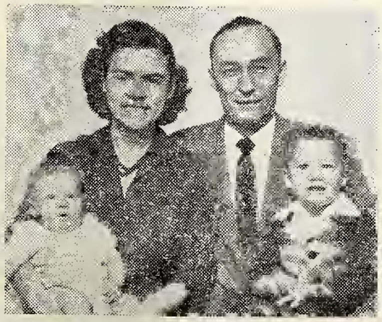
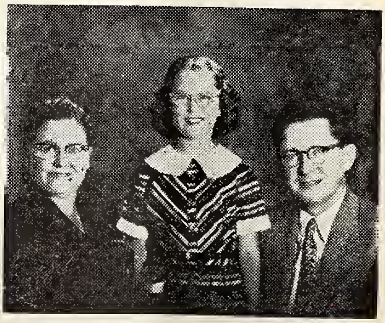
Harvey Bauman
S. T. Moyer

Ella Bauman
Metta Moyer

Harold Ratzlaff
Martha Burkhalter

Benj. and Leona Sawatzky and family
Augusta Schmidt

Helen Kornelsen

Arthur Thiessen

Jeannie Thiessen

Ed. and Ramoth Burkhalter and family

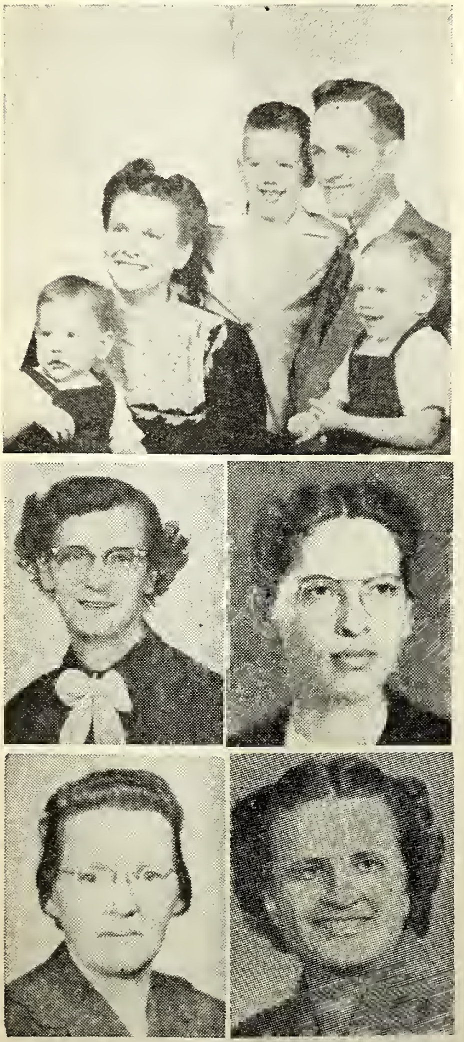
Paul I. & Lois Dyck & family
J. R. and Christina Duerksen

Aron E. & Kathryn Jantzen & family
Mary Bauman

Kenneth Bauman

H. E. Dester Hilda Dester Mary Schrag
Jake Giesbrecht Dorothy Giesebrecht

Orlando and Vernelle Waltner and family



Curt and Olga Claassen and family
Anne Penner Marie Duerksen
Eva Pauls Leona Cressman

Helen Nickel Lorraine Schroeder Melva Lehman
Lubin Jantzen Tillie Jantzen Esther Wiebe
Joe and Mary Lou Duerksen Rudy Friesen

In Indonesia

Leonard D. Kingsley

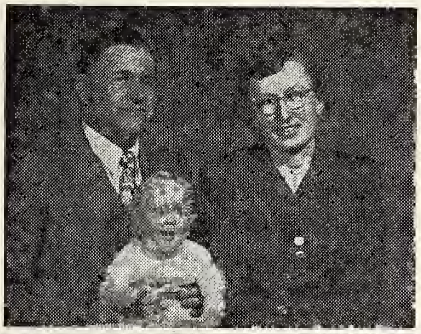
In Japan

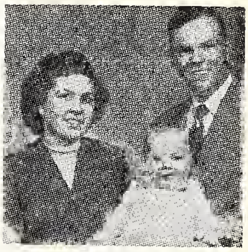
Anna Dyck

Martha Giesbrecht

Robert Ramseyer

Alice Ruth Ramseyer





Ferd and Viola Ediger and family — Paul & Laverne Boschman — Verney & Belva Unruh — Peter Voran family

Bernard Thiessen — Ruby Thiessen — Esther Patkau — Peter Derksen — Mary Derksen

Leonore Friesen

In Korea

Joe Smucker

Katherine Dyck

Don Klippenstein

Betty Klippenstein

Helen Tieszen

In Mexico

Norman and Mary Bartel

Mary Friesen

John Friesen

B. H. Janzen

Katherine Janzen

Helen Ens

Aaron D. Klassen

Harold Voth

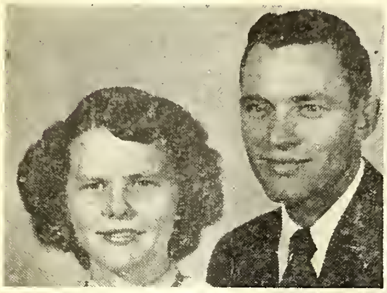
Ruth Voth

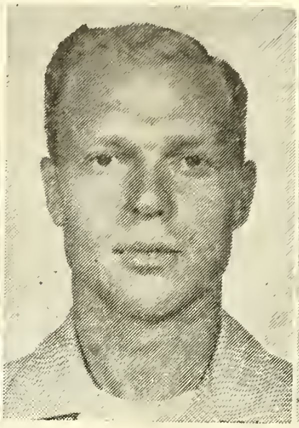
Clifford Zweiacher

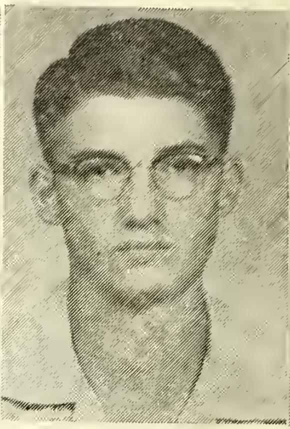
Eleanor Mathies

In Jordan

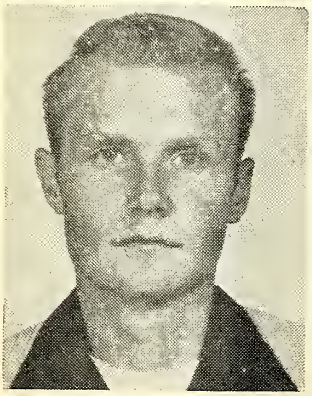
Dr. and Mrs. Willard Kaufman
Vernon Frey



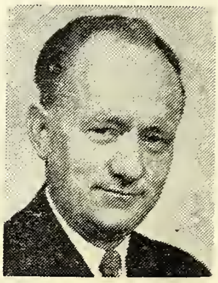

Irvin Voth

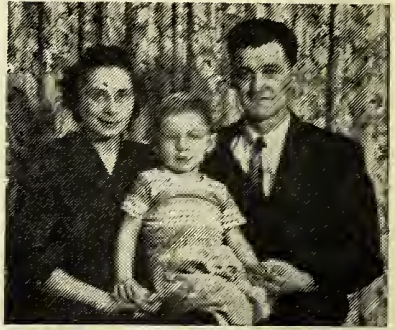

David Bixel

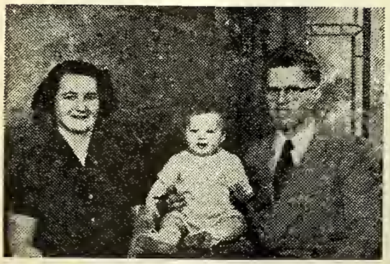
Harold Kaufman

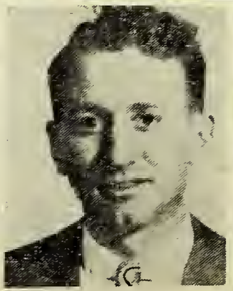


In Paraguay



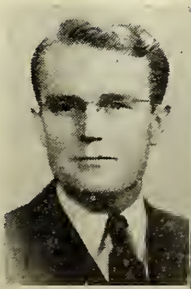



Bruno and Elizabeth Epp

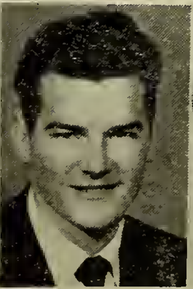


Henry P. Epp Henry T. Dueck Frank and Anne Dyck
Henry and Joanne Laemmlen Robert Unruh Myrtle Unruh

Not shown: Jacob Duerksen, Johann Epp, Jakob Isaak, Johann Federau, Abraham Penner, Johann Regehr, Jacob Bergen, J. Huebert, Franz Paetkau, Jacob Redicop, Korn Dueck, Gerhard Harder, Peter Klassen, Jacob Neufeld, Hans Niessen, Jacob Pries, Heinrich Pauls, Johann Penner, Hans Rempel, Wilhelm Sawatzky, Isaak Thiessen, Peter Thiessen, Bruce Boshart, Philip Roth, Hans Neufeld. Workers in Brazil not shown: Abraham Dueck, Johannes Janzen, David Nikkel, J. Postma, David Koop.

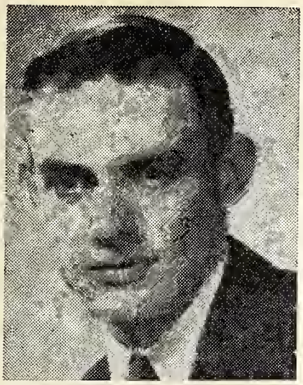

John Schmidt

Clara Schmidt


Menno Wiebe

Pauline Jahnke

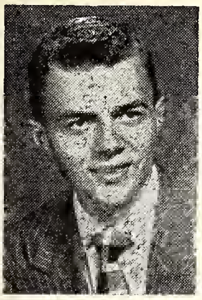
In Peru



Not shown: Virgil Ewy.

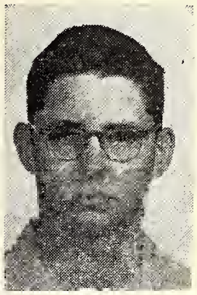
George Ediger

In Switzerland



Kenneth Hiebert

Eleanor Hiebert



Robert L. Steiner

In Uruguay

Not shown: Klaus Dueck, Rudolph Hein, Ernst Regehr, Sister Theodosia Harms.

Henry H. Epp

Peter Epp

Mrs. Peter Epp

Gertrud Unruh

Laverne & Harriet Rutschman family

In Viet-nam

Mrs. E. Harshbarger

Margaret Janzen

In the City

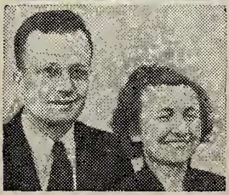
Bill W. Dick

Helena Epp

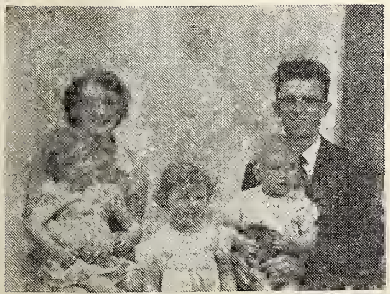
Peter Ediger

Gerhard Franz

John T. Neufeld



Gerhard Peters (Ont.)
Leland & Bertha Harder



Peter Ratzlaff Family

Peter G. Sawatzky

Not shown: Tina Lehn, H. H. Neufeld, Gerhard Peters (B.C.), Ward Shelly, P. A. Unger, Catherine Niswander.

In the Country

Lyman Sprunger

Jacob B. Wiens

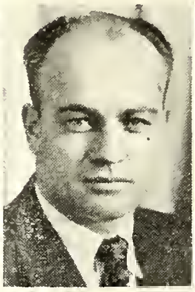
Abram Neufeld

D. J. Nickel

John J. Nickel

Willard Schrag

Peter J. Reimer


Bob Rogers

R. L. Siemens

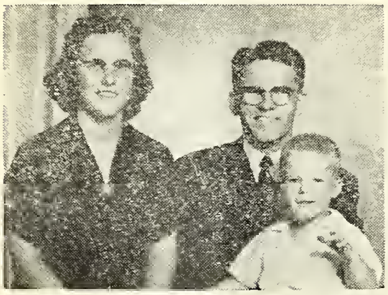
Jacob J. Toews

Not shown: J. J. Dyck, P. B. Friesen, Peter Froese, Walter Fry, William Zacharias.

In Migrant Camps

Rebecca Nickel

Elsie Heppner


Glen and Ruth Habegger and family

Tina Warkentin

Paul C. Friesen

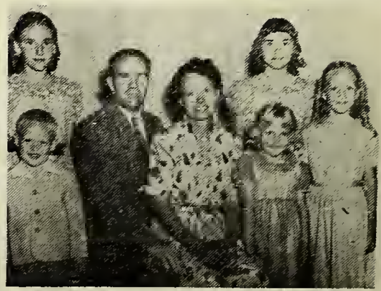
In the Southern Mountains

Marie Liechty

Harry Spaeth

Elsie Pfister

Margaret Slotter

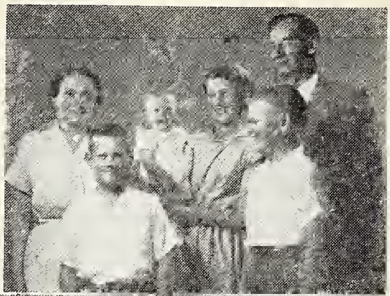
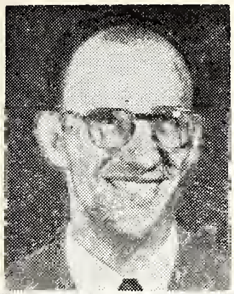
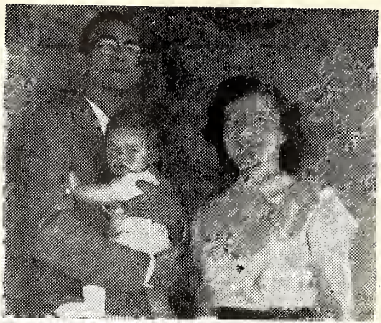
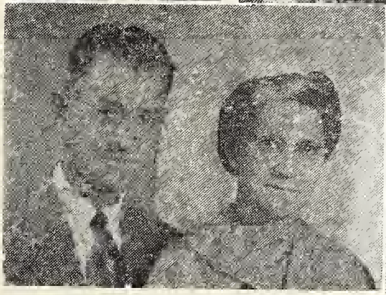

Lillian Lehman Lorraine Burkhalter

Carl and Wilma Wahlstedt and family

Relief Workers and Missionaries

In a number of countries the General Conference administers a relief program as well as a mission program. Mission work has grown out of relief activities, and relief activities augment the witness of our mission program. Wherever the two programs are carried on in one country, we have placed the pictures of missionaries and relief workers together. This has been done in the case of Formosa, India, Mexico, Paraguay, Uruguay, and Migrant Camps.

To the Hopi, Arapaho, and Cheyenne

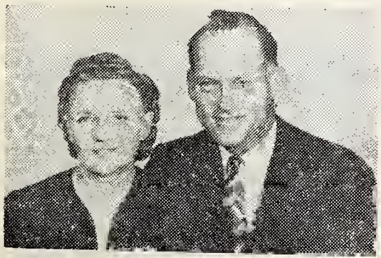





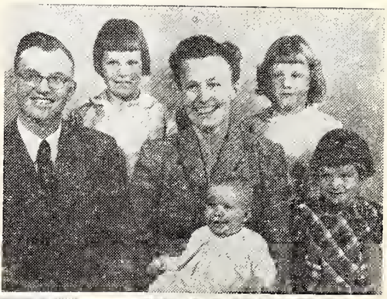
Anna Berg
Albert and Wilma Jantzen

P. K. Dirksen family
Herbert Peters

Calvin Flickinger
Justina Peters

Vern & Helen Jantz
Sidonia Flickinger Mrs. A. Habegger





Henry & Hannah Kliewer
Arthur Friesen Viola Friesen

August and Esther Schmidt
Herbert Dalke

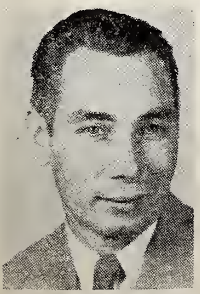
Malcolm and Esther Wenger and family
Bertha Dalke Aganetha Penner

Alfred & Agnes Wiebe

Not shown: Daniel and Amy Schirmer.

Mrs. Laura Petter

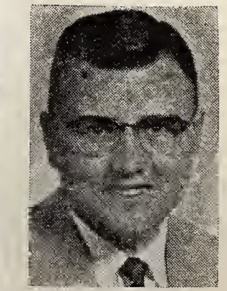
In Community Service



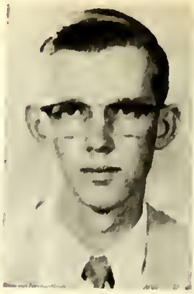
Orlo Kaufman

GULFPORT, MISSISSIPPI

Ethel Krehbiel



Harvey Loewen



DENVER, COLORADO

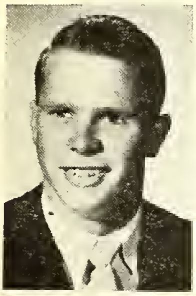
NEWFOUNDLAND

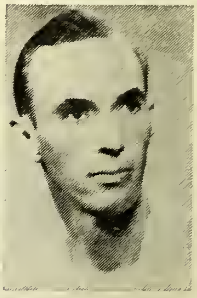
Richard Ediger · Alvin I. Penner · Wilbur Schmidt · Wilmer W. Wedel · William Regehr · Maurine Regehr

Alison Deckert · Glen Harder · Luetta Harder

Not shown: Loren Eden, Metta Ann Jantzen, Helen Loewen.

Through a Ministry to the Mentally Ill

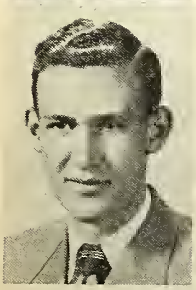




KINGS VIEW

Gilbert Franz · Arlan Ortman · Ellen Ortman · Ronald Bertsche · Henry M. Fast · Mrs. Henry M. Fast

Neva Siemens · Susan Willms · Leland Schroeder



Not shown: Raymond E. and Ella Harnly, Rita Nickel, Mr. and Mrs. Marvin E. Penner, Naomi Unruh, Melita H. Goering, Lavina R. Penner, Mrs. Luella S. Regier, Marie V. Reimer, Orlyn G. and Janice Zehr.

PRAIRIE VIEW

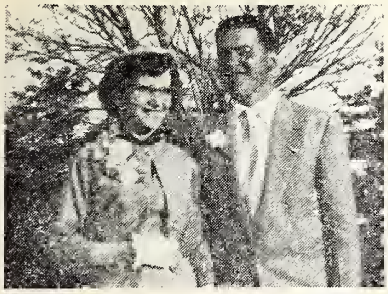
Bertina Ensz · Mary Jane Gaeddert · James K. Neufeld · Mr. and Mrs. Otto Reusser · Sylvia Ruesser

Darrel Thieszen · Eleanor Weaver

BROOK LANE FARM

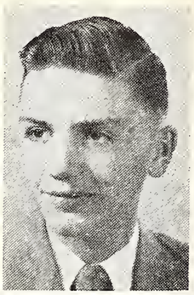
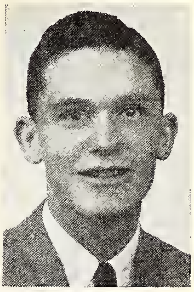
Eldon K. Bargen · Irma J. Flickner · Rosa Bartel

Through Special Institutional Service (MCC)



AILSA CRAIG

Mr. and Mrs. Harry Tiessen Mr. and Mrs. Jack Wall

BAPTIST HOME, MARYLAND

Rosemarie Claassen Glen N. Goering Merle Entz

Not shown: Alden and Doris Bohn, Sarah Ann Jantzen, Katherine Wiebe, James Clymer, Merlin R. Krehbiel, Clayton E. Peters, Warren Goossen, DuWayne D. Falk.

NAT. INST. OF HEALTH ME. GEN. HOSP. WILTWYCK

Jerrold Duerksen Donald D. Regier Leslie W. Dyck

GRADED MATERIALS

Christine Miller

Arnold and Helen Regier

Arthur Isaak

Norma Jost

Mary Rempel

Not shown: Sara Lehn

Through Writing and Editing

Not shown: J. M. Regier. Shown elsewhere: Carl Lehman, Paul R. Shelly, Willard Claassen, Maynard Shelly.

Walter Quiring

Griselda Shelly

Victor Sawatzky

Burton Yost

J. N. Smucker

Cornelius Krahn

Esther Frey

William Klassen

Hugo Scheffler

P. A. Rempel

Grace Moyer

Through Selling Christian Literature

Howard Culp

Esther Rediger

David Reimer

Through Printing

MENNONITE PRESS

Virginia Voth Dan Epp

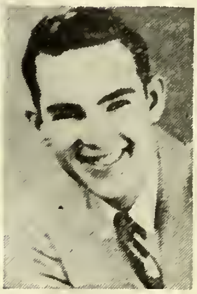
Waldo Brandt

Ralph Sundquist

Clinton Koppes

Sara Ann Claassen

John Hiebert


Willie Smith

Not shown:
Art Banman

Through Planning

Not shown:
Wilmer Shelly

Board of Missions

P. A. Wedel

S. F. Pannabecker

J. J. Thiessen

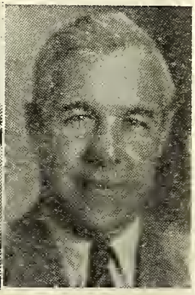
Sam J. Goering

Andrew R. Shelly

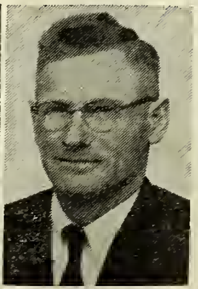
John P. Suderman

Walter H. Dyck

W. Harley King


Lotus Troyer

Willard Wiebe


G. G. Epp

Bd. of Christian Service

H. A. Fast

Albert M. Gaeddert

Harry Detwiler

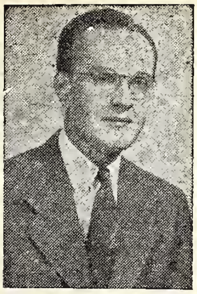
Bertha Harder

William T. Snyder

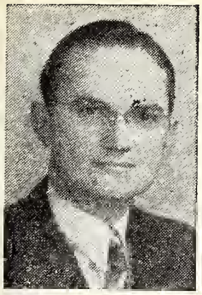
Arnold Nickel

Peter J. Dyck

J. Winfield Fretz


Robert Kreider

David Schroeder


William Stauffer

Bd. of Educ. & Publ.

L. L. Ramseyer

O. J. Sommers

Erland Waltner

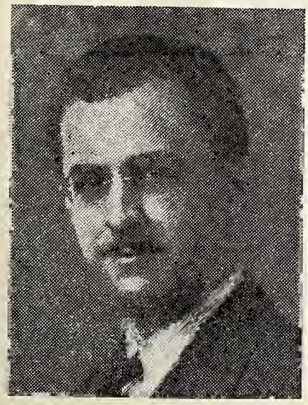
Paul R. Shelly

Don. E. Smucker

H. T. Klassen

E. J. Miller

I. I. Friesen


Not shown: Geo. G. Dick, Jacob T. Friesen, Ronald von Riesen.

Harold Gross

Board of Trustees and Finance

Clinton Kaufman

Jacob R. Fretz

August Epp

A. M. Lohrentz

C. C. Neufeld

Carl Lehman

Isaac Tieszen

Walter A. Yoder

B. van der Smissen

Earl I. Eymann

Not shown: Ted E. Claassen, C. H. Goering.

Conference Officers: H. N. Harder, vice-president; Olin A. Krehbiel, president; Walter Gering, secretary.

Through Administration of Plans

Shown elsewhere: William T. Snyder.

Wilhelmina Kuyf
Willard Claassen
Arthur A. Voth

John Thiessen
Walter D. Unrau
Merle Epp

Elmer Ediger
Maynard Shelly
Jack Purves

Wilfred Unruh
William Gering
Dale Mueller

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P. K. Regier
Delmar Stahly

Waldo Kaufman
A. J. Richert
Elma Esau

Through Secretarial and Office Work

Edna Ruth Mueller
Estelle Bartel

Marna Goering
Lola Ediger

Lois Warkentin
Leona Gehring

Tina Block
Marilyn Kaufman

E. Delphine Martens
Muriel Thiessen

Sara I. Penner
Dorothea Dyck

Not shown: Eleanor Camp.

MCC

Elmira Kliewer

Edna E. Heide

Elizabeth I. Penner

Doreen Harms

Vivian Epp

Not shown: Harvey Hiebert, Jimmie Siemens, Mrs. Edna Schroeder.

Through Special Services

Adah Wenger

P. A. Wenger

J. J. Esau

Elizabeth Goertz

Aganetha Fast

Selma Linscheid

Arlan Kaufman

Frank Ens

Dick Thiessen

Not shown: Rosina A. Bartel, Peter Harder, Jacob F. Sawatzky, Hielke DeJong, Helen Letkeman, Katharine Borne.

Through Preparing Christian Leaders

FACULTY OF MENNONITE AND BETHANY BIBLICAL SEMINARIES

Left to right, front row: Don. E. Smucker; Dr. S. F. Pannabecker, President of Mennonite Biblical Seminary; Dr. Paul M. Robinson, President of Bethany Biblical Seminary; Jacob J. Enz; Wayne Crist. Back row: Dr. David Wieand; Mrs. Anna B. Mow; Dr. William Beahm, Dean, Bethany Biblical Seminary; Marvin Dirks; Dr. Alvin Brightbill; Dr. Jessie Ziegler; Dr. Chalmer Faw; and Dr. Floyd Mallot.

Pictures—Old and New

About one half of the pictures appearing in this issue have been published before. Since they could be reused at no cost to us, we chose to make use of them again. In some cases we had no choice but to use an old picture, since a new one was not available.

Over half of these pictures appear here for the first time. And, old or new, none of these pictures have ever been printed in such a comprehensive setting. We have used the picture of every worker that we could find. We looked high; we looked low. We went out into the byways and begged and borrowed.

We do hope that no one has been overlooked. We asked only that the persons to be included be in active service on the date of publication. We have tried to err on the side of including too many, rather than too few.

Conference Notes

BOARD OF MISSIONS

Mr. and Mrs. August Schmidt report vacation Bible schools among the Oklahoma Indians at Thomas and Canton; Thomas with an enrollment of 29 had an average attendance of 25, and Canton with an enrollment of 48 had an average attendance of 35. Two Voluntary Service workers, Carol Schmidt and Rosalie Voth, helped them with the work.

Henry P. Epp, General Conference representatives in South America, is spending several months in Brazil visiting Mennonite churches and communities. The churches there keep him very busy with meetings, Bible studies, and smaller gatherings. He also attended the Brazilian Conference of General Conference churches in Curitiba.

Helen Ens writes enthusiastically about the vacation Bible school in Cuauhtemoc, Mexico. Thirty-three children were enrolled for the two-week school. Mrs. Norman Bartel and Helen Ens were in charge.

Peter and Lois Voran, missionaries from Japan, are expected to land in San Francisco on July 31. They plan to arrive in Pretty Prairie, Kansas, August 3.

Roland and Sophie Brown and family are now living at 12054 Kenmoor, Detroit 5, Michigan. Dr. Brown, recently returned from medical service in Formosa under sponsorship of MCC, is carrying on special studies in surgery in Detroit. Dr. and Mrs. P. J. Pankratz from Mountain Lake, Minnesota, are now in charge of the work which the Browns started.

Bob Bailey, a young Indian Christian from Montana, is sponsored by Lame Deer Church as a Voluntary Service worker at the Rosthern Youth Farm. Mrs. Alfred Habegger, who reports this, also mentions the two services they sponsor every Sunday—an English service for English speaking whites and Indians, and a Cheyenne service for the Cheyenne speaking worshipers. Heartening is also the report that this church, during the April to June quarter, through its offerings was able to pay "all expenses connected with the church."

BOARD OF CHRISTIAN SERVICE

The executive committee of the Board met on July 16 to hear the report and recommendations of the study committee on women in Christian vocations which met in St. Louis July 8-12 and also attended the Lutheran Deaconess Conference there. The executive committee of the Women's Missionary Association was invited to hear this report and to offer any suggestion. The Board plans to offer a recommendation to the Conference in Winnipeg on this whole question of women in Christian vocations.

Elmer Ediger reports that 109 General Conference young people are in summer service this year. Forty-seven of these are serving under MCC, twenty-one in Canada, and twenty-six in USA. Sixty-two are serving in General Conference projects, fourteen of these in Canada and forty-eight in USA. The MCC projects are largely related to hospitals but offer a variety of work. General Conference projects are partly related to hospitals but more largely to services needed in city and mission church operations and in work with youth.

BOARD OF EDUCATION AND PUBLICATION

Maynard Shelly, assistant secretary of the Board, served July 16-22 as one of the leaders of a young people's retreat at Camp Mennoscah.

The Mennonite Press this month added to its equipment a new medium sized offset press. This new equipment will be useful in publishing pamphlets, tracts, and booklets. The offset process adds flexibility to printing because type and illustrations are prepared photographically. This printing process encourages the use of art and illustration.

The work of the press is growing and the addition of this machine is an indication of its attempt to keep pace with increasing demands.

The Joint Curriculum Committee of the (Old) Mennonites and the General Conference supervising the preparation of graded Sunday school materials met in Chicago July 20. The purpose of the meeting was to review the work done at the workshop this summer. Attending from the General Conference were Walter Unrau, Willard Claassen, I. I. Friesen, and Paul Shelly.

Writers of primary department Sunday school materials and other leaders met with representatives of the Providence Lithograph Company in Scottdale, Pennsylvania, July 24-25 for the purpose of choosing four-color pictures to be used in the primary grade Sunday school pupil books. Willard Claassen and Amelia Mueller attended from our Conference.

The Every Home Plan

"The Mennonite" is distributed to the congregations of the General Conference under the Every Home Plan. Through this plan each congregation is invited to enroll each of its families for a subscription to "The Mennonite." In return for this service congregations are encouraged to contribute one dollar per year to the Every Home Plan. If your church is not enrolled in this plan, write to the Mennonite Publication Office, 720 Main Street, Newton, Kansas, for further information.

EXTRA COPIES

A limited number of extra copies of this issue are available at a cost of five cents each, including mailing. Write to: Mennonite Publication Office, 720 Main Street, Newton, Kansas.

Of Things to Come

Aug. 8-15—Young People's Retreat, Camp Arnes, Manitoba
Aug. 8-15—Ministers' and Church Workers' Retreat
Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.
Aug. 18-20—Family Retreat, Camp Mennoscah
Aug. 20-23—Senior Adult Retreat, Camp Mennoscah
Aug. 23-26—Senior Young People's Retreat, Camp Mennoscah
Aug. 27-31—Family Retreat, Camp Friedenswald
Oct. 7—Western District Sunday School Convention, McPherson, Kansas
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Ks.

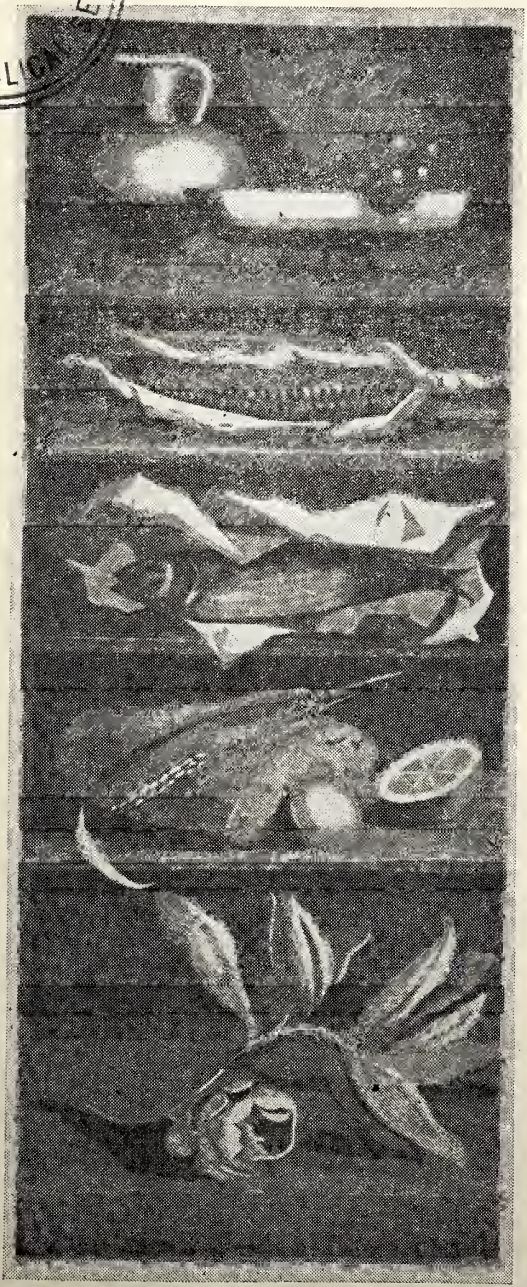
You cannot glorify God better than by a calm, quiet, happy life. Let the world know that you serve a good Master! If you are in trouble, do not let anyone see that the trouble touches your spirit—nay, more, do not let it trouble your spirit. Rest in God, take evil as well as good from His hand, and keep on praising Him.

—Spurgeon

THE Mennonite

MENNONITE BIBLICAL SEMINARY LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.



FRIENDLY GIFTS—Three-color wood block by Karl Roessing. From the German Art Gift Collection

The Lord's My Shepherd
Burton G. Yost

The Youth of the World
John Thiessen

The Mentally Handicapped Child
Esther Groves

Volume 71 Number 31 August 7, 1956

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Great men rejoice in truth of all sorts and kinds. They do not know what you mean by being loyal to a truth, as though it could be held by itself. They hold all truths as parts of the truth.

—Cleland Boyd McAfee

. . . foul weather shall not cloud my mind
And in the shade I will believe, what in the sun I loved.

—Henry David Thoreau

Of Things to Come

Aug. 8-15—Young People's Retreat, Camp Arnes, Manitoba
Aug. 8-15—Ministers' and Church Workers' Retreat
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Aug. 27-31—Family Retreat, Camp Friedenswald
Oct. 7—Western District Sunday School Convention, McPherson, Kansas
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Ks.

Conference Notes

BOARD OF MISSIONS

The Janjgir, India, Bible School this year graduated ten students out of its enrollment of forty-four. Some of them left immediately to work as evangelists in non-Christian villages. Among them was Prem Kujur with his wife and three children. They will have no other Christian fellowship in the village where they will work. They ask for our prayers.

Bruno Epp, Volendam, Paraguay, writes of many opportunities for personal counsel. On July 1-4 the Volendam community entertained the All-Paraguayan Teachers Conference and immediately following also the three-day Missions Conference.

The Protestant churches in Colombia, South America, are this year celebrating the 100th anniversary of the founding of Protestant missions. These well-planned celebrations are attracting wide attention and at times stirring up severe persecution.

J. J. Esau, writing about his Board-sponsored tour of smaller Mennonite churches in northern Saskatchewan, reports 47 services and 89 house calls.

Eleven young people were received by baptism as members of the Vancouver, B. C., city church on Pentecost Sunday and thirteen more were received by transfer of letter. Most of the latter, Rev. J. B. Wiens writes, come from Paraguay.

Menno and Esther Bergen, Aberdeen, Saskatchewan, and Dan and Elma Peters, Gretna, Manitoba, are scheduled for service in Mexico beginning in September. Menno Bergen will succeed B. H. Janzen as pastor of the Cuauhtemoc church, and Dan Peters will succeed Norman Bartel as teacher.

BOARD OF CHRISTIAN SERVICE

Voluntary Service workers conducted two very successful two-week vacation Bible schools in Topeka, Kansas, during the month of June. Sixty to seventy Negro children participated in the first school. The teachers were Ve-Anna Decker, Eileen Reimer, Waneta Schrag, and Verda Wiens, together with three ladies from co-operating Topeka churches.

The second school at Forbes Air Force Base had an enrollment of 112. The same girls plus Doris Enns and Caryl Smith taught here. Rev. Henry Goossen served as supervisor.

Local people in both instances greatly appreciated this service of VS workers. The Western District Home Missions Committee and YPF gave financial and interest support to this work.

A letter from Martin Duerksen, MCC worker in Buenos Aires, Argentina, indicates they are working on plans for an enlarged program of Voluntary Service for Mennonites in South America. John R. and Clara Schmidt, also under MCC, have promoted VS in connection with the leper service in Paraguay. This new effort would enlarge the VS opportunity and challenge to other fields and other South American countries.

On July 15 an inter-Mennonite peace conference was held at the Friedensfeld Church, Turpin, Oklahoma. Mennonite churches from the following communities were represented: Perryton and Waka, Texas; Adams and Turpin, Okla; and Kismet and Meade, Kansas.

Arizona missionaries of the General Conference have recommended that "definite efforts should be made toward placing men and women teachers in the Oraibi government school, particularly in the area of music and home economics." A similar request for elementary teachers is made for the Tuba City schools near Moencopi. Any interested teacher, elementary or high school, should write to the Board of Christian Service for details of application. The Board of Christian Service is eager to supplement our Indian mission effort with such workers.

COMMITTEE ON THE MINISTRY

A folder just off the press announces details of the General Conference Ministers' and Church Workers' Retreat, the YPU Retreat, and the Missionary Orientation School to be held August 8-15 at the Missions Camp near Arnes, Manitoba. Milo Kaufman, former president of Hesston College, will lead a series of discussions on "Stewardship." S. F. Pannabecker, president of Mennonite Biblical Seminary, will speak on "History of the Mennonites with Special Attention to Missions."

B. H. Janzen, for five years pastor of the church at Cuauhtemoc, Mexico, has accepted the call to serve the First Mennonite Church, Madrid, Nebraska, beginning in September.

BOARD OF EDUCATION AND PUBLICATION

The widely known tract, "God's Offer to You in Christ Jesus," has been reprinted and is available in quantity. This is now the fifth printing of this small pamphlet prepared under the direction of the Committee on Evangelism.

The new program booklet of the Women's Missionary Association entitled "Guide to Mission Study, 1956-57" is now ready for distribution. This booklet provides program suggestions for women's missionary society meetings.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Guest Editorials

THE CULT OF INDIVIDUALISM

When a Christian can witness another Christian falling into error and remain unconcerned except to say, "That's too bad about him," there is obviously something wrong. When a person follows the invitation to give his life to Christ and then is left by his fellow Christians to fight his battles by and for himself there must be something amiss. When Christians no longer feel responsible for each other's spiritual and physical welfare, the Spirit of God is not permitted to accomplish His work in their midst.

Yet this spirit of unconcern is evident in the American churches and I would say in our own midst. We have listened so much to the false cult of American individualism that we have brought it into the Christian church. All too often our actions in the Christian church are determined, not by the Word of God, but by the standards set up in an individualist society, a society which says it is every man for himself and you pay for your own mistakes, a society in which, in the name of justice, it is no longer possible to die for someone else, a society in which you are not held responsible for the misdeeds of another man even if you contributed to his delinquency.

Let us see how this manifests itself in our own midst. Should someone today exhort another Christian and give him warning in a spirit of Christian love, more than likely he would be greeted with the adage of the world, "Mind your own business." If there is disagreement between Christians on whether a certain activity should or should not be engaged in by Christians, the solution all too often is, "Well, for me it is not sin." Then follows a direct participation in that activity. Paul never did this in his ministry. He was willing also to be guided in his actions by another man's conscience.

Another place where this spirit evidences itself is in our denominational relations and especially so in inter-Mennonite relations. We speak so easily of other fellowships and pride ourselves that we are not like them. We don't like to think that we are sinners with them and that we must carry a Christian responsibility toward them as they do toward us. As stated in my report at the Believers' Church Conference, "We must share with our forefathers the responsibility for the guilt of divisions that have occurred, in that we have shared and perpetuated the spirit which caused them and we must now come repentant to our God confessing our sin and seeking forgiveness of God and reconciliation with His people."

We must return as Christians to where we again become a Christian fellowship. We must become concerned with each other's spiritual welfare and learn again to exhort one another in Christian love and brotherhood, not in a self-righteous spirit, but in the sense of sharing with others the guilt for their sin. We must return again to where love rings true in the Christian church and is not twisted by the standards of the world.

Now it is clear that each one will be held accountable to God for his own deeds, but Christians are bound by the Spirit of God into one fellowship and cannot but feel responsible for each other as members of one body. Let us examine ourselves to see in how far we are guided by the principles set up by an individualist society and let us govern ourselves by the Word of God, permitting the Spirit of God to lead us in our Christian walk.

—David Schroeder

WHY NOT A CONFERENCE HYMN?

With the approach of General Conference at Winnipeg, the idea of a conference hymn comes to mind. Some years ago we heard of an old hymn which one of the Wesleys wrote for the Methodist Societies. If memory is correct, it was ardently sung at each Methodist conference down through the years by the assembled ministers, and it meant more to them as the years passed. Recently we have observed how the Mormon hymn, "All Is Well," which grew out of their famous trek to Utah a century ago, has not only been revived as a dramatic reminder of their history, but has become an emotional witness to all the world through commercial recordings.

Perhaps such songs cannot be legislated but must grow out of human experience and be spontaneously accepted by the people themselves. But should not the Winnipeg Conference promote this type of corporate Christian experience?

Some may answer that we have a conference hymn in "O Have You Not Heard of That Beautiful Stream" which is often sung at our gatherings. But this lacks the bearing and stature of a great hymn, such as Luther's "A Mighty Fortress Is Our God." It lacks the power to inspire and send forth the church as the church. Furthermore, the poetic picture of "that beautiful stream" may have meaning for those who are aware of Revelation 22 and Ezekiel 47, but even with these passages in mind the imagery is vaguely weak and not always in line with the Scriptures. Lester Hostetler in "Handbook to the Mennonite Hymnary" is right when he states that even the German translation ". . . is superior in poetic quality and evangelistic appeal to the English original." As a gospel song of evangelistic appeal it is fine, but it does not have the quality of a conference hymn with a church concept.

A conference hymn should have individuality—one in keeping with our history, our doctrine, our mission. It should have a stirring message to the church as the church. It should have all this in good hymn poetry set to good hymn music.

Perhaps "O Power of Love, All Else Transcend-

(Continued on page 507)

THE LORD'S MY SHEPHERD

Burton G. Yost*

Of all of the psalms, and perhaps of all the Bible, the best loved passage is the Twenty-third Psalm. It is so well known, so much loved, and so beautiful that one hesitates to comment upon it. Yet there is always the danger that the familiar becomes the unknown simply because we are used to it. In reading and studying the psalm recently, these three thoughts struck me in a new way.

A Truth in Contrast

This psalm seems on first reading to present a picture of perfect peace and contentment and abundant blessing. There is no want, no lack; there is rest, refreshment, security, uprightness, spiritual health, and abundant hope. It is a picture of green pastures, flowing streams, straight paths, sure comfort, a bountifully laden table, and assurance of a home forevermore. There seems to be no trouble, no deep longings, no bitter experiences to disturb the perfect peace and contentment.

But this is a superficial or surface reading of the psalm; it is not the true reading. All of these things are present in the psalm, but they are true "in spite of. . . ." An introduction to the psalm might read, "In spite of all the evidence to the contrary" or "even though everything points in the opposite direction . . . *yet* the Lord is my shepherd."

There are several reasons why this contrast must be seen. Such contrast is seen in the life of the biblical shepherd. Green pastures are mentioned because all around are barren hillsides. Still waters are mentioned because of the many dry wadies everywhere present. The Shepherd restores the soul simply because the soul needs restoration from the burning and crushing circumstances of life. It is in the valley of the shadow of death that the shepherd is with the sheep to protect and guide. If there were no such harsh circumstances there would be no need for either the shepherd or the psalm.

A second reason for seeing the psalm in this light is that those who believe that David wrote the psalm agree that it was written out of the experience of Absalom's rebellion and all of the untoward circumstances that that involved. In other words, David wrote the psalm in the midst of difficult circumstances. Another reason grows out of our use of the psalm. When is its use most meaningful? Certainly it is not when everything is going well and "all's right with the world." No, this psalm is most meaningful at the time of death, beside the sickbed of a loved one, in the time of trouble and discouragement. A good illustration of this truth is at the end of the film "Again Pioneers." The mother of a migrant family is seen leaving town after suffering all of the injustices and religious snobbery of a typical "friendly town." During all the hardships her faith has quietly glowed. Now being "kicked out" of their shack, which they appreciated so much, they head out into the night not knowing where they are going or what lies ahead. As they go, Ma Ashby is repeating these words, "The Lord is my shepherd, I shall not want. . . ." This is the truth of the psalm, that in spite of all the harsh, unjust, depressing, and untoward circumstances of life, *still* the Lord is our shepherd. It is *in the midst* of such circumstances that He leads us to green pastures and restores our souls.

The Lord Is MY Shepherd

Did you ever notice how personal this psalm is? Read the psalm and notice how many times the personal pronouns are used—I, me, my. The psalmist writes out of personal experience. He has personally been led beside still waters and into straight paths; he has had his own soul revived. It is a picture of perfect personal trust.

Many of the experiences of life must be lived second-hand. Most of us must depend on others to tell us about or show us pictures of foreign lands and places of wonder. We depend on newspapers and books to tell us of the things happening about us. We take someone else's word for much in life. However, there is one area where that is not enough, where it must be personal. That is the area of faith in God. In fact, to be real faith it must be personal. Faith never says, "I believe *that* the Lord is the Good Shepherd." Faith always says, "The Lord *is* my shepherd." Such faith must be ours. It cannot be second-hand, it must be first-hand.

The LORD Is My Shepherd

There is yet another way to read the psalm. That is, to place the emphasis on "the Lord." Read the psalm emphasizing the words Lord, He, His, Thou, Thy. That is a much needed emphasis for it makes all the difference in the world. All sheep are divided according to the shepherd. Everyone obeys the voice of some political, social, or religious leader. Every group takes their cue from a particular leader. In the midst of all of the groups that make up our world there is a group that states with absolute conviction, "the *Lord* is our shepherd." He is the Creator, the Ruler, the Almighty One, the Redeemer—He is God. Of all of the beckoning voices, He alone can cause us to lie in green pastures beside still waters. He alone can restore our souls and lead us into paths of righteousness. He alone can guide when death lurks all around. He alone can provide bountifully for this life, and He alone can take us home to dwell with Him eternally. He alone is the Good Shepherd.

When we come to the New Testament we can see this shepherd in the flesh. Jesus says in John 10:11, "I am the Good Shepherd." Everything we can say about God as shepherd we can also say

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Evangelism at Work

Assisting Struggling Churches

W. F. Unruh

One of the families in the Lancaster (Pennsylvania) Mennonite Church felt a concern for a rural community in York county where regular church services had not been conducted for some time. They knew of an empty church building there which was only being used for children's meetings on Wednesday evenings. It was discovered that the building could be bought for $3,750.00.

The Lancaster congregation was made aware of the situation and decided to do something about it. They contacted the Eastern District Home Missions Committee and appealed for help. The Committee recognized the need and decided to borrow money to buy the church building. A brother of the West Swamp Church was challenged to buy "the church with the children intact." In other words, he was to buy the building with the understanding that the children's work would go right on. He measured up to the challenge, bought the building, and turned it over to the district committee.

The Home Missions Committee then asked a young man by the name of Earl Renninger to become the spiritual leader of the community. Brother Renninger is at present in 1-W service, working in a mental hospital in nearby Harrisburg, Pennsylvania. He serves the church group on a part-time basis along with his 1-W service.

The people in the community are rather poor. There are large families. There is no other church in the immediate community. None of the people have a Mennonite background except the two families who are leaders in the work. Local people help with the Sunday school and children's work. The Wednesday evening children's meetings are usually attended by 40-45 children. On Tuesday nights there is a prayer meeting for the adults in the chapel. This is difficult because so many children also come to the meetings. This is one of those communities where there is just no other place for the young folks to go. The people are now planning to dig out a basement under the church so that they will have room to hold adult and children's meetings at the same time. The church seats about 125 people. Attendance at Sunday morning services is about 45.

The parsonage is rented and paid for by the home congregation of Brother Renninger, the Richfield Church. He receives no remuneration for this church work. It is being done as Voluntary Service as long as he is serving his 1-W term. He only receives free living quarters including utilities. The church program is financed by the local group.

There is every prospect that under regular pastoral care this group of people may become a strong Christian fellowship with an evangelistic outreach of its own.

Here we have a good example of how our Mennonite congregations can help struggling church communities. Perhaps there are more of these groups than we realize. It is striking to note that the initiative came from one family. Their concern soon became the concern of the church. It is not hard to imagine how that happened. The congregation thought the task too big to handle and appealed to the Home Missions Committee. Even so, it was one brother with means who felt the need and invested his money in children and in a church. This is a type of evangelistic outreach which other congregations might consider.

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about Jesus Christ. He is now the "Shepherd and Bishop of our souls" in our present experience.

The tender care of the shepherd is seen in contrast to the frightening and crushing circumstances of life. Such circumstances surrounding our lives do not disprove the care of the shepherd—they add to the proof. The care of the shepherd is always present and sufficient, therefore, we should never doubt.

This experience of the shepherd's care must be personal. It must grow out of the realization that "I am a lost sheep; I need the help of the Good Shepherd. Lord, be thou *my* shepherd."

Finally, we must be sure that it is the Lord that we follow. The voices and promises of other so-called shepherds are so "real" and so subtle that we must take great care to see that we follow with obedient and steadfast steps. The Lord Jesus Christ alone is the Good Shepherd.

The Mentally Handicapped Child

A NEW RESPONSIBILITY

(First of a series of three articles.)

Esther Groves*

Most of us know the mentally handicapped child. He may be in the immediate family or in the family of a relative, friend, or acquaintance. His training and education hinge directly on our understanding of his needs and capabilities. We have accepted responsibility for our aged, our mentally ill, and our juvenile delinquents, but here is a group for whom we have yet to provide adequately—our mentally handicapped.

I

When, a generation ago, Richard was born a mongoloid child to normal parents, his father and mother worried that his condition might be inherited. Richard never went to school; there was no place for him there, for the average teacher, then as now, has little or no time to help the exceptional child. So Richard stayed at home and eventually learned to help with a few very simple chores. His only contacts with the outside world were occasional visits with the family to the homes of close relatives, and his only future lay in placement in some institution when his parents would no longer be able to take care of him.

Linda's parents, on the other hand, clung to the hope that in the public school system Linda might somehow be trained and educated sufficiently to get along in society. It didn't work. Linda was several years older than the other children. They made fun of her slow progress, baited her, and made her feel inferior. Linda reacted the way any normal child might—by bullying her tormentors, who were no match for her in size. As she became more difficult to handle, Linda was taken out of school, having learned a hostility and resentment that would take years to erase.

Barbara, a brain-injured child, was more fortunate than either Richard or Linda. She went to a special class taught by a woman in a nearby town who had both vision and determination. But Barbara's progress, too, was limited by the fact that few at that time had any clear idea as to what the needs of mentally handicapped children really were, or for what they could be trained and educated.

Likewise, children placed in institutions early in life were given custodial care, but no education and little training. There were, to be sure, a few progressive schools for retarded children like The Training School at Vineland, New Jersey, but most people had never heard of them nor had any realization of the capabilities of the mentally handicapped in their midst.

It was not only Richard, Linda, and Barbara who were the losers. Their families were also victims of the attitude toward mental retardation. Linda's brother would not bring dates or friends home, where his sister's presence embarrassed him, but spent most of his nights uptown. Richard's brothers and sisters worried about the inheritance of mongolism: in which of their own children or grandchildren might it appear — unexpected, yet inevitable? In each family there were frequent frustrations and embarrassments: the explanations to visitors and new friends, the curtailment of some social activity because the handicapped child was, they thought, best kept at home, out of public sight and mind.

II

Donald is of this generation. He is one of the small minority of retarded children who today are receiving special education and training. It is true that Donald is not as greatly brain-injured as some children; nevertheless, without his special education and without the opportunities given him by his up-to-date parents, his story would be that of Richard, Linda, or Barbara.

Donald is proud of his ability to read: He writes slowly but legibly, and talks well. Arithmetic is rather difficult for him, as his greatest brain injury lies in the area of number concepts, but he is making some progress. He can tell time and is learning to handle money. He enjoys music and is learning to carry a tune. He is not as good at crafts or woodworking as some of his classmates, but one of his biggest contributions to the classroom is his ability to get along with others. Donald goes on school field trips and loves to take part in social events and church activities. One of his proudest moments was a special Youth Sunday when, after training and practice, he acted as an usher and helped to take up the offering.

Competent testing will determine what kind of vocational training Donald should receive. It is most likely, in view of his proven ability to get along

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*Mrs. Carlyle Groves, now of Phoenix, Arizona, has had a varied teaching experience. Recently she has taught in a school for handicapped children.

with others, that he will become at least partially self-supporting—perhaps even wholly self-supporting. Most important of all, Donald's life has *purpose.*

Donald's parents, too, are blessed. They know, as Richard's parents did not, that most mental handicaps are *not* inherited. Medical specialists are now proposing a new theory: that most defects are caused by pre-birth injuries. One presentation of this theory is the article, "The Uninsulted Child," by Shultz, in the June, 1956, issue of *Ladies' Home Journal.* The important thing for us all to know is that a majority of parents need not worry about the handicap being passed on, nor need feel any guilt in being the parents of an exceptional child.

III

With the knowledge that retarded children can and do benefit by special training and education has come the realization of a new responsibility. But whose responsibility is it to provide help for the handicapped? While the public school system will in all likelihood eventually meet the needs of *all* children—and in some places it is striving to do just that—the fact remains that *most retarded children do not receive the help and instruction they need.* Thus it has become the responsibility of concerned individuals in the local community to arouse interest in the needs of our mentally handicapped. The next article will present some of the differing needs of retarded children, and the goals of special training and education. Interested readers will want to send for Public Affairs Pamphlet No. 210, "New Hope for the Retarded Child," by Walter Jacob. Only 25c a copy, it can be secured from:

Public Affairs Pamphlets
22 East 38th Street New York 16, N. Y.

Film Review

NAAMAN, THE LEPER, 16 *mm, color,* 12½ *minutes, rental* $6.00. *Available from Moody Films,* 11428 *Santa Monica Boulevard, West Los Angeles* 25, *California.*

This film is in the same series as three others which were previously reviewed: "David and Saul," "The Fiery Furnace," and "The Story of Samson."

It tells the story of the girl who was a captive in the home of Naaman. One day she told Naaman's wife that if Naaman could only go to her country and see the prophet Elisha he could be cleansed of his leprosy. The story is continued as Naaman goes and shows how he is cleansed of his leprosy as he dipped himself into the Jordan River the seventh time.

It is designed for juniors. The main purpose of the film is to help juniors to become witnesses for Christ.

The committee felt that this film was well done and see the prophet Elisha he could be cleansed junior age child.

Flashes of Thought

SENSITIVE INDEED

Walter Gering

I read the article, laid it aside, and marveled at the wonder of God's creation. It seemed utterly fantastic—too incredible to believe. And yet, who knows but what it may be true. One thing was certain: my estimation of that daily morning visitor was raised tremendously.

They call him "Nature's Power Drill." But that is not the marvel of his activity. Of course it is a marvel to see the evidence of his work. Morning after morning he would alight on the top of the roof and hammer away for a few moments upon the tin plate at the edge of the peak. Then off he would fly to begin the work of the day. Why he always came to rap at the tin plate I could not understand. Maybe he was sharpening his bill for the real job which was that of drilling into the wood nearby. Maybe it was merely a daily exercise, a routine of setting up exercises such as men often adopt as a part of the morning chores. Whatever may have been his reason, he appeared daily.

Evidence of his kind can be seen in every community. Look at any grove of nearby trees, telephone posts, and the like. Holes neatly cut deep into the inner core can be found anywhere.

The motive for the drilling of these holes is clear enough. Since the favorite food of many kinds of woodpeckers is located inside the trunks of trees he must cut holes to get at it. Deeply embedded in the core of this wood are the insects and wood borers which are the object of his search.

But the marvel of it all is that he invariably drills his hole at the point where the victim is to be found. He has uncanny ability of knowing just where the insect is and where to drill. How does he know by looking at the outside of the wood?

The article had suggested an answer given by scientists and eminent bird authorities who claimed that the woodpecker hears the sound of the insect within the wood. It seemed more than I could believe. Could it be that a mere bird could be endowed with faculties beyond those of man, God's highest creation?

Then came the answer. The ability to hear even the faintest sound of an insect embedded in the trunk of a tree is indeed a marvel. But think of the grace of God, that a mortal man should be able to hear the voice of the Creator himself. Deep within the soul of man the voice of God is heard; the still, small voice of God will not be denied.

HE THAT HATH EARS TO HEAR LET HIM HEAR!

DEAR LORD AND FATHER OF MANKIND

Dear Lord and Father of mankind, forgive our feverish ways;
Reclothe us in our rightful mind, in purer lives Thy service find,
In deeper reverence, praise.

Breathe through the pulses of desire Thy coolness and Thy balm;
Let sense be dumb, its heats expire: speak through the earthquake, wind, and fire,
O still, small voice of calm.

—John G. Whittier in "Hymnary"

The Youth of the World

John Thiessen

On a world trip where one's chief interest is people, as my interest was, at least thirty per cent of all people met are children and young people. It is worthy of note that it does not greatly matter whether they are African, Indian, Chinese, Formosan, Japanese, or American. All express an eagerness, hopefulness, and a will to live—even the little beggar girl on the street of Hong Kong who, though dressed in rags, had a permanent in her hair. Yet one also sees children and young people whose light in the eye has become dim. Such are found in the refugee section of almost every city in the orient. In their homes such a thing as "a better day coming" is seldom heard of. They simply exist. "Will we be able to beg enough today for our daily food?" "Will our mother or father get well again?" The likelihood is that either father or mother or both will cough out their lungs due to T. B. And the little boy or girl is living in the same hut day and night, with doors closed when the cool night air comes. There is usually no warm blanket, and of course no nourishing food.

Then again you see thousands of children who live just because they are too hardy to die. The average Congolese baby is forced to eat doughy manioc lumps. They are stuffed down his throat in spite of the bitter screams the little one can squeeze out between lumps. Eating is quite an ordeal for the little African. The Belgian Government in Congo, however, is deeply interested in the African baby. The government officials urge and even force the mothers to go to the mission hospital to have their baby born there and then stay for some days to receive instruction from the American nurse as to how to care for the baby, including how and what to feed it. In 1955 over 2,000 babies were born in our mission hospitals in the Congo, and their mothers received instruction in child care.

In Africa and in India many well patronized baby shows are held. Mothers attend in the local areas. At these "shows" the baby is medically examined and weighed. The prize baby is shown to all and it is explained then why the baby is husky and healthy. Then the proud mama is asked to tell others how and what she feeds the baby. Every mother wants to have a prize baby, so the little ones get a much better chance to grow up than otherwise.

In Formosa and Japan the baby gets a better "deal." It seems as though the Formosan and Japanese mothers have a better natural insight as to how to treat a baby. Then also, the Formosan and Japanese baby is carried on the back of the mother or big sister and in that way the little "tummy" is always kept warm. Also the rhythm while the mother walks is pleasant to the baby.

Let us now look at some older children. In Congo Africa all the people want clothes. Boys and girls also want to wear clothes. I saw many boys and girls up to the age of six or even older who had a garment which had only the seams left. All the cloth in between the seams was gone. Yet the little one felt he was not naked. In India the desire for clothing is not so keen. In Formosa and Japan children go dressed just as in America. In Japan most children wear a prescribed uniform as soon as they enter school. The little boys wear a black coat buttoned to the top with yellow buttons, and long black pants. The little girls wear a dark blue dress, sometimes a white jacket underneath, and the white sleeves sticking out from under the short blue sleeves.

Now will you come with me to our babies' home in Taichung, Formosa? In Formosa are many refugees, and many orphans whose parents died as a result of the war in Korea. In our babies' home we have forty-nine little ones from the age of just a few days and up to four years old. Most of these have no parents living. A few have either a father or mother living, but in such cases the father or the mother has to work to live, and cannot take care of a tiny baby. So the people in charge of the home take the baby for a year or more, or until the parent can find a way to take care of it. After the child is five years old he goes to the orphanage if no parental home can be found for him. Here he may stay until he is eighteen years old. By that time he has learned a trade and thus is on his own. I watched the four-year-olds, some sixteen of them, walk from the babies' home to the church about a block away, where a nursery school was conducted. They walked two by two holding each others hands, waddling along like little ducklings, stopping ever so often because there was an interesting beetle on the road, or a bird. Life is very interesting to those little tots.

In all our mission fields—Africa, India, Formosa, and Japan—I saw the children's Sunday school classes, or junior churches, at their worship. No wonder Jesus tells us to let the little children come unto Him, because of such is the kingdom of heaven. How lustily they sang "Jesus loves me, this I know" in Tshiluba, Chokwe, Hindi, Chinese, or Japanese. I am sure Jesus understands it all. I understood only the melody.

But children do not remain children. They grow up. That is the hope for every child, no matter how cute the baby is. We want them all to grow up. That is God's plan too. There we see the young people in their C. E. work in Mukedi, Mutena, Jagdeeshpur, Taichung, Kobe, Nichinan, and many other places. What a joy to meet them and talk with them, even if only through an interpreter. It is indeed rewarding to learn of the goodly number of young people who have found their Saviour and are happy in Him. How fruitful mission work really is will be revealed to us in heaven.

Looking Toward General Conference

MAKING ARRANGEMENTS

Many people in Winnipeg are looking toward the General Conference sessions, which are to be held here, with mixed feelings. We are all anxious that arrangements be such that the general business of the Conference may proceed smoothly and that everyone who attends will receive a real blessing. Those who have been assigned duties in connection with arrangements are somewhat apprehensive, wondering whether or not we will have thought of all eventualities. Will our visitors be satisfied with the arrangements that we have been able to make? Such questions leave the committees worried and anxious.

It is our plan to billet as many of our visitors as possible in our own homes, and we are looking forward to the inspiration we always receive through fellowship with friends who are co-laborers in the kingdom. The members of our four General Conference churches do not live in any concentrated area but are scattered all over the city and suburbs so that it will not be possible to keep many people near the place where the sessions will be held.

Arrangements have been made to use several dormitories in some of which the men and women will sleep in separate quarters. There will be a very nominal charge for beds in some of them. Two of these dormitories are located at our Mission Camp on the banks of the Assiniboine River some fifteen miles from Winnipeg.

The midday and evening meals will be served in the basement of the church where the meetings are held. The charges for these are to be 85c and 65c respectively. Breakfast will usually be served at the place where the people stay.

For those of our visitors who would like light housekeeping rooms we will have to suggest that they look through advertisements in the daily papers when they get here and make their own arrangements. It is not possible for us to make these reservations because people as yet do not know whether they will have any rooms available at that time.

With respect to trailer camp reservations, I might say that this accommodation is only for those who bring their own trailers and wish to connect up with city light and water facilities. There are no trailers already set up which might be rented.

We are trying to do the best we can for those who mailed their requests for hotel and motel reservations, and hope to have these completed shortly. Motel accommodation with kitchen facilities is very difficult to get because so few motels have made provision for this.

After all the accommodation we can provide in our own homes and in dormitories has been exhausted we shall be obliged to suggest that guests seek accommodation in hotels in the city. At this time the number of requests for private home accommodation exceeds the number we can accommodate in our own homes and it will be necessary to suggest that some of these accept accommodation in dormitories.

Making arrangements for such a large conference is a much larger task than most people realize and we trust that the delegates and visitors who attend the sessions will bear with us and appreciate the very difficult position we are in. For us here in Winnipeg, this is the first time that we are called upon to make such extensive arrangements. We are doing the best we can to make attendance at the Conference an inspirational and enjoyable experience.

—C. C. Neufeld

"I EXPECT. . ."

As a layman, in looking toward General Conference, I expect to receive a better knowledge of all Conference work, inspired and challenged to go back home and give time, service, and support to my church and all General Conference projects. For this challenge I expect the Holy Spirit to direct us in our discussions in the spirit of brotherly love, binding us together under Christ. Thus it will stimulate in us a real purpose as we strive to accomplish the work of the church.

I expect to receive from our conference a better understanding of what my church should be and do. Perhaps it is time we keep pace with our modern day when we plan for our church extension. The temple which Solomon built was a magnificent structure. Robert L. Stevenson once said, "I never weary of great churches. It is my favorite kind of mountain scenery. Mankind was never so happily inspired as when it made a cathedral."

At Winnipeg, I expect to receive a refreshing challenge of what my church stands for, placed as she is in a needy world which needs the gospel. The church is built for the worship of the true and living God as a community center for all who desire spiritual and often temporal aid. Its aim is that the great masses of non church-going people be brought to a realization that the church is a reincarnation of the great and powerful institution established by our Lord in apostolic days. I expect our Conference to acknowledge this great truth.

Looking toward Conference, I expect Christian fellowship not to be forgotten nor the bond of unity broken. The church must hold all sincere believers in its embrace. No hate, revenge, vindicitiveness, or any such wickedness should ever pollute the sanctuary. Undiscouraged love, tireless forgiveness, undying passion must burn like altar fires that cannot be extinguished. Thus only can we be saved from self-corruption and self-righteousness. The church must be true to her Master. So must the General Conference be true in every phase of her God-given task.

Finally, "As we have therefore opportunity let us do good unto all men, especially toward them who are of the household of faith," Gal. 6:10.

—E. W. Baumgartner

The Canadian Conference

Frank H. Epp

The experience of the triennial sessions of General Conference comes to Canadians annually in a similar form. Every year for fifty-four years now Canadian Mennonites from churches as far as 3000 miles apart, have been meeting for business and inspiration following the first week end in July.

This year the Conference of Mennonites in Canada met at Niagara-on-the-Lake, Ontario, where the easternmost Canadian G. C. congregation was host to the meetings.

In spite of the fact that only six months later delegates will be making long trips again, namely to Winnipeg, representation at the conference was good. Nearly two hundred delegates representing the seventy churches of the Canadian conference with a membership of approximately 17,000 attended.

Highlighting the inspirational part of the five-day conference, June 30 to July 4, was the traditional missions Sunday on July 1. Welcomed to Canada and North America was Bishop Ernst Regehr, representing the Mennonite congregations in Uruguay.

Rev. Regier, a former Prussian Mennonite, expressed his joy over increasing fellowship among Mennonites of various groups and drew an interesting parallel in history.

In 1794 his great uncle, also a Bishop Regier of the Prussian Mennonites, had made a trip to visit the Russian Mennonites in South Russia. He had then been 52 years of age and had served 23 years as bishop. Similarly now, Bishop Ernst Regehr as a former Prussian Mennonite came to visit the former Russian Mennonites in Canada, and he too is 52 years old and has been a bishop for 23 years.

The ordination of a Leamington, Ontario, couple, Henry and Elna Neufeld for mission work among the Indians in Northern Manitoba, was the climax of mission Sunday. The conference saw steps taken to bring together more closely the work of the conference mission committee and the Mennonite Pioneer Mission of Mennonites in Manitoba, which has been doing mission work among Indians for a number of years now. A merger of the two is foreseen in the near future.

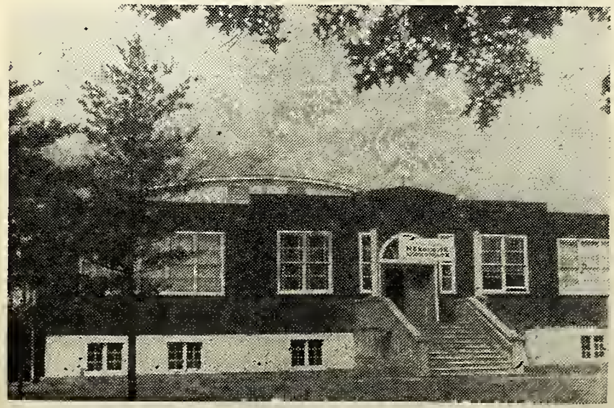
It was reported at the conference that Canadian Mennonites had contributed $96,000 for the General Conference Mennonite Mission Board in the past year in addition to about $35,000 for mission work in Canada. The Canadian home missions committee supports about thirty-three stations and the number is constantly growing, partly due to rapidly increasing urbanization of Canadian Mennonites.

Highlight of the business sessions was the decision to reorganize the Canadian conference, which would allow many committees now functioning to dissolve and the election of four boards: board of missions, board of Christian service, board of education and publication, and board of trustees, with twelve members each in the first three and five members in the latter. It is expected that the four boards will meet annually between conference sessions and establish a central treasury office, probably in Winnipeg.

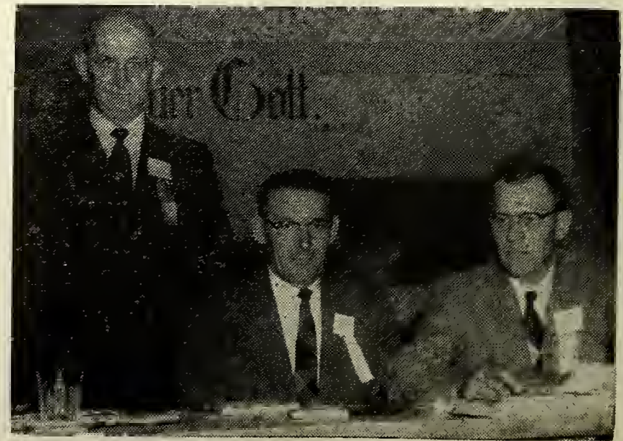
Conference delegates also voted in favor of constructing dormitories on the campus of Canadian Mennonite Bible College where a new classroom and administration building, costing $180,000 was dedicated in January. Pending favorable sale of present dormitory facilities, located some distance from the new campus, construction will begin during the current conference year.

Youth delegates in larger number were present for the business sessions of the Canadian Mennonite Youth Organizations which were conducted on Tuesday afternoon and evening of the conference. Ninety-two delegates were registered. The youth sessions were bilingual.

Re-elected as moderator of the conference for the 15th time was Dr. J. J. Thiessen of Saskatoon, with David Schulz, Altona, Manitoba, as assistant moderator, and Peter R. Harder of Arnaud, Manitoba, as secretray. The chairmen of the four boards will join the executive officers to form the executive committee.



Mennonite Brethren High School at Niagara-on-the-Lake, where the Canadian Conference was held, July 1-4, 1956.

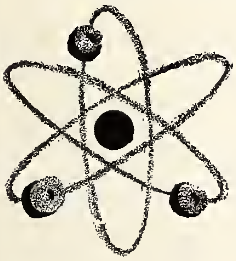


Officers of the Canadian Conference: J. J. Thiessen, chairman, David Schultz, vice-chairman, Peter Harder, secretary.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

By KIYOSHI TANIMOTO
as told to GLENN D. EVERETT
Art by John Hiebert



"We Will NOT Repeat Our Sins"

Eleven years ago, on August 6, 1945, the city of Hiroshima suffered the greatest single catastrophe in human history when an atom bomb exploded over the heart of our city and in one instant killed 100,000 persons and so severely injured 150,000 more that most of them died.

The suffering which we endured in Hiroshima is difficult to describe to Americans. The bomb itself was over in one terrible blinding flash of light and searing heat followed by the sledge-hammer blow of the explosion. The fires which it ignited burned for three days.

By years of hard work, we have repaired a great part of the physical damage it caused. But the suffering among individuals has gone on and will continue as long as any are alive who survived that terrible event.

I myself that morning had arisen early to help a neighbor, Mr. Matsuo, move some of his possessions to the suburbs. He had been helping me move some of the things from my church, the Nagaregawa United Church of Christ, and I was repaying the favor.

Sudden Disaster

We had been warned to expect a B-29 raid, for other cities in Japan were being attacked, and we knew Hiroshima's turn might come. An air raid alarm went off as we pushed a heavily laden handcart up the hill toward a suburban house whose owner was permitting friends to store possessions there, but we paid little attention to it and the all-clear soon sounded.

Another reconnaissance flight, we thought. But as we rested in the garden before unloading our cart, a blinding flash, more brilliant than a hundred suns, ripped through the sky.

Instinctively, we dived. Two large rocks in the garden sheltered me from the terrible blast. I rose to my feet in the choking dust, dazed by the concussion, and saw that the house of our friend had collapsed.

Running to the street, I found that all the houses along the street as far as I could see had also been smashed to kindling wood. I knew then that we had been hit by an incredibly big bomb.

As I reached the crest of the hill, I saw smoke and fire over the whole city of Hiroshima. Then toward me up the hill came a most dreadful sight—the people of Hiroshima, fleeing from the stricken city.

They were terribly burned. Many were completely naked, all their clothes burned off. Their flesh hung in shreds, but they were suffering from shock, and did not yet feel their pain. Silently, looking neither to left nor right, they were running away.

I thought at first I was seeing a procession of ghosts, it was so unreal.

I ran toward the city, consumed with fear for my wife and baby daughter, and the 150 families of our neighborhood association whom I had the responsibility of organizing for self-defense in event of emergency.

Hiroshima is a city situated on seven islands where the delta of the River Ota joins the Inland Sea. Though I ran from bridge to bridge, trying to circle the fires, I could not.

I nearly lost my life by drowning in trying to swim one of the rivers. I prayed desperately to God for strength, and, as I pulled myself exhausted upon the bank, God showed His hand to me when, midst the fire and wreckage, I ran directly into my wife, who was fleeing to the suburbs with our baby in her arms. Our meeting was brief. She told me our house was gone, that she had been trapped in the ruins for half an hour, and had managed to dig her way out with the baby just before the flames reached the wreckage.

She ran on to the safety of the suburbs and I ran into the burning city until I eventually reached Asano Park where I found some members of my parish and of my neighborhood association among the hundreds of terribly injured persons who reached that place of refuge.

Lost Children

The poor suffering people cried to me for water. When people suffer severe burns, it quickly depletes the body's fluids and they have great thirst. There was little that I could do except bring them water, and offer words of comfort and prayer.

All during that first day and the next, hundreds of injured persons passed away. Even those who had not seemed badly hurt suddenly sickened and died. Yet there were some who, though desperately injured, managed to find strength to survive. One group of schoolgirls, so badly burned that they were left disfigured by scars, subsequently became a special

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KIYOSHI TANIMOTO is pastor of Nagaregawa United Church of Christ, Hiroshima, Japan. Mr. Tanimoto is a survivor of the atomic attack on Hiroshima who became known in this country as a result of John Hersey's moving book, **Hiroshima.** He has spent the ten years since that attack in reconstruction work in Hiroshima. He was in the United States last year with a group of Hiroshima girls scarred by the A-bomb, who are receiving medical help. Glenn D. Everett is a Washington newspaper man.

subject of my care and attention.

A particular object of pity for us on that first day, as we watched the city burn all about us, were the little lost children. Our little ones survived the attack in somewhat greater proportions than did adults. In part, this was because school had just taken up for the morning when the attack came, and many were in brick and steel buildings. Also, the children were smaller and could crawl out of ruins that trapped adults.

These lost children in the park were separated from their families. That separation, all too often, was to prove a permanent one, for they were to find they had lost everything in life: mother, father, brothers, sisters, and home.

Pitifully these children cried for their mothers. How could we comfort them? My heart cries out even now when I think how terrible those first hours were for the hundreds of frightened, bewildered atom-bomb orphans.

As we look at the pictures taken shortly after the attack when Hiroshima lay in ashes, 56,000 of its 70,000 homes completely destroyed, and the rest damaged and uninhabitable, it seems impossible that the city could ever have been rebuilt.

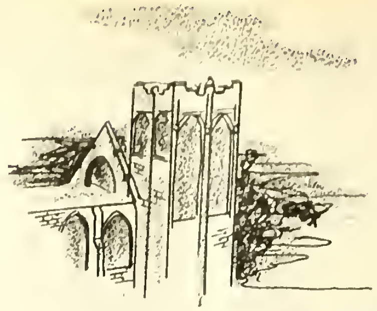
Yet life must go on, and despite our heartache over the loved ones we had lost, the homes and possessions which had all vanished in smoke, despite our hurts and injuries, we had to begin life again.

The first five days after the bomb fell I spent among the victims in Asano Park, doing what little I could to make the last moments easier for those who died, and to bring some message of hope to those who mourned.

Japanese authorities came into the city and began to collect the wounded into improvised shelters. Bodies of the dead were gathered up with hooks, like spoiled fish, and were cremated in piles of 20 or 30. We found we had 51,000 severely injured persons, and 106,000 lightly injured.

Many of the injured knew they would die, their hours of agony and suffering being in vain as were our efforts to help them.

One man who had been very anti-Christian and a strong personal critic of my ministry sent word for me to come to him. I entered an underground bunker where he had found shelter. His burns were festering and the odor was overpowering. He knew he was dying and asked me to pray for him. As we prayed together, he accepted Christ and, closing his eyes for the last time, committed his spirit to God. There were many such moving spiritual experiences.



Little Wooden Crosses

It was with heavy heart that I made my way through the ashes to where my church had stood. I could scarcely find my way for all familiar landmarks were gone. It was only by counting street intersections that I could find the spot where four bleak walls stood with sunlight streaming in where the roof and windows had been.

Even the tree that stood in the churchyard was black and dead. Later, we cut it down and made from its wood little crosses which we gave to those who helped us rebuild the church.

Thus did the Christian symbol of Resurrection come from the ruins of the bomb.

Three weeks after the bomb fell, I became very ill from radiation sickness. I was in bed with a fever of 104 degrees and feeling that I surely was near death when a member of my parish who had been hunting for me came to my bedside and said, "Oh, pastor, we have had a terrible judgment upon us! Because we Christians did not stand firm for our faith, God has brought this day upon us." He begged me to rebuild the church and to bring new faith to the survivors of Hiroshima.

Departing, he pressed a 10-yen note into my hand to start the rebuilding fund, a touching gift, since it meant that he would have to go without food. It was at this moment that it seemed to me that God had a duty for me to perform, and I immediately felt stronger and confident of recovery, although it was two months before I could get up out of my bed.

When I arose and resumed my work of ministry, I found little with which to work. When I came to Hiroshima in 1943, our church had 600 members. Wartime evacuation and membership losses cut this number to about 200 at the time the bomb hit. Now searching among the survivors I could find but 23 members. We know for certain that 58 of our members were killed. Others had fled from the ruined city, and still others were missing.

From the Rubble

I found shelter for my family and myself in a ruined house which one of our church members had given up as unrepairable. With my own labor and that of friends I eventually got a roof of sorts over four rooms of this house, and there we and three other families found shelter for the winter. This ruined house also became our meeting place for worship.

Then in spring the members insisted that we should go back to the church. On Sunday mornings we sat in the ashes on pieces of broken roof tile or other debris. We had no floor, no roof, and no pulpit. When it rained, we had to huddle together under the remains of the balcony. But we had very moving spiritual prayers.

At this same time with other ministers I went out on the streets to preach. Hiroshima had been a considerable center of Christianity before the war. We had 21 Protestant churches, all of which were destroyed.

Two of our ministers were imprisoned during the war for "pro-Americanism," another four had gone to the country. Three died in the atom attack and five survived besides myself. We went to the place near the railroad station where little marked stalls had been set up to sell the goods brought in by farmers. There we preached the Christian gospel. We received a wonderful reception. Usually a crowd of 100 or 200 people would gather. Though the preaching went on for an hour, they stood there and did not move away. We made many conversions, for the people were hungry to hear of a faith which emphasized peace and brotherhood.

The gospel of Christian love found great response in Hiroshima.

In April, 1946, John Hersey, an American writer, came to Hiroshima. He interviewed me about my experiences on the day the bomb fell and wrote about me, as he did about my friend, Father Kleinsorge, of the Catholic mission, and others who had experienced the attack at first hand. A magazine, *The New Yorker*, carried Mr. Hersey's full account and it was published as a book in America and became a bestseller. Now all my old seminary classmates from Candler School of Theology at Emory University, where I was a member of the class of 1940, heard for the first time where I was and of my misfortune. Their churches began sending gifts to our church.

Soon, I was invited to come to America. The response of Americans was wonderful to behold. It was soon quite apparent that no longer did Americans look upon Japan as an enemy country. Instead, they were eager, as were we in Japan, to have our two contries become friends. When I returned to Japan, I had some gifts with which to start the rebuilding of the church, and there was some money our own people had raised in Hiroshima.

It was a long, hard search for building materials, but an American army chaplain took an interest in our work and was of much help to us. I can remember one time having to go twenty different places just to get some nails of the right size!

Moral Adoption

In 1948, Norman Cousins, an American magazine editor, visited Hiroshima and was particularly concerned with the plight of the orphan children. By this time they had been gathered together into five municipal orphanages, but while their physical wants were being cared for, there was great loneliness among them. They had no one to love them or to care about them. Mr. Cousins launched an appeal to Americans for "moral adoption" of these orphans. For $2.50 a month American parents or church groups could "adopt" a Japanese A-bomb orphan, support the child's education, and write to that orphan boy or girl as they would their own son or daughter. The "moral adoption" program had great success and it has meant much in restoring confidence and happiness to these young people to know that there are those in America who want war no more and who want to help them as a practical demonstration of good will.

Although our older orphans are now graduating from our program, our need in the next five years will be the heaviest because we want to give them a technical school education and this is expensive, even though the government contributes two-thirds of the cost of higher education as a subsidy.

Another group whose welfare has particularly concerned us has been the young maidens, most of whom were girls in the first or second grade of school ten years ago, who suffered terrible burns. They were badly disfigured by scars and need plastic surgery if they are ever to hope to make a normal life for themselves. For five years I have worked to find help for these girls. At Tokyo and Osaka we got some help, but those cities also had many persons who were burned in the fire raids, and they said, "This is just a publicity stunt for Hiroshima." So we had to persist and pray long and hard. On May 9 of last year, through the help of the U.S. Air Force, doctors at Mount Sinai Hospital in New York, and American friends recruited by Mr. Norman Cousins, we were able to bring a group of 25 of these girls to the United States where they are now receiving free medical treatment. It will mean a new life for these girls and we hope to bring similar aid to more than one hundred others who need it.

A Lost Lesson

In Hiroshima we have had a memorial service for our loved ones each August 6 since the bomb fell. An American bomber comes over during the service and drops flowers as a tribute to the dead. Somehow this seems to me more than just an idle gesture. It is a symbol of the real reconciliation that has taken place, and of our mutual determination not to let such a thing happen again.

Recently, on an American television program the pilot of the bombing plane which carried the atom weapon appeared and shook hands with me. He did not want to kill people, but it was a war.

The common man in the world does not like war and does not want to fight with anyone. It is so in Japan, Russia, the United States, everywhere.

That is why we in Japan were terribly shaken by the death of Oschichi Karboyama, the humble fisherman on the "Fortunate Dragon" which was so unfortunate as to get within seventy miles of an American hydrogen bomb test two years ago and be covered by radio-active fallout.

His death brought home to us that despite expressions of hope for peace throughout the world, mankind has not yet given up war, but is testing weapons 1,000 times more deadly than the Hiroshima A-bomb. Suddenly we realized the lesson of Hiroshima may be lost.

We have erected a cenotaph in the center of Hiroshima directly under the place where the bomb exploded, a monument in which we have enshrined scrolls bearing the names of all our known dead. Over it we have inscribed this message: "Rest in peace; for we will not repeat our sin."

What was our sin? It was your sin too, and that of all nations. The sin was to go to war.

—Reprinted from *Fellowship*

Whether nuclear power is to be a "blessing or a curse" to mankind depends on the people and their concepts of religion, ethics, and morals.

—Harold E. Stassen

In Summer Service

Members of the General Conference Mennonite Church in Summer Service projects of Mennonite Central Committee number 26. The volunteers and their units are:

Camp Paivika at Crestline, Calif., counseling crippled children: Elaine and Jane Graber, both of Pretty Prairie, Kan.

Governor Bacon Health Center of Delaware City, Del., counseling emotionally maladjusted children: Vernabelle Siemens of Buhler, Kan.

Institute of Logopedics at Wichita, Kan., recreational activities with children who have speech and hearing defects: Ardis M. Fliginger of Hurley, S. D.; Mary E. Harms of Whitewater, Kan.; Elsie Schroeder of Vancouver, B. C.

Religious work with migrants in New York State: Marion Keeney of Millsboro, Pa., and Harry W. Janzen of Claremont, Calif.; Jane E. Graber of Marion, S. D.; and Lavonne F. Graber of Freeman, S. D.

Camp Landon at Gulfport, Miss., work with children: Emmalyn A. Duerksen of Goessel, Kan.; Betty Lavonne Schmidt of Newton, Kan.; Mildred Jean Schmidt of Hillsboro, Kan.; Ivan R. Unger of Rosthern, Sask.

Community workcamp at Cuauhtemoc, Mexico: Vernon E. Friesen of Aberdeen, Idaho; Henry and Elizabeth Reimer of Beatrice, Neb.

National Institutes of Health at Bethesda, Md., volunteers in medical research: Sarah Ann Jantzen of Plymouth, Neb.; Vera Joy Krehbiel of McPherson, Kan.; Margaret L. Penner of Beatrice, Neb.; Rosella Schmidt of Newton, Kan.; Lois Sommerfeld of Halstead, Kan.; Emma Joan Voth of Newton, Kan.; Helen Voth of Freeman, S. D.; and Edith Lee Yoder of Washington, Ill.

Religious work with migrants in California: Bernice Regier of Laird, Sask.

Our Schools

MENNONITE BIBLICAL SEMINARY

Rev. and Mrs. Andrew Shelly visited some of the Indiana and Ohio communities recently. Rev. Shelly spoke at the Zion Mennonite Church, Archbold, Ohio, and gave a chapel talk to the summer school students at Bluffton College. He then spent a week among the Iowa churches.

Jacob J. Enz, instructor at Mennonite Biblical Seminary, spoke and conducted the morning worship service at the North Danvers Mennonite Church, Danvers, Illinois, on Sunday, July 1.

Norma Jost, who lives at the seminary and writes Sunday school lessons for the General Conference, and Alden Voth, a student at the University of Chicago, have announced their engagement. The wedding will take place in Hillsboro, Kansas, in August.

Dr. S. F. Pannabecker gave the seminary report at the Canadian Conference held at Niagara-on-the-Lake, July 1-4. He also gave the evening message at the Niagara United Mennonite Church on July 1. This was designated as Mission Sunday by the Conference.

Mr. and Mrs. Don. E. Smucker, Tommy and Becky, spent the second week of July at Green Lake, Wisconsin, where Mrs. Smucker attended the Christian Writer's Conference. The children were enrolled in the Christian Education Laboratory school held there during that same week. Mrs. Smucker's book, "Henry's Red Sea," has been placed on the American Baptist missionary reading and study list for 1957.

Delton Franz, pastor of the Woodlawn Church, and the members of the Voluntary Service unit are taking many of the children who attended Bible school out for Day Camping. They leave Woodlawn in the seminary bus at nine o'clock each morning to go to the forest preserves in Chicago and return again at 3:30 in the afternoon.

Rev. and Mrs. Orlando Waltner and family, just returned from India, stopped at the seminary and at the Mission Center on Friday, July 20. They were on their way to Mountain Lake, Minnesota, to visit with her mother, Mrs. P. R. Schroeder.

Formosa Missionaries Ordained

Glen and June Graber were ordained as missionaries to Formosa on Sunday afternoon, July 29. The services were held in the Eicher Emmanuel Church of Wayland, Iowa. Ministers who took part in the ordination were H. E Nunemaker, John Thiessen, Harold Thiessen, and Kenneth Shelly.

CPS and 1-W Reunion

The tenth anniversary reunion of the Ohio, Illinois, and Michigan former CPS and 1-W men will be held at Camp Mack, Milford, Indiana, on September 16, 1956. There will be a carry-in-dinner at 11:45 followed by at meeting at 1:30. Please make an announcement of this in your local church if it is in the area mentioned above.

ERNST HARDER FAMILY TO FRANKFURT, GERMANY

Left to right: Mr. and Mrs. John A. Ewert of Hillsboro (parents of Mrs. Harder), Rev. Harder holding Richard, Gertrude, Ronald, and Mrs. Harder holding Margaret.

Rev. and Mrs. Ernst Harder and family left Newton, Kansas, July 14, for their new place of service in Frankfurt, a/M, Germany. After a brief stop in Pulaski, Iowa, and the MCC headquarters in Akron, Pennsylvania, they sailed from New York on July 19. Their new address is Eysseneckstrasse 54, Frankfurt a/M, Germany.

Rev. Harder, going out under MCC sponsorship, is to serve as assistant pastor to Rev. Richard Wagner, helping to build up a vigorous city church in this center of Germany. A considerable number of Mennonite refugee families from east Germany have found a new home in Frankfurt and suburbs, thanks to the resettlement program jointly sponsored by German Mennonites and the MCC.

Efforts to gather these scattered refugee families into a growing church fellowship have met with encouraging results, but more time and attention is needed than either Rev. Wagner or the regular MCC staff can give.

In response to the urgings from the field, the MCC is now making Ernst Harder available to the congregation for a period of time to serve as assistant pastor. Serving this congregation will require a keen sense of mission, extensive pastoral visitation, and a vital preaching and teaching ministry.

After their work in Europe the Harders expect to go to South America.

Maybe We Aren't Perfect

A few errors crept into last week's issue. Worst of these was the interchange of Wilbur Schmidt and Wilmer W. Wedel on page 486. Then on page 483, it should have been the Peter Retzlaff family with an "e" instead of "a."

You may be interested to know that the issue contained 370 engravings picturing more than 500 people, not counting the people on the front cover, who were symbolic only.

MCC news & notes

AID TO LOWER AUSTRIA

Material aid was given to more than 600 dependent persons in St. Polten in Lower Austria—the first distributions in that area. Clothing and soap were given in a children's home where they stay a night or two while waiting placement in institutions.

Another Austrian city, Weiner Neustadt, received supplies for all persons on the social support of the city. Children's Village at Altmunster in Upper Austria received food, clothing, and covers. This village provides family life for children from broken homes.

An all-day clothing distribution in the Hamburgerstrasse cellar in Vienna aided twenty-five families. A mass distribution clothed 390 persons, 149 of whom were refugees. Another distribution of 262 packages was made to the Volks-Deutsche (Germans living in other countries retaining German citizenship) from Czechoslovakia. Some distributions from the Vienna center this summer go to Mennonite Voluntary Service camps.

KOREAN BOYS SCHOOL

Kenneth and Twila Brunk report the boys at the Mennonite school have donned straw hats and are harvesting the barley and rice crops.

The boys tended some pigs for another agency a short time and now have three pigs of their own. The school has received some type for their printing classes, but as yet an instructor has not been secured. Glass work on the greenhouse roof has been completed.

The Brunks say their work at the school is indeed full-time, and they turn down many requests to teach English classes. They say Koreans are eager to learn English and have a desire to go to America.

SUMMER SERVICE AT 'THE SALLY'

Members of the summer service unit arriving at the Waterville, N. Y., migrant camp had an unexpected opportunity to minister before work officially began.

The group had been entertained by Independence Day fireworks nearby. Late in the evening when they returned they saw a fire truck streaking for the "Sally," the name of a run-down migrant camp where they were to do some of their work.

The next day MCC unit members served meals to eighty migrants. In town they mentioned the need for clothing and were promptly swamped with clothing from townspeople which unit members distributed quickly.

HOMES FOR TRAINEES NEEDED

Placements for a few trainees are still available. The twenty-six trainees representing six nations are scheduled to dock August 14 and will live with Mennonite families a period of six months, then move to another location for the second six-months period. Requests for placements may be made immediately to Mennonite Aid Section, MCC, Akron, Pa.

NEW WORKERS

The Ernst Harder family sailed for Germany where he will be assistant to the pastor at the Frankfurt Mennonite Church for the next year. After that they plan to go to Paraguay under the mission board of the General Conference Mennonite Church. For the past two years he was chaplain at Bethel Deaconess Hospital at Newton, Kan. Prior to that, he served Mennonite churches at Pulaski, Iowa, and Asuncion, Paraguay. He is a graduate of Bethel College and attended Bluffton College and Mennonite Biblical Seminary.

The Arnold J. Dietzel family of Moundridge, Kan., moved to Akron where he has become the assistant in Menno Travel Service. He was a teacher at Tabor College the past year and had previously taught at Goshen and Hesston Colleges. The Dietzels served in India as missionaries for some time.

The Voluntary Service unit at Junior Village at Washington, D. C., has been reactivated with the arrival of Mildred Brandt of Reedley, Calif., and Mabel Ruth Campbell of Iowa City, Ia., who will be counselors. They were previously assigned to an orphanage at Waterloo, Ont.

DELEGATION TO RUSSIA POSTPONED

The delegation of Mennonites to Russia has been postponed until further consideration by the MCC executive committee in August.

Visas for the Canadian members of the delegation were not authorized by the time the group was scheduled to leave. H. S. Bender's visa was authorized, but when postponement became necessary he returned to the U. S. from Germany where he was on business for the Mennonite World Conference. H. M. Epp of Abbotsford, B. C., and David B. Wiens, presentely in Neuwied, Germany, were the other members of the delegation.

SUMMER COUNSELING

Writing her impressions as a counselor in the Summer Service unit at the Institute of Logopedics at Wichita, Kan., Mary Elizabeth Harms of Whitewater, Kan., says she realizes what a privilege it is to live a normal life and have the privilege of helping those who are less fortunate.

In aiding the child with speech and hearing defects, she listens to him read, helps with arithmetic, and renders other types of guidance. Most of these children are spastic and cannot control their hands enough to write on paper so each receives individual help. Three other girls serve in the unit.

WHY NOT A CONFERENCE HYMN?

(Continued from page 495)

ing" might be a good conference hymn, for it comes from the German background and is rich in its emphasis on the love of Christ and the love of Christians. However, it is written in the first person singular which does not express the concept of the church. This writer would suggest "The Work Is Thine, O Christ" as a more suitable conference hymn. It also comes from the German background. It is not widely known and therefore would be more unique. It expresses our General Conference faith—the Lordship of Jesus, Christ's atoning suffering and death, our discipleship that follows Christ and spreads His missionary gospel through all the world. Furthermore, the spirit of the hymn breathes of service and final victory in Christ!

Other hymns could be suggested. This is to open up the subject for discussion. Maybe the Executive Committee or someone in charge at Winnipeg may wish to use the outcome of such suggestions. Would it be too vain to hope that someday someone may write a hymn which our people would sing and cherish as their own?

—J. Herbert Fretz

Mrs. Katie Ho

Jottings

—**Hoffnungsau Church, Inman, Kan.:** Mother's Day was the occasion of the consecration of twelve children to the Lord. On Pentecost six young people were baptized and two more received as members by letters. The following new homes have recently been established: May 26, Beverely Nachtigal and Arley Loeffler; June 3, Carolyn Schmidt and Arlo Buller; July 26, Marna Neufeld and Vernon Goering; July 15, Dietrich B. Hiebert and Helena Voth. Mrs. Gertrude Friesen from Adams, Oklahoma, moved to the Buhler Sunshine Home recently. More than a hundred Christmas bundles were sent to MCC. On June 17 John Thiessen brought the morning message and also showed pictures in the evening. On June 12 the Glen Grabers gave a program in our church. Carol Schmidt and Rosalie Voth taught Bible school for three weeks in Oklahoma among the Indians. Babies were born to Irvin and Anna Marie Jantz, Emil and Lavina Goering, and John and Eunice Franz during May and June.—Kathryn Klassen, Corr.

—**First Church, Upland, Calif.:** Our church has decided to sponsor a Dutch Mennonite family coming to the United States. On May 27 Andrew Shelly was our guest speaker at both the morning and evening services. Gordon and Dorothy Kaufman were received as members into our church on June 3. The following young people graduated from their various schools this spring: Stan Evers and Georgine Cherbak Yates from Chaffey College, Dean Mierau and Dorothy from high school, and Harry Janzen from Union Theological Seminary with a master's degree in sacred music. This summer Harry is working under MCC with migrants at Hamilton, N. Y. Metta Ann Janzen has been transferred from Akron, Pa., to the MCC unit in Denver. Thirty-five Christmas bundles were dedicated at our Children's Day program June 10. Our DVBS was very well attended—63 pupils the first week and 68 the second week. The closing program was given on July 6. Bruce Boshart has completed his 1-W service in Paraguay and has sailed to Europe for a visit before returning home. —Mrs. Joel Bachman, Corr.

—**First Church, Hutchinson, Kan.:** On Pentecost Sunday three members were baptized and received into our church. Marguerite Enns left for Camp Friedenswald in Michigan to take part in the Voluntary Service unit there. Our Christmas bundles were brought to church in June and then taken to Newton. The Sunshine Bible Class enjoyed a picnic before closing for the summer months. The enrollment in Bible school was 68 with five teachers and two assistants serving as leaders. Men's Brotherhood had a workshop at the church on June 26. —Mrs. J. H. Epp, Corr.

—**First Church, Fredonia, Kan.:** On June 24, our pastor, Willard Schrag, was ordained in his home church at Pretty Prairie, Kansas. June 8 we had Rebecca Nickel in our midst to tell and show us about the migrant work in Arizona. On June 17 E. R. Jantz of Center, Colorado, brought the morning message. The Jantzes are now at Riverside, California, where he will attend seminary the next few years. Mr. and Mrs. Arnold Fast have recently moved to Ohio where he has accepted a position with the light and power company.—Mrs. Jantz, Corr.

Into the Beyond

THEO. FUNK, a member of the First Mennonite Church of Hillsboro, was born June 23, 1895, and died July 9, 1956, at Hillsboro, Kansas.

ANDREW P. GRABER of Pretty Prairie, Kansas, and a member of the First Mennonite Church of Pretty Prairie, was born August 26, 1876, and died June 19, 1956.

W. W. TOEVS, of Wichita, Kansas, and member of the Lorraine Avenue Church, Wichita, was born December 12, 1875, and died July 15, 1956. He was the son of J. R. Toevs, pioneer elder of the First Church, Newton, Kansas.

SILAS C. SPRUNGER, of Kidron, Ohio, member of the Salem Church, Dalton, Ohio, was born July 17, 1898, and died July 12, 1956.

MRS. JOHN H. SCHMIDT, nee Anna Voth, member of the Ebenezer Church near Gotebo, Oklahoma, was born in South Russia on Jan. 2, 1868, and died in Wichita, Kansas, June 14, 1956.

MRS. LENA BOESE HERTIG of Wayland, Iowa, and member of the Wayland Mennonite Church, was born in Russia on May 19, 1888, and died July 10, 1956.

MUTUAL AID PLACEMENT

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kan.

Overseas Teaching Opportunities

English, math, physics, history, and music teachers with B.A. degrees to teach during the 1956-57 year, at Quaker School at Ramallah, Jordan. Teachers serve on V.S. basis, with travel allowances given. Teach in secondary and elementary schools for Arab youth where the peace witness is urgently needed. Approved for 1-W service. (No. P 114)

Alfalfa Land at Camp Mennoscah

Someone wanted to farm alfalfa land at Camp Mennoscah on share basis for the 1957 season. Involves irrigation, seeding, harvesting of approximately 30 to 40 acres. (No. P 115) Contact: Bob Froese, Murdock, Kansas.

Laboratory Technician

Position for laboratory technician in Mennonite hospital. Person with college training preferred. Will consider individual interested in chemistry and related fields. (No. P 111) Contact: N. O. Hoover, Mennonite Hospital, Bloomington, Illinois.

Opportunities at Prairie View Hospital

Positions for aides (male and female), nurses, kitchen personnel, and activities personnel (to work with the recreational and occupational needs of the patients). Opportunities open on V.S. basis or on allowance basis. Contact: Myron Ebersole, Box 336, Newton, Kansas; or Mental Health Services, MCC, Akron, Pennsylvania. (No. P 112)

Business Opportunity

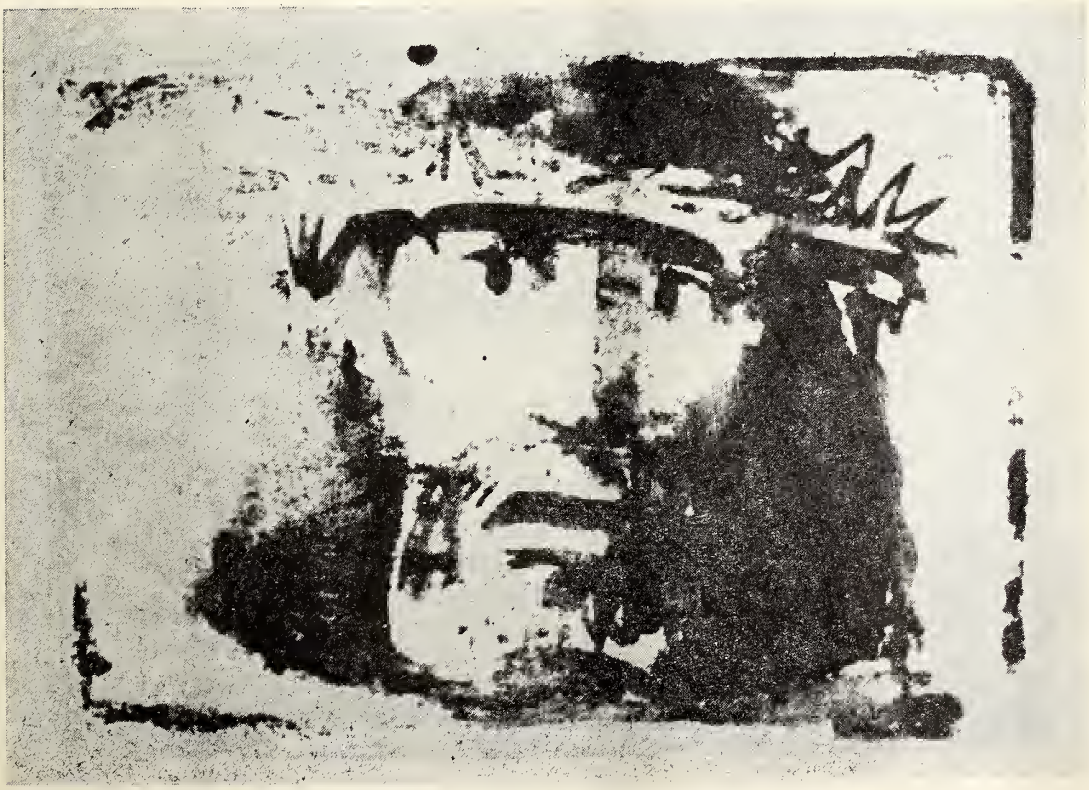
Combination grocery store, locker service, and gas station near Custer, Washington, to be sold. Located at country crossing of two highways. Scenic mountain view. (No. P 113)

Teachers for Indian Missions

tions offer regular wages, with opportunity to assist
Government Indian schools need men and women to
teach high school and elementary classes at Oraibi,
and elementary school at Tuba City, Arizona. Posi-
at the mission stations in your spare time. Music
and home economics teachers especially needed. Approved for 1-W service. (No. P 116) Contact: Board of Christian Service, 722 Main, Newton, Kansas.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



"I Thirst" Two-color Lithograph by Peter Kleinschmidt
From German Art Gift Collection.

Japan—A Land of Opportunity for Christ
John Thiessen

Understanding the Handicapped Child
Esther Groves

The Future of the Mennonite Biblical Seminary

Volume 71 Number 32 August 14, 1956

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Of Things to Come

Aug. 15-22—General Conference, Young United Church, Winnipeg, Man., Canada.
Aug. 18-20—Family Retreat, Camp Mennoscah
Aug. 20-23—Senior Adult Retreat, Camp Mennoscah
Aug. 23-26—Senior Young People's Retreat, Camp Mennoscah
Aug. 27-31—Family Retreat, Camp Friedenswald
Sept. 5-9—Bethel College opening days
Sept. 6, 7—Mennonite Biblical Seminary opening
Sept. 7, 11, 12—Bluffton College opening
Oct. 7—World Communion Sunday
Oct. 7—Western District Sunday School Convention, McPherson, Kansas
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Ks.
Oct. 28—Reformation Sunday
Nov. 22—Thanksgiving Day

Conference Notes

BOARD OF MISSIONS

The quarterly reports from the workers in Japan are just now arriving. Several things about them are striking. (1) the optimism and enthusiasm of our workers balanced by a sober realism; (2) the vivid way in which Jesus' parable of the sower finds illustration in the work. One notes on one hand that the soil that responds quickly to the seed and then mysteriously and all too quickly lets it wilt and die, and on the other hand the good soil that receives the seed gladly and bears fruit making all labor worthwhile; (3) the emergence of capable, consecrated national leadership within the new church; (4) the apparent open door in Japan and the manifest hunger for the peace which only God can give; and not the least striking is (5) the number of "little missionaries" born to our workers on the field during the quarter.

Albert L. Jantzen, Oraibi, Arizona, reports 54 students were enrolled this year in the mission school. Vacation Bible schools were held in Moencopi with an enrollment of 93, Hotevilla with 82, Bacavi with 40, Lower Oraibi with 72, and Old Oraibi with 28, making a total of over 300.

The Vacation Bible school in the new city church at Fresno, California, had an enrollment of 77. Peter J. Ediger is pastor of this church.

Rev. and Mrs. W. C. Voth and Marie J. Regier, reporting on the spiritual ministry in Formosa, call attention to encouraging results: (1) A communion service on June 10 brought together 54 participants; (2) the average Sunday morning worship at Taichung is 82; (3) a Mr. Hsieh is doing excellent work as evangelist; (4) the work of the Babies Home is a good testimony to Christian love; (5) our workers are not overwhelmed by difficulties but carry on with the courage of faith.

Bibel und Pflug, vigorous Mennonite paper in South America, lost its able and consecrated editor, Dr. Fritz Kliewer, on June 7. The Board of Directors appointed Julius Legiehn to serve as editor. They are firmly determined to continue this paper on the same high spiritual and journalistic level on which it was conducted by its founder and editor.

BOARD OF CHRISTIAN SERVICE

The Mennonite settlements in Paraguay are deeply interested in establishing a "Mutterhaus" (Deaconess Home) for its trained nurses patterned in part after the deaconess program well known in Mennonite circles. The purpose is to provide needed fellowship and a sense of security to the nurses and to relate this whole service more closely to the church.

Interested leaders in Paraguay have solicited counsel and financial help from the Board of Christian Service. This Board has encouraged this movement and recently sent a contribution of $2,500 toward the construction of this home.

Elder Jacob Isaak, writing in behalf of church leaders and the medical staff, expresses agreement with the broader vision for the Mutterhaus urged by the Board and voices deep appreciation for the interest and support of our Conference.

Voluntary Service workers, Joyce Larimer, Karen Bamberger, Doris Reimer, Elaine Teichroew, Edith Neufeld, Harriet Amstutz, Joyce Gering, Darlene Waldner, Esther Preheim, and Winona Waltner conducted two vacation Bible schools in Chicago the latter part of June. The Woodlawn Bible School had an enrollment of 80 Negro children. The school in Grace Mennonite Church likewise had a good enrollment.

Mr. and Mrs. Willard L. Stucky, while in Voluntary Service at Oraibi, Arizona, were able to observe similar service among the Navajos in neighboring Mennonite missions. They shared their observations with our missionaries on the field and with the VS office.

P. A. Unger, Calgary, Alberta, reports the organization of a Mennonite Disaster Service Unit in that neighborhood.

BOARD OF EDUCATION AND PUBLICATION

The Committee on Education in Church, Home, and Community has published a series of pamphlets on The Believers' Church which will be distributed for the first time at the General Conference sessions in Winnipeg.

The purpose of this series is to define the Believers' Church in a readily understandable form.

About the Cover

Look at the picture for a minute. The light and shadow will blend together to bring out the face of the crucified Christ. Look deep into His eyes. See the physical and spiritual agony, the jagged thorns tearing his forehead, the lips longing for water.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

The Seminary Question

Elsewhere in this issue are found excerpts from the report on the seminary proposition to be presented at conference. Because of lack of space, many important points in the full report had to be omitted. Nothing is said about faculty, definite site, buildings needed, and financial report.

To become an accredited institution the seminary is to have a minimum faculty of four full-time professors. A new member is to be added in the fall of 1957, but another should also be added promptly.

As to definite location, the area most favored at present is a plot immediately south of the Elkhart city limits, about a mile and a half from the center of the city. The Board has been thinking in terms of a twenty or thirty acre plot to allow for future expansion and development.

Detailed estimates of the expense of setting up a complete new institution are being presented. At first thought the amount may seem high, but when it is remembered that about half this amount could probably be realized from the sale of the Chicago property, it will be found that the balance necessary would not be more than some churches are raising for a single church building. Surely, all the churches together should be able to raise such an amount without difficulty.

The plan of co-operation has been worked out in detail, and is being presented in full at the early part of the conference to allow careful consideration of the whole matter during the week. Final action is to be taken on the last day of conference. This will be a far-reaching decision.

New Members and the Church

It is rather taken for granted that when new members join a church the other members should give them a cordial welcome and make them feel at home. It means much to the new people to be thus received into a group of Christian believers.

But the new members also need to make special effort to fit into the new relationship. To stand aloof and hope others will come and talk with them, and to consider them "stuffy" if they do not, is not a good start in a new relationship. The new members must prove themselves in earnest in wanting to be members of the existing group. They should be ready to go more than half-way to learn to know the regular members and to see if there is any contribution they themselves may now make. They have joined not merely to have others befriend them but to serve in whatever way they can.

To have full confidence in the church we join; to be willing to serve and sacrifice ourselves for the cause for which the church stands; and to go ahead in doing what we can without waiting for others to coax us into positions of service, is to make ourselves useful and agreeable members.

Fourteen to One

According to FBI director, J. Edgar Hoover, crime costs the United States $14 for every dollar given to churches. This statement may set in motion a number of questions.

If the rate to the churches were higher, might this decrease the amount required to combat crime?

If parents went to church more, would crime be less?

Since much crime is committed while under the influence of liquor, is it reasonable to permit the free sale and use of that which we know increases crime?

How should we view this unbalanced ratio? Could it be we are more "criminal" than "religious"?

Can we "do something about it"? If so, what and how?

Is it worth trying to do something about it? Would group study and action on the whole problem be helpful?

What are some good examples of what has been done to lessen the tendency to crime where groups have become aroused?

What am I going to do about it?

Why Ministers Only?

One cannot help but notice how many members of the boards and committees in the varied program of church and conference are ministers. It might well be asked, why not more laymen in places of responsibility?

Some of the stock answers to this question are: the minister is more interested in matters dealing with various forms of religious service; or the minister is not bound down to a fixed schedule and so has more time for outside activities; or some venture the dubious answer that laymen are not sufficiently interested in church matters to give it proper attention. While these may be some of the common answers, they may not necessarily be accurate.

Why should a minister be pulled out of a pastorate and placed into an office job even if it is full-time Conference work? Why should only ministers be on our more important boards or in executive positions when many laymen could do the work as well, or even better? Why make a distinction between a religious task and a secular one? Is life not of one piece?

We are short of ministers for our churches. Why, then, should they be taken from the needy churches and put into positions which laymen could fill equally well? Many laymen, by training and experience, may be better fitted for certain positions than the minister. If given a chance and a challenge, laymen may rise to the expectation and do a splendid job of the task entrusted to them. They will take more interest in church matters if made responsible for a greater portion of its program.

Let's give the laymen more rope and have them help pull the load!

Understanding the Mentally Handicapped

(Second in series of three articles by **Esther Groves**)

Before we can meet the needs of our mentally handicapped children, we need to know many things about the children themselves. They differ from each other both in kinds of handicaps and in severity of retardation, as well as in environment and experience.

In a few children, for instance, physical characteristics accompany the mental handicap. This is true of cretinism, mongolism, hydrocephaly, and microcephaly. Bobby was born with microcephaly, as evidenced by his little pointed head—a head sometimes the subject of thoughtless jokes. With special help and instruction Bobby has achieved a fourth-grade level of academic work. Lucy, on the other hand, has hydrocephaly. She is just two years old, with a head the size of a watermelon— but such a pretty head. The most important thing for her just now is constant care and help. Mary Helen, a happy little mongoloid girl, loves her special school. She happens to be more retarded than Bobby, but she can be trained to take care of herself and to assist in the home in many ways.

These three children represent three different needs. Many children, like Lucy, require total care and supervision and could not live without it. Others, like Mary Helen, can learn certain unskilled chores and routines and may become partially self-supporting. Still others, like Bobby, achieve from a second-grade to a sixth-grade education and may eventually become wholly self-supporting.

Brain-injured children are generally normal in appearance, and they, too, differ widely in severity of retardation. These children may be retarded in different ways or they may not be retarded at all. Sometimes the child has a motor and speech handicap, as is typical of cerebral palsy; it may or may not be accompanied by mental retardation. Or perhaps the child is injured only in certain areas, so that he makes fairly good progress in some subjects, and little or no progress in other subjects. Some brain-injured children are quite retarded; others may not really be retarded but appear so, because the brain injury makes them see and comprehend things in different ways from other people.

Carolyn, for example, looks like a normal thirteen-year-old. But her speaking vocabulary is so limited that she cannot express herself adeqately. She is very shy and tends to be passive. Martin is also brain-injured, and like Carolyn, he looks quite normal. But where Carolyn is passive, he is aggressive; where she is quiet, he is hyperactive. In Martin's case, it is not certain that he is retarded at all; yet his brain injury sets him apart from other children. Both of these children are called brain-injured, yet their needs are totally different. One thing they have in common: they cannot be helped in the average classroom, for they need special help and instruction.

Then there is another group of children: the emotionally disturbed. It can be very difficult to tell just how retarded they are—or, indeed, if they are retarded at all. Jerry had been somewhat retarded to begin with, and had been kept in the same classes as normal children because there was no special class for him. Keenly aware of his own academic inferiority, he made up for it, he thought, by winning notice in other ways, most of them objectionable. Now at sixteen he has been dismissed from one school after another because he cannot get along; he is resentful of authority and bullies his peers. By this time his academic progress isn't nearly so important as his social adjustment. Teachers in a special school or class would have helped Jerry by adapting their teaching to his need for recognition and worthwhile success.

The general aims of special training and education are to help the mentally handicapped child take care of himself, get along with others, respect others' rights, and achieve some degree of economic usefulness. Most important of all, special education aims to help the child live happily in society and to give him purpose for his life. No longer is it considered necessary to keep the child out of public sight and mind. Today's program emphasizes the adjustment of the child to the world in which he lives, whether the child lives at home, at school, or in an institution.

People often ask, "Doesn't the teacher of the mentally handicapped child have to have a lot of patience?" Perhaps they are thinking of the child as undertaking an average school program. This is not the case. Training and education of exceptional children are adapted entirely to their needs. Self-care is more important than geography, and table manners are more important than long division. Learning to work without supervision may easily be a major accomplishment for some child, and his future is more dependent on his ability than on his knowledge that George Washington was our first president.

While the three R's are basic tools, there is selection in this area, too. If a child can learn to read only

(Continued on page 517)

Happy Childhood

The Future of

Mennonite Biblical Seminary

(Excerpts from the presentation to be made to the General Conference)

Discussions in Inter Mennonite Co-operation

During the last two years there has been an extended series of discussions and negotiations regarding an attempt at inter-Mennonite co-operation in seminary education. The discussions have passed through three phases, the first being a proposal for a joint program conducted on, or adjacent to, the campus of Goshen College. This was finally rejected by Mennonite Biblical Seminary largely on the basis of location and the feeling that the proposed kind of co-operative graduate seminary work could not be properly carried on on the Goshen College campus or the campus of any Mennonite college. The second was a proposal that both seminaries, plus such others as might wish to join, should be located together at some Elkhart site which would be convenient to Goshen College and the Mennonite communities in that area, but not on the college campus. This involved complications for Goshen College Biblical Seminary which they were not in a position to approve and was consequently also rejected. The third and final proposition was an attempt to work out a program of somewhat more limited co-operation with the two institutions located one at Goshen and the other on the south side of Elkhart, a distance of ten miles away. The Elkhart campus would be the recognized center of associated work, with other groups who join located there and with the co-operative activities largely at that point. This third proposal seems to be, and indeed is, a compromise on the original plan. However, it seems to represent the degree to which co-operation is realistically possible at the present time. This proposed plan does not represent the ideal, final development, but rather a significant step in the direction with possibilities for future growth.

Long-Range Seminary Program

It should be remembered that ever since the setting up of Mennonite Biblical Seminary in Chicago, there has been talk regarding a long-range program for the future. The present Woodlawn location and Bethany affiliation have rendered a necessary service in providing the actual beginning of a successful ministerial training program and have given indispensable experience in its operation. For a future long-range program three possibilities have usually been held in mind. First, independent, and unrelated to any other institution; secondly, a revised form of the present Bethany affiliation; and thirdly, some kind of an inter-Mennonite co-operative program. As to the first of these, it has been the consensus of opinion that a small institution of thirty-five to fifty students with a minimum faculty could hardly provide alone the variety of training and experience needed by the students who attend. The second plan, that of affiliation with Bethany Biblical Seminary, has been in operation for over ten years. It has been a happy relationship and we are deeply indebted to Bethany for the contribution of this decade. Conceivably this could be continued satisfactorily in a revised program whereby our institution would become relatively independent, having a full faculty and granting our own degrees, yet with a desirable degree of co-operartion. The third plan, that of inter-Mennonite co-operation, is something that has been proposed and studied intermittently for about fifteen years. Until the last two years, however, it offered no hope of successful accomplishment. It is the culmination of this interest in a final concrete proposition which is now presented to the church as a possibility.

Participation by other Groups

The participation of other Mennonite groups in this program is a matter of special concern. In the discussion meetings, outside of the major groups—(Old) Mennonites and the General Conference Mennonites—there have been observers from the Brethren in Christ, the Evangelical Mennonite Church, the Evangelical Mennonite Brethren, and the Canadian Mennonite Brethren. None of these has formally pledged adherence to the movement but all have been encouraging in their interest. Once the Associated Seminaries Program is approved by the major groups and development more certain, it can be anticipated that others interested will be more definite in their decision.

Need for a New Program

That the General Conference Mennonite Church needs a ministerial training institution is recognized and not a matter necessary to discuss at this point. That Mennonite Biblical Seminary has served the church well and has been accepted by the church is also recognized. The real question, therefore, which we face is: What plans can best be made for this institution so that it may serve the church to the best advantage and accomplish in the years ahead those ends which we most desire and to which we believe we are being led by the Holy Spirit?

This is the strategic time to take a new and fresh view of the seminary program for our church. The growing challenge of the world mission of the church, the erection and remodeling of more adequate physical structures for dozens of our home churches, the increase of new congregations, the developing areas of church-related services—all of this presents a challenge to the General Conference Mennonite Church calling for an increased number of qualified workers and a better degree of training to match the required consecration. Whole-hearted support by the congregations of the General Conference for its broad program demands also whole-hearted support for an adequate training program.

Your Farm in Fresno

Peter Ediger*

Did you know you were part-owner of a farm in Fresno, California? News to you? It shouldn't be. For about two years now, you've invested $50 every month in farming operations there. (If you live in the Pacific District Conference, you've invested another $50 monthly, and if you're from the church at Reedley, Calif., about another $50 monthly.)

No, we're not talking about a wheat farm or a cattle ranch or a fruit orchard. Your farm in Fresno is not engaged in "tilling of the soil" but in "tilling of the soul." Your farm is here not to raise food for the body but food for the heart. So, while not all of you are farmers *at* heart, you are all, if you have invested money in missions, farmers *of* hearts.

This, then, is a brief report to you about your farm in Fresno.

The nucleus of your farm is composed of approximately thirty fields scattered over the Northeastern suburban area of Fresno. Many of these fields had been transplanted to Fresno from other Mennonite areas. Some of the fields thus transplanted were cultivated by other farmers—Presbyterians, Baptists, Methodists, Mennonite Brethren, etc. But others of these transplanted fields felt the need for a General Conference farm in Fresno, so about three years ago they began the development of this farm.

At the present time, most of the thirty fields which are under cultivation on your farm are good productive fields. Some need considerable more work. There are still some transplanted Mennonite fields which we have not yet been able to incorporate into our farming program.

Since last February, when we began operating in our new location, we have been concentrating our efforts quite heavily on work in 100 new fields adjoining our new farm headquarters. The new fields have been surveyed. What a variety of soils there are! Some fields are being cultivated by other farmers in good productive soil. For this we are glad. Other fields seem to have had some cultivation some time ago, but are now sadly neglected. Still other fields are obviously bare and unproductive. In these cases we know it may require much patient, persevering plowing and careful preparation of the seedbed if the seed we sow is to bear fruit. You know and we know that the Certified Seed we sow is very powerful and can do wonderful things if it once really gets into the soil of the soul.

Your farm here has no fences. This makes farming an interesting challenge. There's really no end to what can and should be done.

Like any good farmer, you will be concerned about the crop prospects for your farm here. By the grace of God and the continuing co-operative endeavors of the workers, the farm here should produce good harvests. While we are, in general, in the plowing season at the persent time, there are evidences of the sprouting of seed in certain fields.

Pray that God may bless your farm in Fresno.

***Pastor, Mennonite Community Church, Reedley, California**

Western District Conference Program

(Condensed)

October 20-23, 1956

Memorial Hall, North Newton, Kansas

Conference Theme: "The One Foundation"

SATURDAY, October 20

Ministers' Conference, all day; Women's Mission Conference, all day; Mennonite Men, 2 p.m., and banquet; Young People, 2 p.m., and banquet.

SUNDAY, October 21

Morning: Sunday school discussion led by Ed Hirschler, conference sermon by Roland Goering.

Afternoon: Round-table presentation, "Witnessing Throughout Conference." Moderator, J. W. Fretz; Home Missions, Arnold Epp; Youth Work, Lois Duerksen; Women's Work, Mrs. Edith Graber; Peace Program, Harry Martens; Education, George Stoneback. Address by conference speaker, C. N. Hostetler.

Evening: Young People's Program.

MONDAY, October 22

Morning: Reading of minutes, appointment of temporary committee, presentation of delegate certificates, report of Executive Committee: officers, credentials committee, statistician, treasurer, field worker. Election of officers.

Afternoon: Bethel College report and election of board member, seminary report, Charity Committee report and election. Address by conference speaker.

TUESDAY, October 23

Morning: Report of Home Missions Committee and election, report of Deaconess Committee and election, report of Education Committee and election, report of trustees and election.

Afternoon: Memorial service, report of Historical Committee and election, report of Peace Committee and election, address by conference speaker, unfinished and new business, report of Resolutions Committee.

Roland Goering, president
Harris Waltner, vice-president
Waldo Kaufman, secretary

"... CONTINUE IN MY WORD ..."

We thank God there are no war headlines at this particular time although the Suez and the Jordan area are loaded in that direction.

Unfortunately relief giving fluctuates too much with the headlines, and thus MCC now faces some critical relief cash shortages. Rather than making strong appeals for each emergency, our hope is rather for a sustained giving which evidences understanding of world needs and the unique spiritual mission of MCC.

A letter from Orie Miller's office expresses the confidence that if our people would understand the need and opportunity, they would give. His recent Far East visit indicates great need and a fine MCC staff at work.

Elmer Ediger
Board of Christian Service

Film Review

(1) "The History of the Christian Church" filmstrip series, containing eight filmstrips (289 total frames), with a guide-script for each filmstrip. Entire series can be purchased for $39.50 or in smaller units for less from the Society for Visual Education, 2830 N. Lincoln Avenue, Chicago 13, Illinois.

(2) "The Living Church" filmstrip series, containing three filmstrips (590 total frames), with a guide-script and/or records 78 or 33 1/3 or tape recordings 7½ or 3 3/4 for each filmstrip. Entire series with records or tape recordings can be purchased for $65.00 or in smaller units for less from The Westminster Press, Witherspoon Building, Philadelphia 7, Pennsylvania. These can also be rented with 33 1/3 record or 7½ tape recording for $5.00 each.

Both of these filmstrip series cover the whole range of church history. No. 2 is more than twice as long as No. 1 and is the most adequate presentation. Both employ the medium of modern art work, unlike the slide-set used in some of our churches which was produced by Roland Bainton of Yale University, which pictures actual documents or contemporary paintings. Moreover, the art work in both series is in color, unlike the single filmstrip "The Story of the Christian Church" produced by the Evangelical and Reformed denomination in black and white.

Production. No. 1 is primarily the work of two men in addition to the producer, The Society for Visual Education, a non-denominational business corporation. No. 2 is the work of a denominational staff of experts and consultants. It was produced by the Presbyterian Church U.S.A. for use with the Presbyterian "Faith and Life" curriculum.

Age-Level. Both have guides for use with Junior High on up, but are really too advanced for folks younger than Senior High.

Script. The entire script was written by one man in each case. No. 2 is much the superior script. Moving continuity is better in No. 2 through the technique of "closing in" on a single picture which is held for several frames, and through occasional flash backs to a previous picture. Thus a sentence might begin with one frame and continue with the next. No. 1 is a more laborious frame-to-frame presentation. Content of both is historically accurate, but No. 1 is primarily factual while No. 2 is interpretive as well as factual.

Sound-Track. Only No. 2 has sound available. It is available in either records or tape recordings as noted above. The sound track for No. 2 is excellent with an original music score played by organ and string ensemble for the background of the narration, done by three narrators. No. 1 has no sound track, only printed script.

Art-Work. No. 1 is primarily the work of one artist, with some additions in filmstrip No. 7 and No. 8 by a second artist. No. 2 employs one artist for each of the three filmstrips. The art work in No. 2 is much superior to No. 1, which is not always closely

(Continued on page 517)

Flashes of Thought

THE SCULPTOR'S REPLY

Walter Gering

It was the words of the sculptor which made the lasting impression. The cathedral itself is an inspiring monument to the lofty dream of a president. It was Washington's dream that within the confines of the national city there should be erected a church whose doors would be open to all who desired to worship. As a result, when the plans were laid for the capitol city, the dream began to take shape. Today tourists and visitors to the city annually pay their visit to the National Cathedral. After all these years it is still far from completed. But it has been serving thousands of worshipers throughout the years—far beyond the original scope intended by those who laid the foundations. Royalty from the countries of the world have given their homage to this symbol of the truth that the church is for all people, as Washington dreamed it might be. The Emperor Haile Selassie, in response to prayers offered in his behalf upon his coronation, sent an elaborate silver and gold cross. Later, upon visiting the cathedral, he was so impressed with the structure that he presented another cross, solid gold and in the Bishop's Garden planted a rosebush.

King George VI, in appreciation for the friendship extended to his country in time of need sent a gold cross and matching candlesticks to be added to the altar.

Intricate carvings and statues meet the eye of the worshiper and visitor as they enter the sanctuary. The various scenes of national history, the figures of prominent men whose lives have been an influence upon the national life—all these have been woven into the pattern of the edifice.

But it was the words of the sculptor that made the deepest impression. Quietly he worked upon a small head in a wide mass of carving, where the head from any distance seemed minute and unimportant.

"Why do you take such pains on the back of the head?" he was asked. "Nobody can see back there."

"God can see back there," he replied as he kept on carving at the figure.

Sobered, the visitor went on his way. It was a lesson never to be forgotten. What greater challenge could come from a visit to the cathedral than this. If all citizens of our beloved land would so order their lives and carry on their work in the spirit of this quiet sculptor, what a witness this nation would be to the entire world!

Elmer Wall Ordained

The ordination service of Elmer A. Wall, member of the First Church, Mountain Lake, Minnesota, was held in his home church, Sunday, August 12.

Brother Wall completed his seminary training at Goshen, Indiana, this spring and is now serving the Warren Street Mennonite Church at Middlebury, Indiana. May the Lord bless his ministry.

Japan

Land of Opportunity for Christ

John Thiessen

Japan is a land more capable of changing abruptly than any other land on earth. Though I had read a considerable amount about Japanese ways, I wondered how the Japanese looked upon an American, remembering the crushing defeat they suffered in 1945, just over ten years ago.

To my amazement the traces of war and the hatred generated by and through war are practically gone. But the memory of war is not gone, and Japan consciously tries to keep that memory awake. I had the opportunity to make a two-hour stop in Hiroshima. There is a shrine over the mass grave of 78,000 dead, killed in the blast of the atom bomb on that fateful August 6, 1945. There at that shrine the Japanese people worship their ancestors as it is good Buddhist manner to do. There too, I stood bareheaded, not worshiping the 78,000 dead, but in repentance for what havoc has been wrought by the atom bomb. I prayed that human kind may perceive God's leading and guiding, that such a holocaust may never again come upon mankind. I was also watchful how the Japanese visitors at the shrine would look at us foreigners, and Verney Unruh and I were the only foreigners there at that particular time. To my amazement people just looked at us, but not a single glance of hatred or a look of revenge. Either the Japanese can actually conquer revenge, or they are masters at hiding their feelings.

Beside the shrine is a very large museum where the results of the atom explosion are shown in pictures, in articles melted, in plaques showing the devastation. I understood that the purpose of this museum is to help Japan to remember, and to show the next generation, the awfulness of war. How well Japan will succeed in this aim is hard to tell. We were told that the militarists are at work again. At present, public opinion is diametrically against the militarists, but we know what consistent well-organized propaganda can do to the thinking of an essentially proud race of people.

In all our church meetings in Japan, as well as in other lands where I visited, I gave people a chance to ask questions after the regular services. An old grandmother of 76 years of age was present in the meeting in Kobayashi and she asked me whether it was not true that Japan was especially made by God, hence worthy of greater honor and respect than any other nation or land. She seemed to believe, as Japan as a whole believed before the war, that Japan is a special land, having a special god, and Japan is chosen as a special nation for that god's special purposes. Near Miyakonojo mission station is Mt. Takachiho upon which the first emperor of Japan is said to have descended from heaven to rule Japan and eventually the earth. Faith of this type is somewhat dormant at this time because one of the greatest shocks the war brought upon Japan was that the gods were defeated. However, as I already said, militarism can be revived again.

Together with Japan's capability, the visitor cannot help but notice the urge for advance, for progress. At present, the public opinion is that to know English is of paramount importance. Our missionaries could be fully occupied with teaching English. They all have some classes, but all could have more. Our missionaries like this chance also to call people's attention to the gospel message in English. Usually John's Gospel is in a simple linguistic style. People scramble to read English, even if it is the English Bible. In this way our missionaries have a good chance to introduce people to the Word of Life.

The Japanese people are by nature very polite. The bowing, not handshaking, is so profuse in Japan that one sometimes gets a little tired of it. Some missionaries have a feeling that even becoming Christian may be more of an act of politeness than a real heart conviction. Personally, I felt that those who have accepted Christ are genuine in their profession, yet there is a possibility in that other line that should not be entirely dismissed.

This brings us to the Christian church proper in Japan. It is of great interest to see our young missionaries and our young enthusiastic Christians at work. In all our stations—Kobe, Miyazaki, Miyakonojo, Nichinan, Kobayashi, and Hyuga—we have small congregations of from ten to twenty members. But the audience at any meeting is usually much larger. People come to sing together and to listen to what Christianity really is. And those who attend the English classes come to hear more about what is said about that book, the Bible. These young Christians have a remarkable feeling of belonging together. Recently one young man told his group that he felt so unworthy, and so weak in the faith, that he could not attend the Christian meetings any more. This gripped the whole group so much that they all broke down and wept. These small groups also have a remarkable spiritual fervor. It is just natural for them to establish an out-station Sunday school class a few miles away and there gather the children and young people of that area. If it seems necessary to rent a meeting place, they do so and pay for it themselves. The Japanese Christians do not want to lean on America for evangelistic funds; they themselves want to be responsible. Knowing missions in general, this is a most praiseworthy characteristic of our young Japanese church.

There is another observation I must bring before you. In Japan, in older missionary circles, it is usually concluded that city people are somewhat open for Christianity, but *not* the rural people. It is believed that the rural culture is so set and ossified that the Christian gospel cannot make a dent. In the Kobayashi area is at least one noteworthy exception to this rule, if it is a rule. In a little hamlet called Nojiri, about 10 miles distant from Kobayashi city, live Hamasaki, his wife, and four children. They have a two-acre farm. Hamasaki had come to town when the tent evangelistic meetings were held some months ago. He drifted into this tent and found there a word for his seeking heart. He went home and told his wife and children. They all read the literature he brought home from the tent meeting. (Japan is almost 100 per cent literate.) The whole family agreed that here was something they needed and wanted. They accepted Christ. Paul Boschman, our missionary in Kobayashi, and I visited in their home. The spiritually refreshing time we had together over a cup of unsweetened tea will not so soon be forgotten. Yes, Japan's rural people can also receive the gospel.

Today Japan is a country open to the good news of salvation. Let us pray that the Word of Life may flow freely so that our Japanese people may, with us, be joined in that innumerable host before the throne of grace.

Understanding the Handicapped Child

(Continued from page 512)

a few words, what words will he most need to know? It is not so much patience that is required as knowledge of the child himself, an ability to select what the child needs most to learn, and ingenuity in presenting the material to him in a number of ways so that it can be thoroughly learned. It is truly astonishing to discover how much progress can be made in this way over a period of time. Some of these same children who, a generation back, were thought capable of little or nothing are now taking their places as members of society. Of course it must be kept in mind that not all children in the trainable and educable groups will be socially and economically independent. Yet many are now achieving this status who could not have done so without special education.

State and private schools, and some public school systems are now providing this help and instruction needed by the mentally handicapped. Yet all of these together reach only a small percentage of our handicapped children. The next article will attempt to suggest ways in which we, accepting our Christian responsibility for all children, can promote the training and education of our mentally handicapped. Research will continue to give us better understanding and better teaching methods, for our knowledge of the mentally handicapped is far from complete; but meanwhile, let us provide what help we can for our neighbor's child.

Scenic and Historic Winnipeg

The history of Manitoba goes back to the seventeenth century and the days of the fur trade and exploration. The Hudson Bay Company has a small but fine museum in its Winnipeg Department Store portraying the days of the fur trader, Indian, and early settler. It is open during store hours and will interest young and old. The Civic Auditorium in which the Sunday sessions will be held, also houses a fine collection of Eskimo, Indian, early day, and nature exhibits. Stabled in quiet retirement among trees and grassland in front of the C. P. Railway Station, stands the Countess of Dufferin, Winnipeg's first locomotive, which arrived in 1877 by barge. A few miles north of Winnipeg is Lower Fort Garry, Canada's only intact stone fur trading fort of the early days. A visit to any or all of these places will make history seem more real.

The city of Winnipeg boasts many fine parks, the best known being Assiniboine and Kildonan. The Assiniboine has a fine zoo with bears, lions, deer, bison, and birds, both native and foreign. There is also a flower conservatory. The Kildonan Park is the site of the Rainbow Stage where musical and stage productions are rendered under the open sky.

For those who prefer water sports, there are sandy beaches and resorts on Lake Winnipeg, just north of the city. Fifty-five miles takes you to Winnipeg Beach on the west shore and 75 miles to Grand Beach on the east shore. Both offer good swimming and boating facilities.

Many of the guests at the conference will come from farming communities. The University of Manitoba is noted for its service to Canadian Agriculture through its well-trained agricultural faculty and extensive research in such fields as plant science, animal husbandry, and weed control. A visit to the campus in Fort Garry will be an enlightening experience for all those who "till the soil."

Literature and pamphlets will be available at the information booth in the basement lounge of Young United Church during the days of the sessions.

FILM REVIEW

(Continued from page 515)

correlated, and is sometimes lifeless and not in character with the script.

Evaluation. Since both of these series treat Anabaptist-Mennonite origins they could be valuable aids in teaching Mennonite history. The S.V.E. series No. 1 has two frames picturing the Anabaptists, and selects Balthasar Hubmaier as normative of Anabaptism. The Presbyterian series No. 2 is more than twice as long and contains 10 frames depicting the Anabaptists, including pictures of Conrad Grebel, Hans Denck, and Menno Simons. The committee that previewed this filmstrip series thought that the S.V.E. series was fairly well-done until we saw the Presbyterian series, which excels the other and is one of the best filmstrip productions that we have seen on any subject.

Previewed and reviewed by Leland Harder

Looking Toward General Conference

TO COMMUNICATE AND FELLOWSHIP

Each day we as Christians take opportunity to communicate with God — sometimes as a family group, often as an individual. As church members we have weekly fellowship together in our many church activities. As constituents of the General Conference Mennonite Church, we need to communicate with God and fellowship with our neighbors, and share our concerns for the work of the Conference.

In a very short time, we will be gathering together to give special consideration to our Conference work. The obligation to plan for this work rests not only on those delegates we select to represent us in Winnipeg, but also is with us all. The effectiveness of the delegates, the success of the sessions, the fruitfulness of the next three years is dependent upon the support and prayers given in the home churches, and the grace of God.

As we think of the conference and join together in the Christian fellowship to pray, may our prayer be one of thanksgiving for the many blessings we have enjoyed these past three years. The work of the Conference has found many open doors, many willing hands, many prayerful hearts. May we also give adoration to God for His greatness.

In humbleness may we confess our shortcomings and lift our voices in supplication for guidance, strength, and courage in planning for the Conference work during the next three years. And in all may we be receptive to the will of God and submit ourselves and our ways unto Him.

Betty van der Smissen
Board of Trustees and Finance

CHRISTIAN LOVE IN ACTION

Now it is only a matter of days until we will be meeting at Winnipeg, Canada, for the sessions of our conference. As the time draws nearer, we become even more aware of the things that will await us there.

The first thing which always enters my mind when I think of Winnipeg is the remembrance of the genuine Christian hospitality of our Canadian friends. When we arrived there early one morning in December, (it was 6:00 a.m.) a few years ago for the meeting of the Council of Boards, we were greeted at the railroad station by a reception committee headed by Rev. Benjamin Ewert. That these good friends had left their warm homes so early in the morning to make us feel welcome and look after our needs overwhelmed us. But this was only the beginning. All through the days of our stay in Winnipeg our every need was most graciously provided for. With Rev. J. H. Enns' church as headquarters, whose fatherly concern over us was always evident, we had a wonderful time. There also, to make us feel at home, were the Brethren J. J. Thiessen and John G. Remple who have represented Canada to us on so many occasions here in the states.

Another thing associated with the Winnipeg meetings which I cannot forget is the music the choir groups provided for us. Each day, as I remember it, after the evening meal and also at other occasions, our hearts and spirits were lifted by the grand chorales and a cappella numbers. The superb rendition of these numbers was evidence of long and careful preparation.

So this year when we are looking toward General Conference, we are not unmindful of the many important reports which will be given or of the far-reaching decisions which will have to be made. This is part of the work. But there to encourage us, to inspire us, and supporting the whole will be true Christian love in action portrayed by the generous and gracious Christian hospitality of our Canadian friends who will also, I am certain, not fail to inspire us to a greater faith and firmer convictions by their music rendered by their great choirs and always so well prepared.

This is one conference we would not want to miss.

H. J. Andres, Trustee,
Showalter Foundation

THE JOY OF TAKING PART

Our church has changed during the last six years. Before 1950 the work of our mission board was done by men who were paid to do other work. This was also true of the rest of the boards. Since 1950 more and more is being done by men and women who can give all their time to the job we want them to do.

The work has grown. In 1950 we gave $505,705. In 1955 we gave $738,990, or an increase of forty-five per cent in six years. During about the same time the national income increased only 15 per cent. We believe the money is also being spent more effectively since it is done by people who can take the time to make this their job.

These changes make Winnipeg awfully important. Going to Winnipeg will be our way of hearing from those we asked to do this job. There too we can make clear to them what we want done. We must avoid like the plague the temptation to let them go ahead without our guidance. If we do, the work of the General Conference is no longer our work—a work in which we can follow our dollars to Winnipeg, and there discharge our God-given responsibility by casting our vote or speaking on the conference floor.

Whether it be as a member in a small North Dakota church, or a delegate, or a pastor; whether we speak for ourselves or for our congregation, whether layman or minister, we look toward Winnipeg with a prayer in our hearts and the joy of taking part in planning and directing the greatest job on earth.

Carl Lehman
Board of Trustees and Finance

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

In Korea

What It Means To Be a Nurse

BETTY KLIPPENSTEIN
Mennonite Central Committee Nurse in Korea

My greatest challenge in Korea lies in the medical profession as a nurse. Since December of 1955 I have taken an active part in the Presbyterian Mission Hospital at Taegu as foreign advisor, counselor, and superintendent of nurses.

The lack of medical knowledge among Korean lay people is astonishing. It is in this area in which we channel our greatest efforts in order to bring health and sanitation to those who live in ignorance.

Most of our patients come to the hospital only after they have aggravated their condition by trying old-fashioned home remedies or after they have indulged in potent Chinese herb medicines. We are expected to heal those who already have one foot in the grave.

Therefore, because we receive mostly serious cases, it is of utmost importance that our nursing care and technique is the best. This is where I fall in line and join the parade of other foreign personnel in battling for cleanliness, health, and sanitation.

A boy came to us who at the advice of his relatives had worn a tourniquet 20 hours instead of 20 minutes. He had been stabbed by a friend. By the time he was brought to us the circulation of the limb had been cut off and the arm was black and swollen. His arm had to be amputated.

Stomach cancer and perforation of the bowel are common diseases here. These are believed to be partially caused by the Korean "kimchi" (consisting of hot red peppers) and strong cathartic medicines taken internally.

I was extremely surprised that many children and young adults are affected as much as older persons. It seems so much more pathetic to see a youth wasting away under the strain and pain of cancer.

Probably the greatest tragedies are the attempted suicides. Cases of unsuccessful attempts are brought to us. Many persons have become weary or desperate with life and seek to end it by a gun shot, knife stab, overdose of sleeping pills, or a cup of caustic lye.

We have helped produce both physical and spiritual healing in many cases. What a joy overwhelms us when a discharged patient carries with him the mark of contentment and happiness because he has received Jesus as his personal Saviour. His future has hope and he knows he will have the care of a Higher Power.

A refugee widow mother of five children became so despondent because of a lack of food and money that she hanged her children from a tree then took her own life with knife stabs. Two of the oldest boys were rescued by neighbors. What a gruesome mental picture for these boys!

How many more there are who choose a similar course because no one has told them of a true spiritual Friend. The physical and spirital needs in Korea are tremendous.

In addition there is a vast field of service in baby homes and orphanages. These youngsters need to receive care and love for they were found not wanted and left to perish in sewer ditches, on doorsteps in freezing weather or on streets amid traffic.

Medical relief workers of Mennonite Central Committee help in the surgery of Koreans. A nurse in Korea has a big field of service.

DOING DIRTY WORK

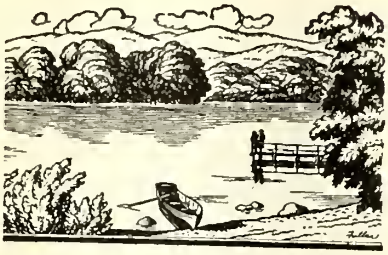
My work is serving as a male aide in the men's ward of the Arab Evangelical Hospital. My major jobs are serving the meals, cleaning, dusting, taking pulse and temperature, giving medicine, admitting and discharging patients, and filing the record charts in the office.

The people in this land believe that an American doesn't do any dirty work. I feel it is a testimony if I can show them that I can scrub floors and wash windows just as well as they can. It is difficult because sometimes, I will start washing the dishes and in a few minutes some Arab person will come and say, "Here let me wash them; you don't have to wash dishes."

I truly believe that if we as Americans work in different places and do various jobs, we will help to improve relationships.

—Irvin Voth, *Jordan Relief Notes*

RETREAT ECHOES



Early morning

A gentle breeze,
A bird song sweet and clear,
Tall, swaying trees
And wavelets shimmering
near.

Mid morning

An old bells' call,
A classroom in the shade,
An open Book
And life's decisions made.

Mealtime

The table's spread,
A grace is sung or said.
For food and drink
And fellowship we're glad.

Play time

The splash of oar,
Shrill cries of folks at play,
And on the point
The joy of bathers gay.

Vesper time

Twilight has come
And on a grassy mound
Retreaters meet
And grateful praises sound.

Nighttime

A nighttime prayer
And sleepy heads are laid
On pillows soft
To slumber unafraid.

Christena H. Duerksen

Teaching In Paraguay

In May, Jakob Duerksen, former MEF student, completed his first season of teaching since his return to Paraguay. He appears (extreme right) with the fourteen members of the Volendam Bible School and the other two instructors, one of whom is Bruno Epp, standing next to Jake. Most of the students plan to return next year to the second term of the three month Bible School, with the exception of a few who will continue their studies in Canada.

Held in connection with the Bible School was a shorter course for Sunday school teachers, which was attended by thirty-five workers. Jake resumed his teaching on June 4 with the opening of the Friesland Bible School.

Going with Gering

To Write to Read

Received a letter from a good friend of mine in which he remarks about my letter to Tippie ("Unengaged and Upright" June 12, 1956). Here is part of what he says:

"I read your letter to Tippie.... Some of the kids here asked me what you were trying to say. I didn't know. No doubt, Bill, some of the office staff knew what you were saying but about 50,000 Conference members didn't have a clue. How about that? Don't you think you're wasting good publication space with that kind of thing?"

Maybe I should have underlined the sentence, "Tippie is the best typewriter any youth worker could desire." Let me assure all readers that I was not writing to one of the office secretaries but to the youth office typewriter. I tried to reveal how great and important a role this typewriter (almost called it Tippie) plays in the office. I also used this method to tell my home church "thank-you" for donating this fine machine to the YPU office.

I presume my friend would now ask, "Why say it in such a peculiar way?"

Many people start reading articles but don't read further than the first paragraph because they don't find it interesting. I write because I want to stimulate thinking. Before I can get people to think I must get them to read what I write. I wonder how many people stopped reading the "letter to Tippie" before the end of the article! If they read all except the last paragraph (which might have sounded like the beginning of some conventional thank-you note), they missed the punch line which was the clue to the whole letter.

It also happens that some people jump to conclusions because of their thought associations before they come to the end of the article. If this happened in the case of letter to Tippie I will admit that I kept in mind the idea of testing the reader's thought associations. Would you be willing to tell me how you rated?

Perhaps sentences like this bother you: "Even though I know your status makes it impossible for us to be legally engaged to each other, let us try to do as much together as we can." If you didn't understand this, let me say that the typewriter is the property of the YPU Youth Office and I have no personal claim on it. A Christian, a writer, and an umpire have to be willing to be misunderstood if they want to do what they feel is right. I won't lose any sleep if some people misunderstood my letter to Tippie but I am deeply concerned about "wasting good publication space." Let me suggest the following:

1. If you agree with my good friend about wasted space, let me know and I shall decline further invitations for the Going with Gering column.

2. Send in something more worthwhile which will not waste space and you can use the Going with Gering column, especially if you feel confident that people will read what you write.

I might add: If there are those who appreciate *Mennonite Youth,* Pencil Points, and Going with Gering we would be most happy to receive such encouragement also.

William Gering

YPU FINANCIAL REPORT FOR MARCH—MAY 1956

Receipts—	
Jan. 1 to Feb. 29	$1,603.69
March	704.05
April	1,365.68
May	592.22
Total .Receipts	$4,265.64
Loan from Board of Education and Publication	500.00
Total	$4,765.64
General Fund Deficit	$ (219.24)
Promotional Folder Fund Bal.	165.00
Missy. Educ. Fund Bal.	522.22
Notes Payable	500.00
Cash Balance, May 31	$ 967.98

NOTES ON YOUTH

Eicher Emmanuel, Wayland, Iowa. The four Mennonite churches held a young people's rally at the Donnellson Church on June 2 and 3. The young people from the Wayland and Eicher churches had roller skating parties on April 24 and June 12. We plan to have another skating party September 11.

Our YPU meets every Sunday evening at 7:30. Several of our young people plan to attend Camp Friedenswald.

Bethel, Pekin, Illinois. This month, just fun! A cookout at the Roy Henry home.

Carol Heiser, chairman of the Bethel (Pekin, Illinois) youth fellowship, assisted Mrs. Ellen Johnson in summer Bible school. The "little sheep" are kindergarten age. Carol plans to study nursing after graduation from high school.

Ruth Nash (foreground) is shown with Grades 1 and 2 during devotions in their summer Bible school class taught by Mrs. Don Oswald. Ruth also plans to study nursing and is the chairman of Bethel's fellowship committee.

Canadian Youth in Summer Service Units

Twenty-one of 70 young people serving in Mennonite Central Committee's summer service units in Canada are members of the General Conference Mennonite Church. An additional nine persons are members of the Bergthaler Mennonite Church and three more belong to the Rudnerweider conference. They are as follows:

General Conference—Bethesda Home, Vineland, Ont.; Leona Bartel of Rosthern, Sask., psychiatric aide and general housekeeping; Egon I. Enns of Griswold, Man., ward attendant and general farming; Victor G. Epp of Rosthern, Sask., ward attendant and general farming.

Clearwater Lake Sanatorium, The Pas, Man.: Marie Neufeld of Wheatley, Ont., practical nurse; David Wiebe of Osler. Sask.. diesel operator.

Hospital for Mental Diseases, Brandon, Man.: Serving as nurses' aides are Louise Dyck of Rosthern, Sask.; Marjorie Friesen of British Columbia; Marianne Neufeld of Whitewater, Man.; Ella Paetkau of Rosemary, Alta.; Elsie Penner of Coaldale, Alta.; Katie Schulz of Winnipeg, Man.

Manitoba Sanatorium, Ninette, Man.: Serving as nursing assistants are Lily Dirks of Vancouver, Island, B. C.; Gertrude Nickel of Laird, Sask.; Anna Sawatzky of Gretna, Man.; Agnes Thiessen of Grunthal, Man.

Manitoba School, Portage la Prairie, Man.: Nurses' aides are Elizabeth Klassen of Hague, Sask.; Louise Schellenberg of Watrous, Sask.; and Margaret Thiessen of Fitzmaurice, Sask. Male attendant is William Enns of Prince Albert, Sask.

The Ontario Hospital, London, Ontario: Serving as ward attendants are Albert M. Dueck of Abbotsford, B. C., and Rudy Klassen of Nierville, Man.

Bergthaler Church—Ailsa Craig Boys Farm, Ailsa Craig, Ont.: Irene Koop of Altona, Man., crafts and general housekeeping.

Hospital for Mental Diseases, Brandon, Man.: Elma Heinrichs of Lowe Farm, Man., and Elsie Unrau of Altona, Man., nurses' aides.

Manitoba Sanatorium, Ninette, Man.: Lenora and Tina Harder of Plum Coulee, Man., nursing assistants.

MCC Clothing Depot, Waterloo, Ont.: Annie Hiebert of Altona, Man.

Manitoba School, Portage la Prairie, Man.: John Klassen of Steinbach, Man., male attendant.

The Ontario Hospital, London, Ont.: Helen Epp of Winnipeg, Man., nurses' aide; and Harold Dyck of Winkler, Man., ward attendant.

Rudnerweider Conference—Hospital for Mental Diseases, Brandon, Man.: Martha Falk of Altona, Man., nurses' aide, and George Penner of Plum Coulee, Man., male attendant.

Manitoba School, Portage la Prairie, Man.: Anne Thiessen of Austin, Man., nurses' aide.

Our Schools

BETHEL COLLEGE

Dr. P. E. Schellenberg, associate professor of psychology and admissions counselor at Bethel College the past two years, has accepted a position at Reedley College, Reedley, California, according to an announcement by President D. C. Wedel.

Dr. and Mrs. Schellenberg and family have many friends in this area. He was previously associated with Bethel College 1931-41 and with Tabor College 1941-54, most of the time as president.

Reedley College is a public supported school with a district of about ten communities. Its enrollment the past year totaled 700. Dr. Schellenberg will teach psychology and philosophy.

The Schellenbergs' son, Richard, is a student at the University of Kansas, where he will have an instructorship in psychology this fall. Maryon will accompany her parents to Reedley when they move in the middle of August.

MENNONITE BIBLICAL SEMINARY

"The Stones Cry Out" was the title of the message Jacob J. Enz gave at the (Old) Mennonite Mission in Chicago.

Don. E. Smucker was one of the speakers at the Brethren-Friends-Mennonite Peace Conference, Manchester College, Manchester, Indiana. Elmer Neufeld and Cal Redekop also attended.

Rev. and Mrs. Paul A. Wenger, host and hostess of the Mission Center, have gone to Columbus, Ohio, to visit with their son, Mr. and Mrs. Lawrence Burkhalter and family.

The members of the Seminary Sacred Ensemble report a very fine and safe trip thus far. They have traveled through Iowa, South Dakota, Montana, Idaho, Washington, Vancouver, and British Columbia. Now they are visiting churches in Alberta.

Menno and Esther Bergen and two sons, David and Paul, left for Winnipeg, Manitoba, on Thursday morning, July 26. They will be serving the Mennonite Fellowship at Cuauhtemoc, Chihuahua, Mexico, beginning their work on September 1.

Agnes and Ramon Jantz also left Thursday, July 26, for Drake, Saskatchewan, Canada. They have accepted the pastorate at the First Mennonite Church, Shafter, California, and will begin service there on September 1.

The Executive Committee of the Seminary Board of Trustees met here on Thursday, July 26, to further study the Proposed Plan for Inter-Mennonite Co-operation in Seminary Education and to formulate a recommendation to be presented at the General Conference in Winnipeg.

Into the Beyond

MRS. ALICE LANTZ, member of the Topeka Mennonite Church, was born April 11, 1875, and died June 24, 1956.

MCC news & notes

ALLOCATION FOR KINGS VIEW HOMES

The hospital advisory board of the state of California has allocated state and federal funds amounting to $160,018.00 to help in the expansion program of Kings View Homes at Reedley.

This is two-thirds of the total amount needed for the expansion program. This leaves the remaining third ($80,000) to be raised by the west coast constituency. The MCC executive committee in its August meeting will discuss plans for raising the funds.

These funds are granted under the Hill-Burton Hospital Expansion Act which provides a third of any hospital expansion program. California is one of the few states which matches the federal grant. Funds were appropriated for nineteen other hospitals and public health agencies in the state.

The expansion at Kings View when completed will add ten beds and double present outpatient facilities.

CAMP IN JORDAN

North American children and young people are not alone in summer camping experiences. Workers in Jordan provided the same privilege for Arab youngsters.

They pitched a tent near the unit house. Arab children came in groups of ten to fourteen for a week at a time—both from Jerusalem and from Jericho.

Each day they were told stories, had recreation and handcrafts. Boys made leather purses and belts while girls sewed little aprons. Field trips took them to the airport, the telephone exchange, the old city of Jerusalem, and to the Mount of Olives.

LEFEVERS SAIL FOR VIET-NAM

Harry and Esther Lefever sailed for Viet-Nam where they will join the relief unit at Banmethuot.

Harry is the son of the Harry S. Lefevers and a member of Mellingers Mennonite Church at Lancaster, Pa. Esther is the daughter of the Shem Peacheys and a member of Bart Chapel at Quarryville, Pa.

Both are graduates of Eastern Mennonite College and attended the Toronto (Ont.) Institute of Linguistics.

CAMP PAIVIKA SUMMER UNIT

Summer Service members at Camp Paivika in California are kept busy from early morning until night in their effort to minister to the social and spiritual needs of crippled children.

Ten girls compose the unit. The camp, sponsored by the Crippled Children's Society of Los Angeles County Inc., serves

Church Dedication

Dedication services for the new First Mennonite Church of Ransom, Kansas, will be held on Sunday, August 26. The morning service will be the regular Sunday school and worship service. A basket dinner will be served at noon, and the dedication service will start at 2:30 p.m. Immediately after the service, "Open House" will be held with a tour of the new building. An invitation is extended to all who can come to these services.

approximately 600 crippled and handicapped children in five two-week sessions.

One of the unit counselors, Jane Graber of Pretty Prairie, Kansas, reports one of her experiences:

"Before I tucked Helen comfortably in her bed for the night she said, 'I want you to pray for me tonight. I had such a terrible day today, I feel I don't have a friend in the world.' I told her I would pray for her. The following day she said, 'God does answer prayer, things went better today. I am glad I have a counselor who knows Christ and can pray for me.' "

NEW WORKERS

George Janzen of Dominion City, Manitoba, is the new administrative assistant in the regional office at Reedley, Calif. His wife, Katherine, formerly of Niagara-on-the-Lake, Ontario, will be a nurse in Kings View Homes. He is a graduate of Canadian Mennonite Bible College at Winnipeg and Bethel College, North Newton, Kansas. He is the son of the Jacob Janzens and a member of Arnaud Mennonite Church. She is a graduate of Canadian Mennonite Bible College and St. Catharines (Ont.) School of Nursing.

Mrs. Wilma Steiner of Orrville, Ohio, joined the staff at Brook Lane Farm at Hagerstown, Md., as a cook. She is the wife of staff worker Tillman Steiner and a member of the Wisler Mennonite Church.

New at Akron, Pa., headquarters are Robert Rigal of Nimes, France, a trainee, in maintenance responsibilities, and Twila Hershey of Lititz, Pa., serving at the clothing center.

BUILDING IN VIET-NAM

"It is so nice to build up something," remarked Juliette Sebus. She is a Dutch nurse with the medical team serving neglected Raday people in north-central Viet-nam.

As their most recent project, she and nurse Margaret Janzen of Ontario, Canada, gave care to non-leprous children of leprous parents. In addition, they are learning the Raday language, doing housework, and doing some carpenter work in getting their living quarters ready. They have now moved into their apartment, formerly a barracks located near the leprosy mission.

JORDAN MEDICAL WORK

"The annual epidemic of eye diseases is leaving many sufferers in its wake," reports Dr. Willard E. Kaufman in Jordan.

This type of eye disease is unknown in the U. S., so he studied the disease in the Jerusalem Eye Hospital before the epidemic struck. He is now helping in a campaign to combat the disease.

Regarding the disturbance along the Jordan-Israeli border Dr. Kaufman wrote, "There has been no serious disturbance as yet. People here are optimistic for the most part and do not think there will be serious trouble. We are thankful for the peace that there is, but we also realize that it will take some careful maneuvering to actually bring about a settlement."

JAVANESE EXPRESS THANKS

The annual synod of the Mennonite Church in Java sent official thanks to North American Christians for the medical assistance given in Java.

Letters signed by synod chairman Djojodihardjo and synod secretary Sastroadi stated, "We in the name of the synod want to express many many thanks to you brethren who have helped us to want to work in the health program. Our health committee has received much aid from you brethren so that now the work is able to go on. Through this aid our bonds in Christ have been strengthened and will make us closer in Jesus Christ."

SUMMER HEALTH SERVICE

Emotionally disturbed children at Governor Bacon Health Center at Delaware City, Del., need someone to understand and appreciate them. That is the calling of five girls serving there as recreational assistants in the Summer Service unit.

"The children are from many different and interesting backgrounds," writes Marion Smith of Eureka, Ill. "Many are from broken homes. Many feel unwanted and some have had serious problems in school."

Another unit member Anni Dyck, a German exchange student, said that recreational assistants have access to the case studies of all children which is helpful in giving special understanding to their difficulties.

Carolyn Smith, also of Eureka, says there is real satisfaction in giving positive leadersihp to a child who once said, "Nobody can make me do anything."

APPROPRIATION FOR PARAGUAY ROAD

The United States government has appropriated another $100,000 for the Trans-Chaco road in Paraguay for the purchase of roadbuilding equipment. This is in addition to an earlier appropriation of the same amount.

Construction of this road is to begin this autumn and will ultimately provide the first farm-to-market road for Mennonite colonists extending from the Chaco to Asuncion, capital of the country.

It is a joint project of Mennonite colonies, MCC, the Paraguayan and U. S. governments. The six Paxmen participating are Robert Ediger and Johnny Huebert of Henderson, Neb.; Floyd Bauman of Waterloo, Ont.; Peter Harder of Aldergrove, B. C.; and LaVerne Graber of Freeman, S. D. Harry Harder of Mountain Lake, Minn., will serve as a foreman.

TWO NURSES DROWN IN KOREA

AKRON, Pa. (MCC)—Two nurses serving with Mennonite Central Committee in Korea accidently drowned August2, according to a cablegram received at Akron on the third. Further details will be reported when they are available.

Katherine Dyck

The nurses are Katherine Dyck of Rosthern, Sask., daughter of Mr. and Mrs. Jacob G. Dyck, and Bertha Kornelson of Abbotsford, B.C., daughter of Mrs. Bertha Kornelson. They served in two different hospitals for Children in Pusan, Korea.

Miss Dyck began service in Korea in October, 1953. Prior to that she was a nurse at Brook Lane Farm at Hagerstown, Md. She studied a year at Canadian Mennonite Bible College at Winnipeg, Man. She had previous nursing experience at Quill Lake (Sask.) Union Hospital and Saskatoon (Sask.) City Hospital. She was a member of the General Conference Mennonite Church at Rosthern.

Miss Kornelson, a member of the South Poplar M. B. church at Abbotsford, began service with MCC last September. After studying two years at Mennonite Brethren Bible College at Winnipeg, she took her nurses training at Vancouver (B. C.) General Hospital. Following post-graduate study in surgery, she had six years nursing experience at Abbotsford General Hospital and at Vancouver General Hospital.

MUTUAL AID PLACEMENT

VS—Domestic Helper

Girl or woman urgently needed for position in Mennonite Home for the Aged, Frederick, Pennsylvania. VS basis plus good allowance. Serve several months or longer. Work in kitchen, dining room, and laundry. Go to work immediately. Contact: Mutual Aid (No. P 117).

Need Practical or Registered Nurse

Opening soon for nurse in Mennonite Home for the Aged in Pennsylvania. Work entails both day and night duty. Experience helpful, but will employ others willing to work. Contact: Mutual Aid (No. P 118).

Alfalfa Land at Camp Mennoscah

Someone wanted to farm alfalfa land at Camp Mennoscah on share basis for the 1957 season. Involves irrigation, seeding, harvesting of about 30 to 40 acres (No. P 115). Contact: Bob Froese, Murdock, Kansas.

Teachers for Indian Missions

Government Indian schools need men and women to teach high school and elementary classes at Oraibi, and elementary school at Tuba City, Arizona. Positions offer regular wages, with opportunity to assist at the mission stations in spare time. Music and home economics teachers especially needed. Approved for 1-W service. Contact: Board of Christian Service, 722 Main, Newton, Kansas (No. P 116).

Overseas Teaching Opportunities

English, math, physics, history, and music teachers needed to teach in Quaker school at Ramallah, Jordan. Serve on VS basis plus travel allowance. Teach in secondary and elementary level. Peace witness vital part of service. Approved for 1-W service. Contact: Mutual Aid (No. P 114).

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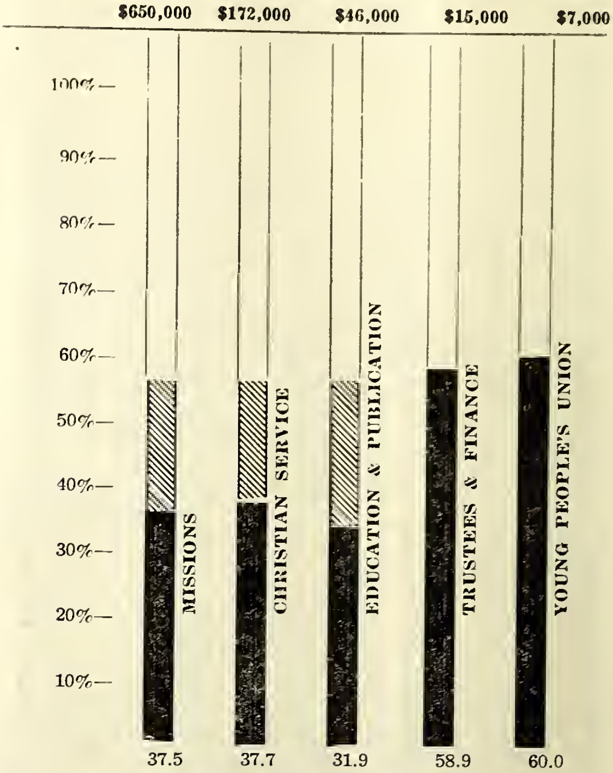
July 30, 1956



Percentages as of July 31, 1956
(7 months is 58.3 per cent of year)

■ Receipts to July 31 ▥ Short of budget

☐ Remaining 5 months of year (fiscal year ends Dec. 31)

ME

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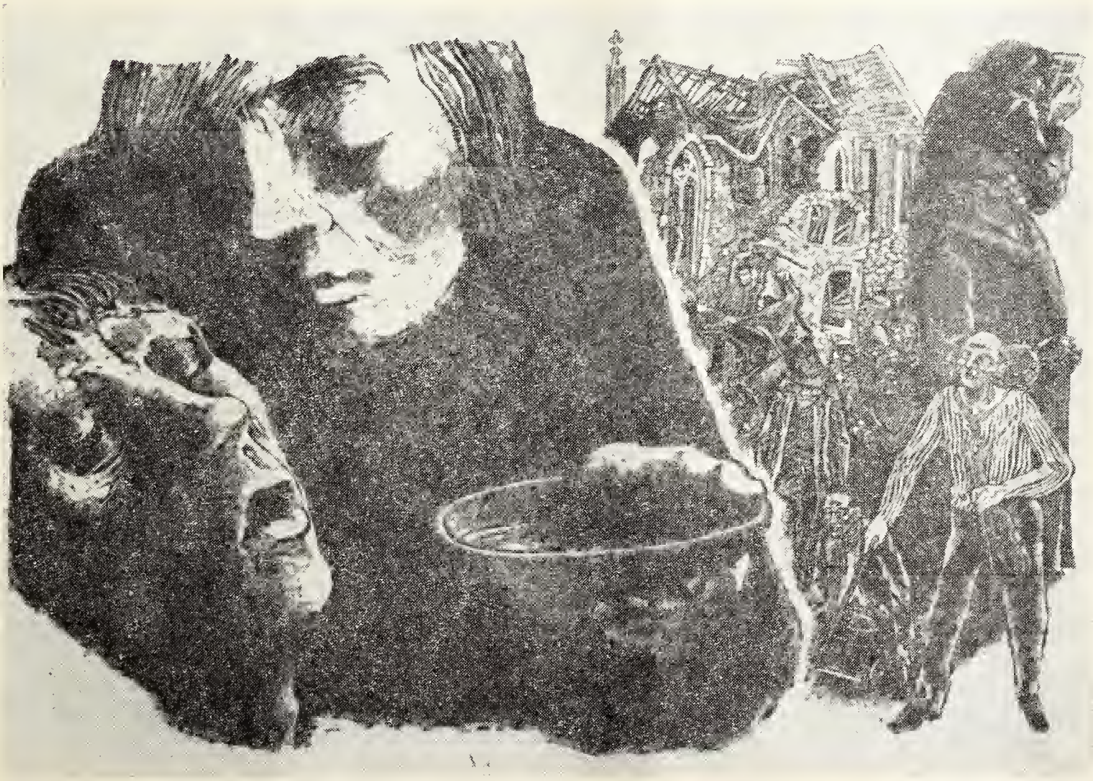
THE Mennonite

MENNONITE

Other foundation can no man lay than that is laid which is Jesus Christ.



"The Good Samaritan" Wood engraving by Willi Probst
From the German Art Gift Collection

A Russian Church Service
L. L. Ramseyer

A Message to our Home Churches

What About Deaconess Work?
Marvin H. Ewert

Volume 71 Number 33 August 21, 1956

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Of Things to Come

Aug. 27-31—Family Retreat, Camp Friedenswald
Sept. 5-9—Bethel College opening days
Sept. 6, 7—Mennonite Biblical Seminary opening
Sept. 7, 11, 12—Bluffton College opening
Sept. 28-30—Oklahoma Convention, Inola, Oklahoma
Oct. 7—World Communion Sunday
Oct. 7—Western District Sunday School Convention, McPherson, Kansas
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Ks.
Oct. 28—Reformation Sunday
Nov. 22—Thanksgiving Day

People are inclined to think of maturity as a definite state to be reached much as if it were the end of a journey. It would be better to think of it as an ever-receding goal toward which we begin to march at birth and go on to the end of life.

—Douglas A. Thom

Conference Notes

BOARD OF EDUCATION AND PUBLICATION

Under the direction of Maynard Shelly, the Board of Education and Publication has catalogued available General Conference audio-visual materials. The list is classified under three categories: (1) motion picture films, (2) slide sets, and (3) film strips. The pictures are also arranged according to topics and countries. Attached to each picture listed is a brief description of its content and purpose. This list of films and slides is available through the Mennonite Publication Office.

BOARD OF CHRISTIAN SERVICE

Two MCC nurses, Katherine Dyck and Bertha Kornelson, were drowned accidentally in Pusan, Korea, on August 2. The loss of two nurses in one day from the service of relief is shocking news.

Bertha Kornelson, member of the Mennonite Brethren Church in Abbotsford, B. C., had been in Korea since September.

Katherine Dyck, member of the Rosthern, Saskatchewan, General Conference Church, is the daughter of Mr. and Mrs. Jacob G. Dyck. A graduate of Rosthern Junior College and of the nurses training course in Saskatoon City Hospital, she had served under MCC as VS nurse in Brook Lane Farm. After spending a year in the Canadian Mennonite Bible College, she again offered herself to MCC to serve her Lord and the Mennonite Church. For almost three years she had given herself with great devotion to the work in a children's hospital in Korea. Her three-year term ended in October.

Nurses are needed in the service of relief and the loss of a single one is a serious blow. Does a double tragedy like this speak to other nurses to volunteer to fill the gap?

The Placement Service of the Mutual Aid section is gaining stature and momentum in Conference circles. Requests for jobs are increasingly being channeled through this office. A larger number of responses are needed to meet the demand.

The Placement Service performs an important service in its attempt to locate Mennonite young people in Mennonite communities or near Mennonite churches.

BOARD OF MISSIONS

Our workers in India report that the government's strong emphasis on education is bringing increased enrollments to middle and primary schools. A school like Funk Memorial School, for instance, has difficulty accommodating its many students. India is promoting compulsory tuition-free education for all children 6-14 years of age. Salaries of teachers likewise must conform to minimum wage schedules.

Rev. and Mrs. Henry Kliewer, mission workers in Arizona, report a vacation Bible school enrollment of ninety at the Tuba City Hopi Indian station. The average attendance was 57. Our Arizona workers describe how strong the influence of the ceremonial sun dance is in competing for the interest and attention of the Indians.

It is remarkable to note what a variety of talents, training, and skills the missionary enterprise can use in its Christian testimony. Albert Bauman, son of India's Drs. Harvey and Ella Bauman, felt the call to prepare himself as a pharmacist in order to serve India's people with a missionary spirit. "The primary purpose of missions," he writes, "is to preach the gospel and bring souls to Christ. This is my primary aim in looking at my task in our mission fields." He has offered himself to the Board of Missions for such use as they can make of his talents and training.

SPIRIT OF GOD, DESCEND

Spirit of God, descend upon my heart;
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

Hast Thou not bid us love Thee, God and King?
All, all Thine own, soul, heart and strength and mind;
I see Thy Cross—there teach my heart to cling:
O let me seek Thee, and O let me find.

Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Teach me to love Thee as Thine angels love,
One holy passion filling all my frame;
The baptism of the heav'n descended Dove,
My heart an altar, and Thy love the flame.

George Croly in the MENNONITE HYMNARY

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

Helping the Handicapped Child

With this issue we bring to a close the three-article series on handicapped children. It is hoped that these articles will cause us to think more seriously of ways in which we can be of real help to such unfortunate children. Too long they have been passed by with the idea that nothing could be done for them anyway.

Now, however, we are realizing that with special efforts and much patience more can be done for them than we have been doing. Loving them is tremendously important, but it is not enough. We need also to understand their handicaps, to appreciate their possibilities, and to help them live as nearly normal lives as possible.

No child is perfect, and from the brightest to the most handicapped there are many degrees of capabilities. We cannot teach or instruct to best advantage by using the assembly-line method. Each child should receive individual consideration geared to its capacity. Even though this capacity is extremely limited we can still adapt our help to their particular needs.

Our church has taken a long step forward in reference to mental hospitals and the needs of the mentally ill. Usually this has been for adults. But there is real place for further study and development in the areas of mentally handicapped children. Love, patience, and proper understanding of their lacks and needs can do wonders for the retarded child.

From Inside Russia

With this issue we begin a series of five articles from the pen of Lloyd L. Ramseyer, president of Bluffton College, who has just returned from a trip into Russia. Through these articles we should become better acquainted with present conditions and needs of the people of Russia. The first article in this issue gives an interesting account of a Sunday morning service in Moscow.

It is interesting to note that present at this service were three of the same church leaders who were delegates to this country and who met with our Mennonite representatives at Mennonite Biblical Seminary. Some people were a bit frightened about the Chicago meeting, intimating that such Russian delegates were probably spies and that we were playing into their hands. This certainly does not seem to be the impression of those who met the delegates, and they should be in a better position to know.

The account of the church service presented in this issue would seem to indicate that there is real hunger in the hearts of the Russian people for the true spiritual values of Christianity. Certainly this service was not put on for a show for the few Americans who attended. The deep soul-hunger of the Russian people is not different from the spiritual longings of any other people.

We are sorry to learn that the Mennonite Central Committee delegation of three, selected to make the trip into Russia, was not able to carry out these plans because of the failure of all to get proper clearance. But we are grateful for the information and enlightenment that can be brought to us through this brief visit of Brother Ramseyer. We look forward with interest to the following articles.

Peace Is Living

The message of the Peace Conference recently held at Manchester College, North Manchester, Indiana, should be read with care. Among other things, attention is called to the fact that as peace churches, we are still not too active in winning people of other than our own backgrounds.

We are admonished in Scripture to adorn the doctrine of God. Certainly one of the leading "doctrines" is that of love resulting in peace with one another. We do not properly adorn this beautiful doctrine merely by trying to keep it to ourselves, but rather by sharing it with others. We do not grow as churches by trying so hard to maintain our own life, but rather by losing our lives for the cause for which God gave His Son.

We need more peace conferences across denominational lines. They are very helpful in understanding each other and in strengthening our own convictions on the matter of peace. But we also need to be ready to make the teaching of love and peace so practical in our communities that we thereby touch other lives and bring them also in the fold of God's love and peace. The teaching of peace is not a separate strange idea of certain "queer" people. It is the natural result of the understanding of the Divine love for all mankind.

Can Tragedies Be Triumphs?

We have scarcely recovered from the shock of the news of the drowning of Larry Kaufman, a 1-W worker under the Mennonite Central Committee in Africa, when news comes of the drowning of two MCC nurses in Korea: Miss Katherine Dyck of Rosthern, Saskatchewan, a member of the General Conference; and Bertha Kornelson of Abbotsford, British Columbia, member of the Mennonite Brethren Church.

One cannot explain why it should be that such young people who have so given themselves to Christian service should meet with such untimely deaths. Yet often through such tragedies, they, "being dead, yet speak" and frequently in clearer tones than when with us in life.

No, we cannot answer the "Why." But more important is it to know the "Whom" we believe and to place our trust fully in Him at such times.

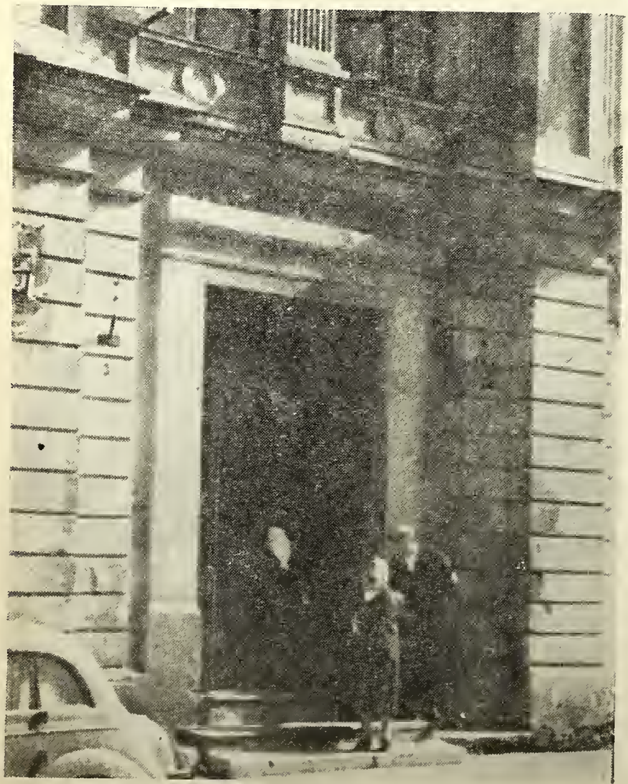
Certainly to the immediate families and friends these tragedies are difficult to bear, and we would extend our sincere sympathies. We trust they may cause these tragedies to become triumphs, and we commend them to God "who comforteth us in all our tribulations, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4).

A Russian Church Service

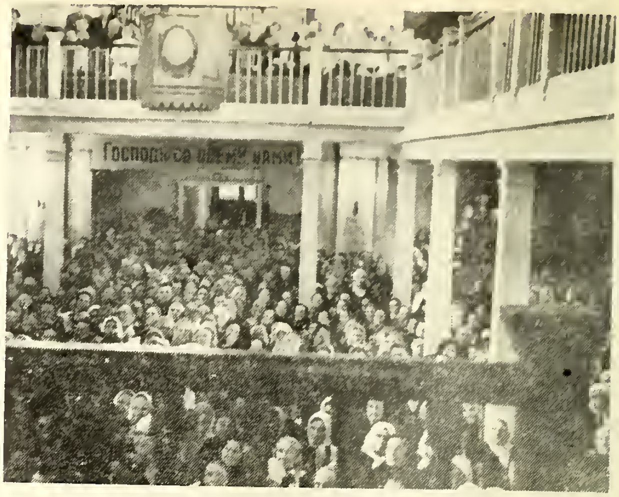
Lloyd L. Ramseyer

It was my unique privilege to be one of sixteen members of the American Seminar to attend a Russian Baptist Church service in Moscow, July 22. We arrived a few minutes before the service was to begin accompanied by our guide, a young woman sympathetic to the Communist viewpoint and a professed atheist who served as our interpreter. We were ushered into the pastor's study, where we met Jakov Zhidkov, president of the Russian Baptist Union; Alexander Karev, secretary; and Ilya Ivanov, treasurer, all of whom had visited in America last spring with leaders of the American Baptist and Mennonite churches, since many Mennonites in Russia are now members of the Baptist fellowship. They explained to us that their services differ from ours in that they always have at least two sermons and sometimes three. We had prayer together before going into the service. Just before entering the sanctuary I turned to brother Karev and told him that I was a Mennonite.

The church was packed but somehow they cleared a path for us through the center aisle and we were ushered to a raised platform at the front where we sat behind the pulpit, facing the audience. The sight we beheld was an awe inspiring one. Not only were the seats filled, but every aisle was packed with standing people, from the space immediately beside the raised platform to the three exits. I do not know whether any were turned away, but it was difficult to see how any more could have gotten inside the doors.



Entrance to a Russian Church



A Russian church service, Moscow. Choir in balcony.

As we sat there, we studied the audience. At the rear of the balcony was the choir, composed of about fifty voices, about evenly divided as to sex. In age the members seemed to range from about twenty-five to forty. The organ was behind the choir. In the audience women outnumbered men, but there was a goodly sprinkling of men. It was difficult to judge the ages of those attending, since the Russians are more poorly dressed and groomed than an American audience and their faces seemed strained and worn. Probably the average age was higher than it would be in an American church service, but there were some young people and some children. The white and polka-dot head shawls of the women made a unique picture.

The service began with an invocation followed by a congregational hymn. The singing was an inspiration, good in quality, and with wholehearted participation. This was followed by a choir number. While we were there the choir sang four special numbers.

Brother Karev was in charge of the service and at this point read the Scripture. A choir number followed. Our presence was then mentioned by the pastor, and the audience stood and gave us a hearty greeting.

Four of our number had been asked to speak briefly, three Baptist men and one woman. They stressed the need for unity in Christ, peace through Christ, and our hearty feeling of friendship for our Russian brethren. Every time a speaker mentioned unity or peace the audience gave an assenting response.

Brother Karev preached, speaking of Christ as a candlestick, the light of the world. He said that Christians must be lights, and that the oil for these lights must come from the heart. He is a fluent and forceful speaker.

I have never seen such attention as was given by those in the audience. They followed every word

A Message to Our Home Churches

(A statement prepared by the Brethren-Friends-Mennonite Conference)

About 150 of us—Brethren, Friends, and Mennonites—came together on July 24 to 27 at Manchester (Ind.) College to consider the theme, "The Experience of Christian Love in the World Today." We met by invitation from the continuation committee of the Historic Peace Churches which in 1954 had sponsored a similar study conference at Bluffton, Ohio.

Throughout our meetings for worship and discussion we were sustained by a clear vision of Christian love, although its full meaning was as unsearchable as ever. The world of today with its problems and need was also very real to us, however, we realize that our insights were limited. When we came to consider the expression of Christian love, we found ourselves in still greater need of the Spirit's guidance and the sharing of insights from the three groups. It was indeed humbling to recognize how often we fail in representing God's love to mankind. Because of these experiences which we had together we are moved to share with you some of the concerns arising out of the conference:

We note a growing sense of meaningful fellowship and mutuality among members of the Peace Churches. This experience was a significant part of our conference. We recommend that in our home communities more be done to establish fellowship across peace-church lines. We particularly cherish this experience for many of our young people in college, 1-W service, and in our communities in general.

We sense an urgent call for a renewed examination of the basis of our pacifism. Within our churches there are developments which make for uncertainty. From without has come chastening in recent years, particularly regarding the theological basis of our beliefs. We must accept these challenges and devote more careful thought to the doctrinal aspects of our position.

The situations in our American life where Negroes and other minority groups are discriminated against lie heavy on our conscience and are of great concern to us. It is urgent that we first set our own houses in order, in the North as well as in the South. The problem is most obvious in many of our own churches at 11 a.m. on Sunday morning. An acceptance of this challenge to open our churches completely to interracial membership is surely the first step toward the larger tasks of race reconciliation to which we must also devote our energies, and to which we must call and train others to assist.

We are humbled to reflect on how solidly ethnic our groups remain and how few members are added to our churches from other cultures and backgrounds. It is our conviction that both evangelism and social service should be motivated by the love of God and therefore ought to be characterized by a deep love and continuing concern for persons. Both are part of the same task and we find no basis for separating them. Do we love all people as genuinely as we should? If so, surely it should be reflected in a greater goal in behalf of the outreach of the church.

We are concerned about the militarization of the minds of our youth, which proceeds apace in our public schools and through various forms of mass media. Ways and means need to be found to counteract these detrimental influences.

These are some of the major concerns which we have felt during these days together. May the Holy Spirit lay them on the hearts of all our people.

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intently, with an eagerness that was an inspiration. By the time the sermon ended an hour and a half had passed since the beginning of the service and another sermon was to follow. Yet in spite of the fact that most of those in the audience were standing all this time there was no restlessness.

In order to maintain our schedule we had to leave at this point, but before going we sang to them first "Blest Be the Tie That Binds" and then "Blessed Assurance." Then the organist caught up the tune and we sang "Blessed Assurance" together, each in his own language. Then together we sang "God Be With You Till We Meet Again," knowing well that this meeting would be in the world beyond. Few of us Americans could sing that last song, for our eyes had become moist and our voices were choked with emotion. Then the audience took out hundreds of white handkerchiefs and waved them in farewell. As I grasped the hand of Brother Karev as we were leaving the platform he said, "Give the Mennonites in America our greetings."

Few of us had ever been so stirred by a church service. Even our atheist interpreter was moved to tears. After years of persecution and atheistic indoctrination these people had gathered together in eagerness to hear the Word of God. They could not sit comfortably as we do, and they were probably tired from a week of hard work. However they drank in every word with eagerness.

No, the church is not dead in Russia. Someone remarked that religion is like a nail, the harder you hit it the further you drive it in. Dark days are still ahead for the Russian church, but as Dr. Harold Phillips of Cleveland, one of our number who addressed the group said, "This is the light that shines in darkness and the darkness has not put it out. You must keep that light shining. We must keep that light shining until in God's good time there will be peace on earth and men will live as brothers in Christ. We will pray for you, and you pray for us."

Let us pray earnestly for these people, our brothers in Christ. For indeed there are no Russians, Germans, or Americans in God's sight, but all who acknowledge Him as their Father and Christ as their Saviour are our brothers.

Help for the Mentally Handicapped

Esther Groves

(Last in the series of three articles)

Meeting the needs of our exceptional children is a community affair and requires the services of many people and agencies. Professional skills are needed for diagnosis, treatment, education, vocational training, placement, and promotion of community understanding. The thing that makes this program so difficult to achieve is that such a few children are involved in any one area, particularly in rural areas. Even in the city, the number of mentally handicapped children who attend special classes is not large. How, then, can a small town provide special services for one or two or three?

It will be helpful to assume that there is no one way which is most right or no one agency which can meet all needs. Rather, the program must be flexible and imaginative, as what works in one area may be impossible or inadequate in another. The goal is to provide a program, not a particular method. Most of the suggestions that follow have to do with the training and education of our mentally handicapped, though this is only one aspect of the whole picture.

Sometimes the needs of the exceptional child can be met in the regular classroom, especially in borderline cases. The teacher can help the student by giving time and thought to the planning of work which is at the student's level and meets his particular needs. Our teacher training courses should prepare teachers for more work with exceptional children, for there are many retarded in the public schools who are passed along from year to year without receiving special help. They become more lost academically every year, and this affects their attitudes and social relations; yet they often do quite well at their own levels. One fourteen-year-old boy who had never before learned to read began last year to build a reading vocabulary with special help and instruction. Another retarded student told me with pride that, whereas arithmetic had been impossible for her at one time, it now seemed comparatively easy. The difference was that now she could learn at her own level of understanding and that she received special help with the things that had been the most confusing. Some of this special help can be provided by a teacher training program which places more emphasis on meeting needs of students at either end of the IQ curve.

However, the needs of many retarded children cannot well be met in the average classroom. They are children who can be trained and educated in varying degrees, and they need a special class and special services. An example is speech therapy. Whenever possible, a special teacher should be provided by the school. If the school is small and the mentally handicapped are few, a special teacher might be provided for one or several school districts, or for the country. Some states also provide a visiting teacher to give home instruction for younger children and their parents.

If there is no possibility of special classes for a large area, a special day-and-residential school might be the answer. In this case, the church may have a responsibility to train and educate the mentally handicapped and to provide the special services that some areas are not able at present to provide.

In this field of special training and education, our responsibility is heavy. More often than not, help for the mentally handicapped became a fact in some community only because a few of the people in it took it upon themselves to see that special help and instruction was provided. In communities across the nation, one man or one woman has frequently been instrumental in promoting a special class or school for the retarded in that community; you may know of the efforts of some of these people. The special school in which I taught last year was begun by a woman who, five years ago, was taking handicapped welfare children into her home. Today it receives county support. In another case, the parent of an exceptional child was instrumental in securing special classes in the local public schools. In still other cases, school psychologists have taken it upon themselves to obtain the special help and instruction so badly needed.

Yet over three-fourths of our mentally handicapped are still without training and education. What others have done for the retarded in their community, God may call you to do for the retarded in your own area. You may be able to accomplish any one of a number of things: you may be able to interest the school board in providing a special class or special vocational training; you may be able to help organize a local parent group for parents and friends of the retarded (the National Association for Retarded Children can assist you in providing a program for such a group); you may be able, if special classes are not now possible in your area, to help in providing a special school which will fit

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Photo by Waltner

What About Deaconess Work?

Marvin H. Ewert*

Let me ask you some personal questions.

Just what do you think of deaconess work?

If you are a father or mother, would you like your daughter to become a deaconess? Or if you are a young woman, would you consider becoming a deaconess? Please now, before you try to answer these questions given me a chance to tell you what I mean, because chances are you do not mean the same thing that I do when we talk about deaconess work.

Let us begin with the Bible in finding out just what is meant by deaconess work. When we do so, we find a deaconess mentioned in the Bible. Her name is Phoebe. She was a deaconess in the church at Cenchreae, and the Apostle Paul speaks commendably of her in his letter to the Romans in 16:1. The Greek word which is used in referring to Phoebe is sometimes translated *servant* but may also be literally translated deaconess. The deaconess in the very earliest days of the church was a woman who rendered dedicated and commendable service in the church.

Furthermore the Bible speaks often about the importance and the rightful place of Christian service, either through the words and works of Jesus, or in the words of Paul's epistles. Jesus was fulfilling His ministry of bringing the good news of God's love for mankind by the ministry of healing and other loving services to men, as well as through the proclamation of the message of repentance, forgiveness, and faith. Jesus was the servant of men, bidding any who would be His followers to be the same. The pattern for this is clearly and briefly stated in the following words: "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24). The Apostle Paul calls upon those who would be the followers of Christ to present their bodies a living sacrifice unto God (Romans 12:1). And again Paul points out that Christians are to be constrained by the love of Christ, not to live selfishly unto themselves, but to live for Christ. This means to live in such a way that it is morally acceptable in the sight of God. It also means to express this love of Christ which has been shed abroad in the life of the followers of Christ, in a life of service to others.

It soon becomes clear to us then that a deaconess is not a Protestant version of the Roman Catholic nun. On the surface there may seem to be many similarities, such as the matter of dress and the kind of work that they do. But when it comes to the heart of the matter there are vast differences between the deaconess and the nun. The Roman Catholic nun is set aside from life in an order to perfect herself in what is called the religious life. When she renders service she does this as good works to heap up merit, and in so doing seeks to live the holy life. On the contrary the Protestant deaconess renders service out of gratitude to God for His grace which is experienced in her life. She seeks to express that love which she has first of all received from God, and this she does in a life of service.

When we get this idea of Christian service into the center of our thinking about deaconesses and deaconess work, then some of the other things which we have often thought of as being central and of most importance fall into their proper place. For instance the garb, the form of dress that we have so long associated with deaconess, becomes really only another form of dress. As we think a bit more about it we soon begin to realize that although there is nothing wrong in wearing any particular garb, it is not the only form of dress that might properly be worn by a deaconess.

Or take the matter of celibacy—of not marrying—which we have so often associated with the deaconess. It is true that in many Catholic orders the vow of celibacy is taken. This is not true, and never has been true about the Protestant deaconess. In making her pledge the deaconess has promised to remain a deaconess only as long as she feels that it is God's will for her life. Thus she always remains free, at least theoretically, to step out as a deaconess at any time that she feels lead to do so. Some modern deaconess programs in other denominations have gone so far as to recognize married women as deaconesses, as long as they are available for a full-time assignment in Christian service outside the home.

Furthermore we have continued to identify the mother-house system, where the deaconesses live in one home banded together as sisters, with the deaconess program. Here again we must clarify our thinking about deaconess work to the extent that we recognize that this is only one particular form in which deaconesses might live. It is conceivable, especially in view of the place that women now take in our society, that deaconesses need not necessarily live in a central home, and be organized into sisterhoods.

And finally we must begin to see that deaconesses may find outlets for service in other ways and in fields of professional service in addition to service in the field of health, which has largely been the picture in our own Mennonite deaconess program in the past. In the early church the deaconess served in the church in a variety of ways. We will do well to recapture this idea in any deaconess program of the future.

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***Chaplain, Bethel Deaconess Hospital and Home for the Aged, Newton, Kansas.**

EVANGELISM

Our Unfinished Task

Kenneth Bauman
Korba, India

The jeep jogged to a stop in front of one of our evangelistic outposts. We were greeted heartily by eight Bible school students, who along with our Korba evangelists, were to spend two weeks in evangelistic work. Their spirits were high, for the Holy Spirit had given them a new vision of Christ and a new passion for souls. The morning hours were spent in spiritual preparation and planning for the day's activities. After an early lunch we divided into four small groups and trekked to our assigned group of villages. The same group worked in their assigned villages for two weeks consecutively. I shuttled from one group to the other, which gave me a chance to see what the Lord was doing as well as making me less conspicuous in any one locality. I shall never forget the friendliness of the people, the hunger for the gospel, the growing desire to read the printed page, and the zeal with which our Bible school students and evangelists presented the claims of Jesus Christ.

There was one village in which the leaders were at odds with one another, even to the extent of beating each other with sticks. Due to this unsettled condition we could not witness there. They invited us however to come back another day. I was with our team when they returned. They used an excellent series of charts entitled, "The Mirror of the Heart." The village leaders were present and so was the Holy Spirit. The message was given with such power that I thought their rebellious hearts would rise up and drive us out, but instead they willingly heard the gospel and they bought many portions of Scripture.

Two weeks later we set up camp in the jungles, thirty miles from Korba. The Bible school students returned to their studies and I took the evangelists into the interior. For miles the road wound through newly plowed rice fields surrounded by jungle thickets. What a reception we received! What a hunger for the Word! What an open field for the gospel! One day we trekked six miles to a little village nestled at the base of a high cliff. They claimed that no white man had ever visited this village before. The schoolmaster, who knew one of our evangelists, left his students to play host to these visitors. He took us to the main building of the village, where he served us tea. After tea he had the native musical instruments brought out. They all joined in bringing the gospel message in song. Our host returned to his teaching while we visited the village. After preaching in only two locations we had sold all the gospel literature which we had along, and the people were pressing us for more. At one of the locations the people had gathered for a funeral. I had to ask myself the question, "Had we come too late?" Had another soul passed into a Christless eternity, having *never heard* of the blessed name of Jesus? We distributed the tract entitled "Transmigration or Resurrection?"

The afternoon sun was hastening toward the west when we headed toward camp, but no sooner were we on the outskirts of the village when we heard voices calling us back. The schoolmaster had prepared a meal for us and he would not let us go until we had eaten. After a good Indian meal we set out for camp with rejoicing, yet with a heavy heart, for our task was unfinished . . . there were still many, oh so many, still without the saving grace of our Lord Jesus Christ.

"How then shall they *call* on Him in whom they have not believed?

How shall they *believe* in Him of whom they have not heard?

How shall they *hear* without a preacher?

How shall they *preach*, except they be sent?"

YOU MUST ANSWER THESE QUESTIONS!

A New Frontier in Evangelism

PUBLIC READING ROOM

Jake Giesbrecht

Evangelism in new India is constantly confronted with new frontiers. With the increase of literacy there comes the challenge to provide suitable Christian literature and to make it available to the public.

One of the newer ways of reaching the reading crowds for Christ is through Christian literature in public reading rooms.

Ever since the beginning of the work at Jagdeeshpur, the missionaries have tried to establish a solid program of evangelism in Basna, an industrial center in our field, but with little success. It was therefore a great answer to prayer when in December, 1953, they were able to rent three small rooms on main street at Basna, and adapt them to reading room purposes.

One room was used for display and sales purposes. Another served as the reading room proper with only a long table, some chairs, bookcase and magazine shelves as furniture. Here young and old had access to books, magazines, and newspapers. The third room was used as living quarters for the per-

In reading room at Basna, India

Three Great Hungers

John Thiessen

"This world in need" is an almost trite expression and some people are tired of hearing it. But come with me in spirit to the southern area of our Congo mission field and see thousands of people starving because their staple food — manioc, this year has failed. Or go to the refugee camps in Kowloon, just across the bay from Hong Kong where families, plagued with TB and weakened because of insufficient or improper food, have lived on boats with a light roof shelter for five years.

Add to this the 40 million in India whose fields were literally swept away by disastrous floods. Not only were hopeful harvests spoiled, but the very fields themselves cut through by ravines or else covered with sand and debris. Vast fields will have to be leveled before they can raise rice again. Not only is there hunger now, but what hope is there for raising rice the next few years?

Add to all this the 800,000 miserable, hopeless refugees in Jordan, living these many years in tents without work or better prospect. Is "This world in need" still a trite statement, meaningless, not pertaining to me?

There is an even larger field of need, the hungry mind. Everywhere I went on my world tour the first four months of this year, I found this hunger of the mind: in Congo Africa, in India, in Hong Kong, in Formosa, in Japan. Peoples of those lands become literate. I was told: "The African is education mad." In Japan over 99 per cent of the people are literate. In India within seven years the number of primary school children attending school in the middle province alone has risen from 688,000 to 1,100,000.

What *do* these people read? The answer is: "Anything that comes into their hands," which often is trash or worse than poison. Reading affects our thinking and Scripture tells us, "As a man thinketh in his heart so is he" (Proverbs 23:7). Do we and our children have good reading material, or at least access to it? We do in abundance. Will our Master say to us: "I was hungry in mind and ye fed me good reading material"?

The greatest hunger of the peoples of this world, (I think especially of Congo, India, Japan, and Formosa, where I visited our young churches), is the hunger of the soul. I visited large congregations where thousands had gathered for worship, for instance in Congo, and I visited also small congregations, like those in Japan and Formosa, where membership was often less than twenty where I still found a hundred people present to worship with the Christians or to see and "feel" them worship.

These soul-hungry people ask: "Is this for me, 'come unto me, I will give you rest' "?

The orient is uprooted. The old moorings have given way through international upheavals and atom bomb explosions. Now what? Where can the soul find rest and peace? Old religions do not satisfy any more. Pathetic is the yearning and groping for new foundations. "Give ye them to eat" certainly pertains also to feeding the soul-hungry people of this world.

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son in charge of the reading room.

The following year they were able to secure more attractive rented quarters, but they remained crowded and could hardly visualize any expansion. We prayed much for a place, conveniently located, with adequate and suitable reading room facilities and with sufficient garden space to allow for outdoors recreation like badminton and volleyball. We feel that God is answering these prayers, for the love gift of the Mennonite Men of the Northern District Conference made possible the purchase of a beautiful plot, conveniently located and with two small buildings. One of these buildings has just been reconditioned to serve as a temporary reading room and the other as the residence of the clerk in charge. Plans for the future include the construction of a new building to meet more adequately the needs of the present and of the future.

A modest audio-visual program of the Basna reading room provides as a regular feature a film of Christian merit. A fair selection of Christian Hindi film (Indian setting) is available on the film market. This service also is a new frontier in evangelism with a tremendous challenge. Large crowds come out for these programs and we believe and pray that His Word shall *not* return void.

We wish to express our sincere thanks to the Mennonite Men of the Northern District who by their love gifts have made possible the purchase of this new plot in Basna village. We trust that these love gifts are undergirded by intercessory prayers of the givers to this project.

FAMINE NEWS FROM CONGO

There is no appreciable change in the manioc which is the staple food crop. During the growing season, corn, beans, and other fresh foods from their gardens planted with the first rains relieved the hunger considerably. Now, however, the dry season is here again and it will be September before they can plant again so the situation will be serious for several months or until fresh vegetables are available again.

The government continues to feed the village people and we feed our school children, lepers, and mission people. The government is testing soils and getting people to plant where the soil is the very best, and they are moving some villages from the very poor soil.

New varieties of manioc are being introduced and in time the battle against plant disease will be won and the famine conditions disappear. But until then the expensive feeding program must go on. The need of the people will be acute through the month of October.

—Victor Buck

What About Deaconess Work

(Continued from page 531)

Certainly by now you will want to be asking the question—What then is left of deaconess work and a deaconess program? Simply that which has always been and continues to be essential and of central importance in deaconess work, namely, Christian service carried on by women under the auspices of the church. This service is carried on in the spirit of love and devotion to God, finding its expression in a ministry to fellow men, whether that be in mission work, relief work, hospital work, educational work in the church, parish work, social welfare work, or any of the other professional walks of life in which the church finds an opportunity for Christian service. The deaconess then becomes a dedicated Christian woman serving her Saviour and Lord Jesus Christ, standing in a vital relationship to His church, and recognized and sponsored by the church.

So we ask again, what about deaconess work? In the light of this discussion it seems that one could safely say that there is a rightful place for deaconess work and a deaconess program in the church and in the General Conference. Some other denominations have studied and reorganized their dying deaconess programs, with the result that a new spirit and new life in deaconess work is being recaptured. Through the Board of Christian Service, our Conference is continuing to study our own deaconess program, with the hope that a pattern for an acceptable deaconess program can be developed, so that deaconess work will find its rightful place in our Conference, not only in a few of our institutions, or in one or two localities, but throughout the Conference.

Flashes of Thought

Under Observation

Walter Gering

It was a good question. Even though it was asked jokingly, yet it carried its point. Would that we would be more conscious of its implications in everyday life.

It began that day when he stood on top of the ladder sorting out some of his goods in the back room. It was one of those days when business was slack and he found a few moments to go over his stock on the top racks in the back room. How long he had been there I do not know. But when I arrived he was busy. Finding no one at the front desk it was but natural that I should begin to walk about the place. There in the back room, high up near the ceiling, he worked.

For some unknown reason I found myself silent. My business was not urgent; why call him? He would be ready to come down any moment. But it soon became evident that he was there for a longer period than I had anticipated. In and out went the rolls of material. Some slipped out easily, others required considerable pulling and straining. A strange uncanny silence reigned for minutes as he struggled to get each in its right place. Quietly I withdrew and slipped out of the establishment. He never knew that I was there.

Days later we laughed about it as I related to him what had happened. He was utterly unaware that any one had been there. How could anyone stand at the foot of the ladder without being noticed?

Suddenly there flashed into his mind a question. "What did I say?" It was amusing, yet sobering. Strange, is it not that we should be more concerned about what we say when others are present than when alone. After all, what difference does it make whether others are present or not? The fact still remains that we are constantly under the watchful observation of the Eternal God whose ear is tuned to the very thought of the heart and mind. It is His presence which matters, not man.

LORD, TEACH ME TO KNOW
THAT THOU ART ALWAYS NEAR

The time interval between generations is brought into sharp focus in the closeness of the family situation. Parents may view youth as rebellious, while youth views parents as old-fashioned. There is thus a lack of common ground and common understanding. Particularly is this true of moral views. Many parents cannot accept as "right" and proper many behaviors that are commonplace today, but which were deemed wrong in the days of their youth. The result is that many borderline wrongs represent sources of parent-youth conflict.

—Raymond G. Kuhlen

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

FRANCE BEARS FRUIT

Willy Peterschmidt is the president of the Youth Commission of the French Mennonite churches. We asked him to tell us about himself and the work in which he is interested.

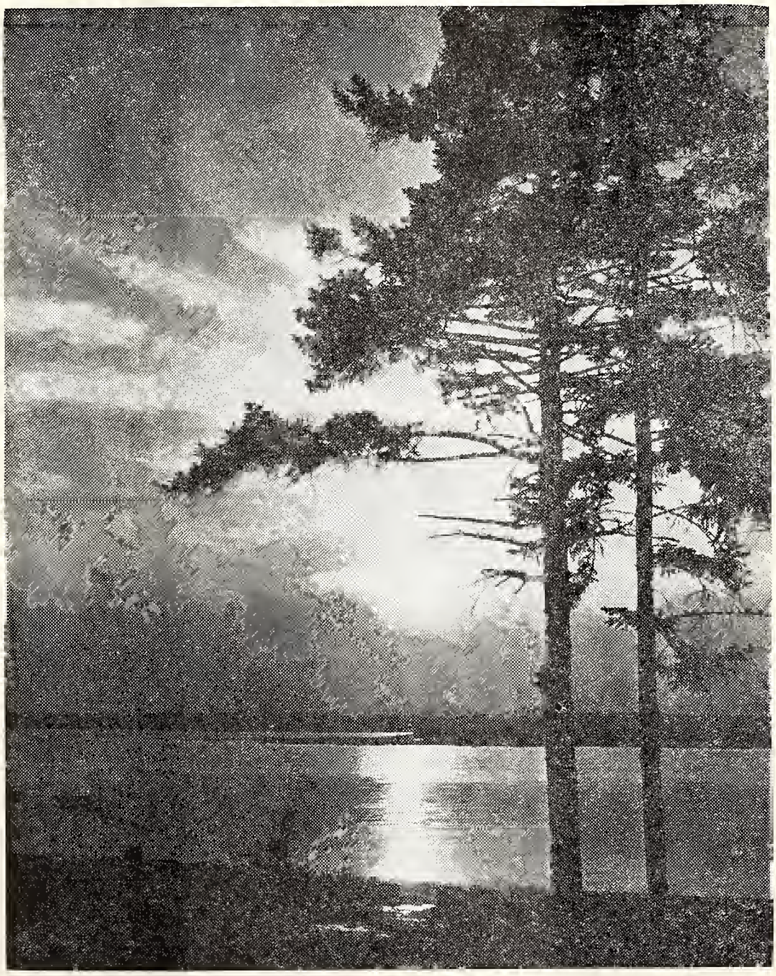
I was born in 1935 in Muntzenheim, Alsace, and raised on my father's farm. I went to school until I was fourteen years old. I have two brothers and two sisters. Since I liked farming I went to an agricultural school during two winters. I got converted between ten and twelve years and started in a simple way Bible study meetings with my friends when I was fifteen years old. At the age of sixteen I lost my right arm just above the elbow in a threshing machine accident. But I kept on farming, especially during the German occupation. Between 1946 and 1950 I went to a French Bible school near Paris, in three terms for one year, one-half all together.

From 1950-52 I had the privilege to visit the USA where I attended Goshen College (Indiana) and traveled quite a bit through about thirty states. When I came home I was asked to take over the traveling ministry in our Alsace, Lorraine Conference with its twelve churches. I was married in July, 1953, and consecrated a minister in my home church, Colmar, toward the end of the same year. Besides my traveling ministry (visiting and exhorting the families), I am president of the Youth Commission, one of the teachers at the ten-weeks European Mennonite Bible School in Basel, and co-leader of summer Bible camps.

In our French Mennonite churches, nothing special was done or organized for our youth until 1948. However, here and there local leaders with vision had carried on good activities and Sunday school. Very seldom there was an inter-church youth meeting.

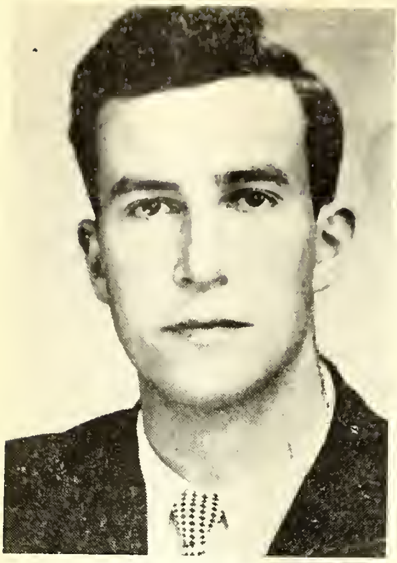
The year 1948 stands for the creation of a "Youth Commission" having as aim to lead boys and girls to Christ. This Commission is made of the delegates one per church and a president, Willy Peterschmidt, vice-president, Mrs. Andre Goll, and a secretary, Andre Kauffman. It meets twice a year to discuss and prepare the activities.

Thus we have each year several youth rallies in a number of churches over a week end. Lately we started to organize not only one but two winter Bible camps, each eight days long, mostly for farm youth in the two children homes: Valdoie and Vogelsberg. We tried successfully for the first time a kind of voluntary service within the camps in Vogelsberg. In the afternoons the young men would cut trees and the girls would do mending of children's clothes. For the school age chil-



ALL THESE WONDERS

How dreary this old world would be
Had God not created a single tree.
The sky and water, the blue above,
All these wonders express His love.
Doyle Preheim



Willy Peterschmidt

dren we have summer Bible camps from two to four weeks also in the children homes. In the last years we found it necessary to hold two or three days' workshops (Ruestzeiten) once a year for Sunday school teachers. We encourage local activities, and indeed, depending on a good leader various and praiseworthy things are performed: Sunday school, Bible study, Gesang oder Posaunenchor, singing and visiting in hospitals and homes, mission work, etc. We are in favor of the Mennonite Voluntary Service and expect to collaborate more with it. Somebody suggested we should start a youth paper.

In spite of much progress and rejoicing results gained, we still have much to do and improve. According to John 15:2 we can just allow the head of the church, Jesus, to repeatedly prune us that we may bear more fruit.

BROKEN ADDING BOARD

The postman entered the wide gate of a certain junior high school in Kagoshima prefecture in Japan. He handed the clerk an oblong package and continued on his way. The package was addressed to one of the young boys in this school but it had no return address.

The boy eagerly opened it and exclaimed, "Here is my 'soroban'!" However, upon looking at it more closely he continued, "No, but this is a new one and mine was an old broken one. Here is a note!"

He had been going home from school the other day and a kind truck driver had given him and his buddies a ride up that long steep hill. When the truck stopped the boy forgot his adding board in the back of the truck. All he had remembered of the truck was its color and that it came from Miyazaki prefecture.

He read the note. "I found your soroban in the back of the truck but since it was partly broken I purchased a new one for you. I am a Christian and am sending this little gift to you in the name of Jesus Christ my Saviour. My prayer is that you will read the Bible and become a Christian too."

The note was unsigned. The student, in order to express his gratitude for this deed of kindness done to him, with the help of his teacher had the letter and the story printed in the newspaper.

The one who did this kind deed in the name of Christ is a young married farmer who has been a Christian only eight months. He had no knowledge of Christianity before becoming a Christian. He suffers much persecution and ridicule from his own father and neighbors. His faith is firm and he loves his Saviour very much. He expects to be baptized but before he can do this he will have to leave home together with his wife and son and find employment somewhere else.

Japanese Students

SMILE WITH AN ACCENT

Have you ever imagined yourself overflowing with joy as you were going to tell someone about the most exciting experience in your life, and then you suddenly found yourself unable to speak?

For some people this situation is reality, not imagination. If you would have visited our classroom at the Institute of Logopedics at Wichita, Kansas, one day this summer you would have been a guest with us at Rudy's birthday party.

I am one of four girls serving as counselors at the Institute in the Summer Service program of Mennonite Central Committee. We are helping children who have been stricken with cerebral palsy.

For a child there is no experience quite so exciting as a birthday. Rudy's was no exception. However he couldn't tell us in words how old he was nor how happy he was. He couldn't write about it. Neither could the three other friends at our party.

Rudy, like many other people stricken with cerebral palsy, has not only lost control of his muscles, but he has no speech or hearing. Yes, we had a big chocolate cake with cowboys and horses on it, we had candles, balloons, and soda too. And we sang "Happy Birthday," in our own special way.

Rudy couldn't say, "I'm 11 today," but he could hold up 11 fingers. He couldn't tell us how happy and excited he was, but we knew. For what can speak more effectively than a smile and a joyous expression which make words seem empty and meaningless?

—Ardis Fliginger

What would you have done? Would you have bothered to send back a school boy's broken soroban? If so, would you have sent the broken one or bought a new one? Would you have self-addressed the package or would you have merely said, "In the Name of Christ"?

—Paul W. Boschman

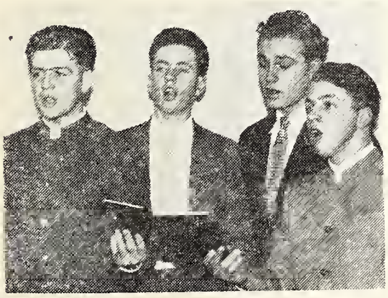
The Friedenaires

Pax Quartet Sings a Melody of Peace

Experiences of Pax men are many and varied.

Nearly everyone has a contribution to unit life and off-duty time may be spent in photography, a wrestling match . . . but four Paxers of Enkenbach, Germany, are blending their extra time and voices into a quartet—appropriately called "The Friedenaires" (frieden is the German word for peace).

Their date book has a barrage of entries, even beyond the borders of Germany. They sang at a church in Wissembourg, France, and added their harmonies to the Pax Pilgrimage in the Holy Land. They also sang at "Jugend Freizeit," a youth retreat at Dusseldorf. Their most recent appearances have been at Youth for Christ services on Saturday evenings sponsored by the U. S. Air Force at Enkenbach.



Friedenaires . . . Kauffman, Besse, Gehman, Myers.

As a result of these appearances The Friedenaires were invited to sing at regular Sunday evening meetings of military personnel. Here they have had opportunity to explain the Pax Services program.

Members of the quartet are John K. Kauffman of Parkesburg, Pa., first tenor; James Besse of Uniontown, Ohio, second tenor; Henry Gehman of Morwood, Pa., baritone; and Wilson Myers of Doylestown, Pa., bass.

BOOK NOTES

Love in Conflict

FIRST LOVE, by Phyllis Speshock. 155 pages. Zondervan, $2.

Here is a young girl that wanted to do right. She loved and trusted her Saviour implicitly. But she doubted her own competence to follow His leading correctly. You see, things had changed. No, the world had not changed one iota, but Emily Baird had changed! Because for the first time in her life, Emily knew true love! She was experiencing the wonders of love—*her first love*; it was her love for God.

Emily's clear-cut experience enabled her to give herself wholeheartedly to preparation for service. She learned to overcome ridicule in school as well as to stand her ground when faced with temptation.

As a result of her great commitment, she gave herself unreservedly to the work of the church and excelled in children's work. The Sunday school of the church had its annual picnic. It was a great day and the whole incident would have ended normally had there not been one young man named Jonathan Reiss. The two become greatly interested in each other, but their friendship is difficult and loaded with tension. Their objectives and motives for living have a great gulf fixed between them. (Many get married in spite of this.) Emily goes off to college. Jonathan, after their engagement demands that she give up her desire for a career and she attempts in vain to explain that she is not career conscious but wants to serve the Lord, which she feels is to teach others.

After a lengthy, strained courtship, the engagement is broken when Emily decides to leave college to fill a needed place in a little parish in Pleasantville. Down deep in her heart she is somewhat confused as to why she is not fortunate enough to merge the two kinds of love—love for a man and love for God.

After Emily gives herself sacrificially to reopen that little church, she finds a solution to her perplexing problem.

—Aaron J. Epp

Dark Problems

THIS PASSING NIGHT by Marie Chitwood. 184 pages. Zondervan, $2.50.

Marie Chitwood gives us an opportunity to relive with Donna Clayton, those shocking moments of her life as she faces separation, by death from her husband. Why did God do this? How is it possible for Donna to face real life once again? Donna's reaction to this experience of life is all too often the pattern that people follow.

Then we are permitted to make the acquaintance of the handsome pastor-evangelist, Dr. Chris Elliott. He enters with a real Christlike attitude to the crucial issues of life. He has a winsome way of helping those who pass through the valley of the shadow of death. Chris has also passed through the valley and has come out with a life enriched by the experience. You will sense a technique that will be helpful in consoling your friends as they pass through some dark hour.

A shocking experience comes to the Elliott household which tends to bring Chris and Donna close together. The author does an excellent job in developing the plot. The element of suspense is ever present and this tends to lead one to read on to see what the outcome will be.

Detracting from the otherwise high spiritual tone of the book is the suggestion that participating in war is in the will of God.

Mrs. Chitwood is the mother of three children. She finds time to be active in youth work and the Sunday school of her church. She has always been interested in writing as a career. *This Passing Night* is her first novel. Youth and older folk alike will enjoy reading this true-to-life novel.

—Leonard Metzker

MCC news & notes

MEDICAL WORK IN VIET-NAM

Voluntary agencies in Viet-Nam have been made eligible for a free market exchange rate which makes local purchases possible that formerly had to be ordered from Hong Kong. Workers have been making food distributions to leprosy paitents besides giving medical treatments, which include morning clinics, dressings and physical examinations. The leprosy treatment at Banmethuot is reaching a greater number of patients. Workers expect to set up segregated leprosy villages in co-operation with the American Leprosy Mission. They hope to train Viet-Nam personnel in the central leprosarium.

Grace and Willard Krabill of the Viet-Nam staff report: "The way in which we have found ourselves swamped with work is evidence that we did not overestimate either the needs or the opportunity for service here."

NEWFOUNDLAND NEEDS TEACHERS

A critical shortage of public school teachers is reported in Newfoundland for the coming term. Newfoundland is an island province off the eastern coast of Canada. A Voluntary Service program is set up to help supply teachers for these needy communities, where educational standards are poor.

Voluntary Service units of teachers and nurses are maintained at Baie Verte, Wild Cove, and on Twillingate island. Inquiries may be sent promptly to Voluntary Service, MCC, Akron, Pa.

TUBERCULOSIS IN JAVA

The treatment of tuberculosis poses one of the greatest problems connected with medical clinics in Java. The damp and warm climate of the country is conducive to the growth of the tubercle bacillus. It is believed that someone in Indonesia dies every four minutes from this disease. Most tubercular patients are unable to afford medications as recovery requires extended rest and working persons cannot afford to be away from their jobs. Many persons wait too long before going to clinics for treatment. Some begin treatments but do complete them, thinking they are cured.

Medical workers say they are grateful for the provision of skim milk from the U. S. which they give to tuberculosis patients for combating the disease. They also appreciate shipments of streptomycin from the U. S.

KAISERSLAUTERN CENTER DEDICATED

Dedication services were held August 12 for the New Mennonite House at Kaiserslautern, Germany. Principal speakers were Cornelius Wall and Orie O. Miller. Also participating were pastors from local churches and other Mennonite leaders from Germany. Chairman of the ceremony was Milton Harder, director of the project.

The Mennonite House, built with funds from North America and with some voluntary labor from Pax Services, will serve a number of uses. It will serve the city of Kaiserslautern with a kindergarten and a library. The house also serves as headquarters for European Pax Services and for Mennonite Voluntary Service. The two top floors are to be used for offices and apartments.

PEACE CONFERENCE

Two French churchmen were leading speakers at the annual Peace Conference August 9-11 at Backnang, Germany, sponsored by European Pax Services. Pierre Widmer gave an address on "Why I Am a Nonresistant Christian." He is secretary of the French Mennonite Church and editor of the church's monthly publication, "Christ Seul." Andre Trocme, pastor in the French Reformed Church and secretary of the International Fellowship of Reconciliation, gave an address on "The Witness of Conscientious Objectors in Areas of Conflict."

ERNST BRAUNS TO PARAGUAY

Ernst and Else Braun of Langley Prairie, British Columbia, have gone to Asuncion, Paraguay, where they will serve as houseparents in the MCC center. They succeed the Otto Geisbrechts of Beamsville, Ont., and will provide spiritual and social care for Mennonites passing through Asuncion.

The Brauns are members of Bethel Mennonite Church at Aldergrove, B. C. They moved to Canada from Germany in 1948 and had been engaged in lumbering and strawberry raising.

Help for the Mentally Handicapped

(Continued from page 530)

the needs of the mentally handicapped about you: or you may be able to obtain better clinical services for the retarded or to provide a job for some retarded person. All of us can arouse general interest by becoming informed ourselves and by helping to spread information concerning our mentally retarded.

Some of you younger readers have the opportunity of majoring in the education of exceptional children. The need for special teachers is growing with the establishment of more classes and schools for the mentally retarded. If you are already teaching, you will want to learn more about the mentally handicapped and their needs so as to become more effective in aiding the retarded student in your classroom. If you have no training in education but do have the ability to work and play easily with children, you may be called upon as a teacher's aide in a program designed to give special services. Community talents in crafts, music, woodworking, and athletics can also be utilized. Help for the mentally handicapped calls for teamwork, for the pooling of time, money, talent, and professional skills. Everybody can and should get in on the act.

In all things that we do, we must continually keep in mind that we want neither to reject nor to overprotect our mentally handicapped children; we are striving only to provide that which will help them to adjust to the world in which they live. While there is still disagreement among professionals as to whether or not some exceptional children should remain at home or be placed in an institution or residential school, the trend is, in the case of trainable and educable children, toward home and community responsibility, with the school playing an ever-larger part in training and education. For further help in this whole area, you may want to read *A Public School Program for Retarded Children*, by Williams and Melcher; Madison, Wisconsin, 1953.

Jottings

—**Topeka Church, Topeka, Ind.:** This church is co-operating with the Methodist and Baptist churches in a series of union Sunday evening services during July and August, with meetings being held at the three churches. A number of young people have been attending the retreats at Camp Friedenswald. Eleven children from Chicago Mennonite churches are spending two weeks in homes of the congregation. Mrs. Sophia Troyer, Mrs. Elizabeth Troyer, Mrs. Don Bowen, and Mrs. O. J. Yoder attended the school of missions at Winona Lake.—Opal King, Corr.

—**Woodlawn Church, 46th and Woodlawn, Chicago, Ill.:** The past several weeks the lawn has been filled with children from the neighborhood who come for an hour of supervised recreation every evening. Three weeks of DVBS are completed and some of the children have gone to the country. Others are taking part in day camping. Delton Franz is directing the program with the help of VS workers. Because so many of our workers have left for the summer, the Sunday school is conducted in the form of a worship service for the children. June 24 proved to be an extraordinary Sunday since William Zehr took moving pictures of our congregation after the morning worship service. He is filming a picture for the General Conference Mission Board. Frequent fellowship picnics ae held on the grounds throughout the summer. Delton Franz and numerous others from our congregation attended the General Conference at Winnipeg.—Mrs. C. J. Dyck, Corr.

—**Friedensfeld Church, Turpin, Okla.:** July 15, Miss Phyllis Isaac had charge of the morning worship music. She, her mother, and her sister Julia, sang a trio number which was enjoyed. July 15 we had an afternoon and evening meeting for the young people of our church in this area. The theme was "The relationship of young people to the draft." Luncheon was served. July 22 our junior chorus brought the morning worship music under the direction of Mrs. Johnny Schultz. Pastor and Mrs. Levi Koehn, and others, attended the installation service for the new pastor, Harold Jantzen, at the Pleasant Valley Church at Kismet, Kansas, the afternoon of July 22. The evening of July 22 we had our first service together with our neighboring Church of God. Their church furnished special music and the speaker, in our church. We were happy to have six intermediate and nine young people attend the retreat at Hydro. The evening of July 29, the young people had charge of the services, including brief reports of the retreats.—Mrs. Chester Windsor, Corr.

—**Brudertal Church, Hillsboro, Kan.:** Dorothy Schmidt and Joan Bartel joined the fellowship of our church by baptism, May 20. May 27 we had our last communion with our pastor, A. E. Funk, serving. His resignation became effective in June. Walter Neufeld, who graduated from Mennonite Biblical Seminary this spring, has accepted the call to serve us, coming in September. During June and July the following have served in our worship services: P. K. Regier, D. C. Wedel, H. A. Fast, Maynard Shelly, Marvin Ewert, and John Thiessen. On Children's Day, June 10, the children presented a program during the morning service. A basket dinner was enjoyed at noon. June 2, Frederick Funk, son of our former pastor and wife, was united in marriage with Joyce Zitzner of Viroqua, Wisc. In July and August we are having Sunday evening union services with the Hillsboro, Johannesthal, and Lehigh Mennonite Churches, and also the E.U.B. Church in Hillsboro.—Mrs. John F. Andreas, Corr.

—**Salem Church, Dalton, Ohio:** The 70th Anniversary of the founding of our church was observed on Sunday, July 15, with 300 members and friends in attendance. A. S. Rosenberger, of West Swamp Mennonite Church, Quakertown, Pa., brought the morning message. A. R. Keiser of Mansfield was in charge of devotions and Pastor James Reusser conducted the service of dedication of the new church library. A fellowship dinner was then served by the ladies of the church in the basement. A special table was reserved for all those over 70 years of age, and D. W. Bixler of Bluffton was toastmaster. The afternoon service consisted of a German sermon by A. J. Neuenschwander, of the First Mennonite Church of Wadsworth, devotions by A. W. Sommer of Kidron and "Reminiscences" by several present and former members of the church. A fellowship supper followed and was also served in the church basement. "The Mennonites in Switzerland" was the topic for the evening, and Dr. Delbert Gratz of Bluffton College showed slides and brought the message. Outstanding musical numbers were enjoyed at all of the services. Of much interest was the historical exhibit which was prepared by Mr. and Mrs. Wilson Hofstetter and which was located in the church annex. Merl Lehman served as chairman and historian for this most joyous occasion. He was assisted by Pastor Reusser and a number of our members. It was a day of glad fellowship and of praising God for His many blessings through the passing years; a day not soon to be forgotten.—Mrs. Earl Hofstetter, Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** Some of the women of our church are very faithful by mending at the all-day sewing once a month. On June 24 one hundred Christmas bundles were dedicated. This has become a project not only for the whole church, but many individuals, families, as well as Sunday school classes give bundles. We are happy that our children learn to give while they are young. Since 1954 we have doubled the giving of these bundles. Our Youth Fellowship had an outdoor meeting on July 1. Their parents fellowshiped with them. Our young people also participated with the Union Youth Fellowship held in Newton on July 8. July 3 and 4 was our annual church retreat at Camp Mennoscah. Russell Mast, Freeman, South Dakota, inspired us to work harder for peace that our Mennonite heritage might grow and the world might be saved from destruction. Rev. Mast was speaker and adult discussion leader. Leonard Metzker, Hutchinson, Kansas, was the discussion leader for the young people. We have many working girls worshiping with us this summer. A get-acquainted fellowship was held for them on July 15. Our senior deacon, W. W. Toevs, passed away July 15.—Mrs. John H. Gaeddert, Corr.

—**Upper Milford, Zionsville, Pa.:** The Youth Fellowship and C. E. members have completed building a cabin at Men-O-Lan. A dedication service was held July 29. The eleventh annual pilgrimage to the Dillingersville School was held, with two messages in the afternoon and a fine musical program in the evening, June 17. Cordell Geissinger was baptized and received into the church. A Peace Caravan from American Friends Service Committee visited our church. This group is comprised of a Negro teacher, a white college student, and a Frenchman. They spoke on "Alternatives to Violence." Thirty-two Christmas bundles were sent to MCC from our church. The outside of our church has been painted giving it that "new look." A child consecration service was held during the Children's Day service. Richard Frederick, son of Mr. and Mrs. F. Spaide and Monica Lee, daughter of Mr. and Mrs. N. Nester were consecrated to the Lord. Babies born to families of our church are to Mr. and Mrs. Harold Shelly, a daughter, Barbara Lynn; to Mr. and Mrs. Kenneth Ardnt, a daughter, Cynthia Ann; to Mr. and Mrs. Carl Lorish, a daughter, Diane Merle. Our pastor is publishing a news sheet which is to keep all our members informed on church news. It is also felt our members will become better acquainted with one another.—Corr.

—**Lehigh Church, Lehigh, Kan.:** Child consecration service was observed on Mother's Day, Sunday, May 13. Two weeks of DVBS were held with 52 children attending. These gave a fine program of some of the Scripture stories, verses, and songs on Sunday evening, June 3. The latter part of May, Helen Kornelson and Mrs. P. W. Penner presented the work in India to the women of our YMM group. We were blessed and strengthened by partaking of the Lord's Supper on May 27. On Children's Day the children gave the morning program. On this occasion 40 Christmas bundles were dedicated. At the June meeting of our WCS Rebecca Nickel told about the work among the migrants at Eloy, Arizona. The church voted to send our pastor, Peter W. Goering and Mrs. Goering to the General Conference in Winnipeg, Manitoba, as delegates. The MCC and CROP drives have been completed in this vicinity with satisfactory results. Our church has joined the three Mennonite churches of Hillsboro community for Sunday evening meetings in July and August. Pulpit exchange was observed as usual on the 5th Sunday of this month, July 29, with Harvey Jantz serving our church. He spoke on "Faith," basing it on the Book of Jude.—Mrs. G. F. Friesen, Corr.

—**Salem-Zion Church, Freeman, S. D.:** The Eden Male Chorus, under the direction of Elvera Voth, presented a program of music in our church the evening of April 8. Dr. Harold Gross

MUTUAL AID PLACEMENT

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

Teachers for Indian Missions

Government Indian schools need men and women to teach high school and elementary classes at Oraibi, and elementary school at Tuba City, Arizona. Positions offer regular wages, with opportunity to assist at the mission stations in spare time. Music and home economics teachers especially needed. Approved for 1-W Service. Contact: Board of Christian Service, 722 Main, Newton, Kansas (No. P 116).

Registered or Practical Nurse

Opening soon for nurse in Mennonite Home for the Aged, Frederick, Pa. Work entails both day and night duty. Experience helpful, but will employ others willing to work. Contact: Mutual Aid (No. P 118).

Domestic Help—VS

Girl or woman urgently needed for position in Mennonite Home for the Aged, Frederick, Pa. VS basis plus good allowance. Serve several months or longer. Work in kitchen, dining room, and laundry. Go to work immediately. Contact: Mutual Aid (No. P-117).

Hospital Aides

Immediate opening for two male aides at Kings View Homes, Reedley, California. Approved for 1-W service. For details write to: Mental Health Services, Mennonite Central Committee, Akron, Pa. (No. P 119).

Man for Outdoor Maintenance

Man needed immediately at Kings View Homes for care of landscaping, gardening, and yard work. Approved for 1-W service. Contact: Mental Health Services, Mennonite Central Committee, Akron, Pa. (No. P 120).

Purchasing and Transportation Manager

Opportunity at Kings View Homes beginning January 1, for capable, responsible man to manage all the purchasing for the hospital, chauffeur duty, and manage the transportation service (including doing minor repairs and arranging for major work). Information available from: Mental Health Services, MCC, Akron, Pa. (No. P 121).

JOTTINGS—Continued

occupied our pulpit during the absence of our pastor, Russell Mast, who conducted a series of messages at the Mennonite Seminary. May 13 we had infant dedication. On June 3, William Gering was ordained to the gospel ministry. Assisting in the service was Rev. Harris Waltner, pastor of the West Zion Church of Moundridge, Kansas. DVBS was held during the first two weeks of June. There was an enrollment of 91. They presented a program during the Sunday school hour on June 17. Rev. Willard Wiebe, pastor of the First Mennonite Church of Mountain Lake, Minnesota, brought our Sunday morning message on June 10. The Bluffton College a cappella choir presented a concert in our church June 13. The Sunday schools of our church, combined with the Sunday schools of the Salem and the Bethany Churches, had their annual 4th of July picnic at Pioneer Hall with Rev. Arnold Herbst of Mitchell as speaker. Our pastor and family are at present on their vacation in Ohio.—Corr.

—**St. John Church, Pandora, Ohio:** Our church was recently privileged in having the missionary Myron Hilty family home for a few weeks. They are in charge of the Light House Rescue Mission in Bellingham, Wash. We rejoice with them in souls saved there. Soon we will welcome home the missionary Vorans from Japan. The Children's Day program was unique in that it was arranged as a complete message of salvation in group songs, solo parts, Bible verses, and testimonies. Every second Saturday evening of the month our young people assist Missionary James Welty in the Lima city square street meetings, in the county and city jail services, and then take full charge of the evening service in the Rescue Mission. The comparatively large acreage of beets, tomatoes, and potatoes in this area brings in a number of migrants. Our church has a committee who calls in these camps, distributing tracts, Gospels, and Testaments, and also conducts services over a P.A. system. Spanish Gospel recordings prove to be a great blessing in this work. Recently a number of our friends drove to Milford Center, N. Y., to assist in the building of a parsonage where our pastor's daughter and her husband are missionaries under the "American Mission for Opening Closed Churches."—Corr.

—**First Church, Allentown, Pa.:** We had an enrollment of 77 at our two weeks summer Bible school in June, closing with a program. Forty-nine had perfect attendance. The collection of $53.05 was given for missions of the General Conference. Our Sunday school sent twenty-five Christmas bundles to Akron, Pa. A group of our ladies and four men spent a day there to help get same ready for shipment. Our ladies have been making mattress covers for Men-O-Lan. Eleanor Friesen visited with us and spoke. Miss Foth, missionary in Brooklyn slums, spoke at our missionary meeting July 1. John Boehr rendered a "Singing Sermon" at our morning worship entitled "The Story of Redemption." Mrs. Boehr is a sister to our pastor, David Habegger.—Mrs. Francis Geisinger, Corr.

—**Salem Church, Dalton, Ohio:** A number of our young people have been attending the retreats at Camp Friedenswald. Our pastor, James Reusser served as dean of the camp for the Junior Retreat the week of July 1-8. D. R. McFadden, pastor emeritus of the East Chippewa Church of the Brethren near Orrville, brought the message on Sunday morning, July 1, and E. Raach of Wooster, was guest speaker on Sunday morning, July 8. Homer Gerber, Donford Nussbaum, John Lehman, Ronald Sprunger, Lolita Lehman, and Phyllis Bixler attended the International C. E. Convention at Canton, Ohio, on Sunday evening, July 1. We were deeply shocked and saddened by the untimely death of S. C. Sprunger who passed away on July 12 at the age of fifty-eight years. Mr. Sprunger was a faithful member of the church as well as a community leader. Private funeral services were held at the Desvoignes Funeral Home at Mt. Eaton, on Sunday afternoon, July 15, with Pastor James Reusser officiating. He was assisted by A. S. Rosenberger of Quakertown, Pa. Burial was in the church cemetery. Mr. and Mrs. Robert Arney are the proud parents of a baby girl, Marla Kay, born June 22.—Mrs. Earl Hofstetter, Corr.

—**Buhler Church, Buhler, Kan.:** The Men's Fellowship has financed and installed a sub-irrigation system for our church lawn, and so one evening the men gathered and planted grass and otherwise beautified the church premises. After a good two hours' work the men were treated to watermelon and crullers. During our pastor Richert's vacation the brethren Maynard Shelly and P. K. Regier filled the pulpit. After a long siege of sickness, two of our members were recently laid to rest, namely, Mrs. D. J. Ediger and David Voth.—Corr.

THE Mennonite

MENNONITE LIBRARY BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ

Meditation at Sunset Photo by Hayes from Monkmeyer

"Receive Power"

Erland Waltner

"Be Witnesses"

Olin Krehbiel

Call to Christian Laymen

Harry Martens

So You Aren't Going to College

Raymond MacKendree

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Of Things to Come

Sept. 5-9—Bethel College opening days
Sept. 6, 7—Mennonite Biblical Seminary opening
Sept. 7, 11, 12—Bluffton College opening
Sept. 28-30—Oklahoma Convention, Inola, Oklahoma
Oct. 7—World Communion Sunday
Oct. 7—Western District Sunday School Convention, McPherson, Kansas
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Ks.
Oct. 28—Reformation Sunday
Nov. 22—Thanksgiving Day

God is to be our father, yet we are far from being fathers to our children. We presume to have insight into divine things, and yet we neglect as unworthy of notice those human relations which are a key to the divine.

—Friedrich Froebel

Habit is a cable; we weave a thread of it every day, and at last we cannot break it.

Horace Mann

Prune the Desires

What we want decides what we become, and what we desire most passionately determines our destiny. Every inclination is pitted against some other urge. The outcome of this incessant struggle is registered in our character. To a high degree, desire may be controlled and transformed. Craving for rich food may be curbed by the stronger satisfaction of moderation for the sake of robust health. Pride of sumptuous dress may be mastered by simplicity in order to share more generously with the underprivileged.

The quality of a man's character is determined by his hierarchy of desires. Through awareness and determination, first things may be put first and lesser things put later. What an individual wants is changed by prayer in its many forms. Adoration of God and gratitude to Him transform low desire into high desire. Penitence and confession strengthen holy aspiration. Commitment and petition diminish certain desires and intensify other urges. Intercession and communion profoundly affect the longings of a man's heart.

Persistent prayer should be made to God that the desires of our souls may be purified and exalted. As we fix attention on God and expose our faculties to him in unhurried reflection and fervent yearning, low desire is replaced by high desire.

Wise the man who has learned to prune his desires, and who is faithful in the nurture of noble aspirations. Take time to be holy is a sensible admonition.

—Kirby Page

SERVICES FOR NURSES HELD IN KOREA

Funeral services were conducted Thursday, August 9, at the Pusan Presbyterian Church for Katherine Dyck and Bertha Kornelson, Mennonite Central Committee nurses from Canada who lost their lives in a drowning accident near Pusan, August 2.

Pastor Kim officiated. He was assisted by the Rev. James Cornelson and Chaplain W. J. Devoto.

Burial for Miss Kornelson was made in the Australian Presbyterian Cemetery on a hill overlooking the Australian Presbyterian Hospital. Miss Dyck's body is to be flown from Tokyo, Japan, to Canada for burial.

Miss Dyck was the daughter of Mr. and Mrs. Jacob G. Dyck of Rosthern, Sask., and Miss Kornelson was the daughter of Mrs. Bertha Kornelson of Abbotsford, B. C.

The two nurses, who served in separate hospitals for children in Pusan, drowned when treacherous ocean waves suddenly snatched them from the rocks by the oceanside where they were looking at the scenery. Two servicemen perished while attempting to rescue the nurses.

WHEN IN THE MADDENING MAZE OF THINGS

When in the madd'ning maze
of things,
When tossed by storm and flood,
To one fixed hope my spirit
clings,
I know that God is good.

And if my heart and flesh
are weak
To bear an untried pain,
The bruised reed He will not
break
But strengthen and sustain.

—John G. Whittier in
THE MENNONITE HYMNARY

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

THE SESSION OPENS

Early Wednesday afternoon, August 15, people began gathering into the large Young United Church, Winnipeg, taking their place in the registration line, anxious to get their room assignments. The weather was clear and warm. Friends and strangers greeted one another on every side. Hospitality and fellowship seemed at its best. The evening meal was bountiful and by 7:30 in the evening the huge auditorium was well filled and shortly after filled to capacity (1,500-1,700).

The vice-president, H. N. Harder, presided. There were words of welcome from J. J. Thiessen, president of the Canadian Conference, and from Manitoba Province by Mr. Miller, minister of education.

THE CONFERENCE THEME

The theme of conference was shown on a huge display back of the pulpit with the words "Receive Power—Be Witnesses." The first part of the theme, Receive Power, was the subject of the opening address given by Erland Waltner, professor at Bethel College. A condensed form of this address is found in this issue.

The second part of the Theme—Be Witnesses—was the topic of the conference sermon given the next morning (August 16) by the conference president, Olin A. Krehbiel, pastor of the Berne Church, Berne, Indiana. A synopsis of this message is also found elsewhere in this issue. We were made vividly aware that we are not the active witnesses we should be.

A challenge was presented by the statement that every church of over 200 members should mother another group in a near-by area. The Great Commission does not only refer to foreign or city work but also the neglected rural areas.

THE NEW OFFICERS

At the opening session it was announced that at that time 181 churches were represented with 1,573 votes. The first election of conference was that of the officers. The following were elected by the delegate body for the next three years:

President: Erland Waltner—instructor of Bible at Bethel College.
Vice-president: I. I. Friesen—president of the Canadian Mennonite Bible College.
Secretary: Walter Gering (re-elected)—pastor of Bethel Church, Mountain Lake, Minnesota.

PROPOSED CONSTITUTION REVISIONS ACCEPTED

The co-ordinating committee had a number of suggested revisions and changes to the Conference constitution—most of them of a minor nature. These were all adopted. The afternoon session of the first day was given over to the Board of Trustees and Finance, whose theme was "The Challenge of Christian Stewardship." This theme was the topic of a message by C. J. Dyck. Members elected to the Board of Trustees and Finance were: C. C. Neufeld, C. J. Dyck, A. H. Lohrentz, and Ted Claassen.

NEW CHURCHES ADDED

Immediately after the conference sermon, the Chair declared the thirty-fourth session of General Conference to be in session. Then followed in rapid succession the opening items of business, appointment of committees and various preliminary announcements.

Among the early items of business was the submission by the Unity Committee of a list of the new churches recommended for admission into conference. The following is the list of churches which were voted into the conference fellowship:

Hoffnungsfeld Mennonite Church, Petaigan, Sask.
Toronto United Mennonite Church, Toronto, Ont.
Sargent Ave. Mennonite Church, Winnipeg, Man.
Vauxhall-Grantham Mennonite Church, Vauxhall, Alberta
First Mennonite Church, Eyebrow, Sask.
Faith Memorial Mennonite Church, Filer, Idaho
Mennonite Community Church, Fresno, Calif.
United Cheyenne Mennonite Church, Lame Deer (Busby, Ashland, Birney,) Montana
Mayfair Mennonite Church, Mayfair, Sask.
Dunnville Mennonite Church, Dunnville, Ont.
Mennonite Church of Uruguay, South America

A NEW FEATURE

A major new feature was the introduction for the first time of discussion groups. After a presentation of a Board's work the large body was divided into about 12 discussion groups. In these groups questions were raised and informal discussion carried on giving everyone a chance to contribute or raise questions. There were those who recorded the various questions and discussions and these recorders then met and pooled their findings. These were then presented to the proper Board and also a gist presented to the conference body. Many ideas and suggestions were thus preserved and will be valuable to the different Boards in planning their future work.

MEMORIAL AND COMMUNION SERVICE

On the evening of August 16, the first full day of conference session, there was held a very impressive memorial service followed by the Communion service. To serve the more than 1500 participants was no small matter but was carried out with dispatch and reverence.

(The report will be continued in the next issue)

"Receive Power"

(Condensation of opening address at the General
Conference sessions at Winnipeg, Man., Aug 15, 1956)

Erland Waltner

JESUS said, *"But ye shall receive power after that the Holy Ghost is come upon you. . ."*

—Acts 1:8.

The disciples had asked, not for power, but for information. They wanted to know some details about God's time schedule for the kingdom. Jesus did not give them the information. He gave them something far more important. He gave them the assurance that, whatever God's time schedule for the kingdom may be, they would be given the power to do what they were expected to do, namely, to be Christ's witnesses.

This also speaks to our condition!

One of the amazing paradoxes of our day is the fact that, while modern man has available almost fantastic resources of physical power together with vast storehouses of information concerning the use of this power, he is nevertheless plagued with a sense of helplessness and futility. He feels himself caught in the grip of forces beyond his control—socially, economically, politically, morally, and spiritually. In his most troubled moments he is like a fly on a gigantic flywheel, too frightened to jump off, but too dizzy to hold on much longer, and so he keeps on going around and around, bewildered, confused, and sick with anxiety.

Christians are not immune to this sense of anxiety. Even as we gather for a General Conference session we are conscious on the one hand of our challenging tasks, our tremendous resources, and our amazing possibilities in the work of God's kingdom. Yet we are also deeply aware that all of our efforts may come to naught unless we are filled with power, even with the power of the Holy Spirit which Jesus promised His disciples.

What Spiritual Power Is

Power itself is defined as (1) the ability to act, or (2) the ability to influence or to act upon another. Our text uses the word *dunamis,* from which comes our English word dynamite, and which means internal and inherent ability to do what needs to be done. Spiritual power then is the ability to be and to do, under God, what we ought.

The power of the Holy Spirit in its manifestation in Acts was that which enabled the early church to proclaim Christ so effectively that thousands were converted (2:41), which empowered them to do "many wonders and signs" (2:43), which knit them together into a dynamic fellowship of brotherly love (2:42, 44-46), which caused them to grow in grace and in numbers (2:47), and which made it possible for them to keep on proclaiming the Word of God with boldness even under threat of persecution (4:31). In short, it was the power which enabled them to carry out the Great Commission.

This spiritual power in its essence is the power of God himself available and active in the life of the Christian and of the Church. It is essentially the power of the indwelling Christ who has taken up his residence in the heart of the believer and who is present "where two or three are gathered together" in his name. It is what some would call the power of a living faith, and others, the power of *agape* love. Even as all forms of physical power on this earth seem to find their source in the sun, so all forms of spiritual power find their source in God who works through His Holy Spirit.

The Conditions We Must Meet

"Real contact upward" is a first condition of spiritual power. This means a convinced and living faith in God as revealed in Jesus Christ. It means faith in and use of God's Word. It means the practice of prayer. When the nine disciples failed in the healing of the epileptic boy, Jesus diagnosed the trouble as a case of "loose connections upward"—a lack of faith and of prayer.

But as a second condition there must also be "real contact outward." This means genuine and active love toward our fellow men. God gives spiritual power only to those who have a loving use for it. Simon the sorcerer did not qualify. We receive power only when we really love those to whom we minister—the students in our classes, the members of our churches, the children in our Sunday schools, the needy in our relief centers, the sick in our hospitals, and the unsaved in our missions.

Moreover, we must ourselves become a suitable channel of power. Such a channel may be an individual or a group but if it is to be a conductor of power it must have structure and it must be clean. Even as a stream requires a river bed in which to flow, so God's stream of spiritual power needs a person or a fellowship that is "organized and disciplined." Even as this stream requires an open channel, so God's power can flow only when pride and prejudice and self-seeking and any other obstructions clogging the channel have been effectively removed.

United Christian fellowship is a fourth condition of spiritual power. The early church experienced and manifested the power of the Holy Spirit when "they were all together in one place" (Acts 2:1) after they had "with one accord devoted themselves to prayer" (1:14). Dis-unity in the fellowship makes us weak in our witness, both individually and corporately. Christ prayed that the church might be *one* so that the world might believe its witness (John 17:21).

When unity in fellowship is gathered about a clear sense of mission with a keen sense of direction, a fifth condition of spiritual power is met. The early church was not only united but it moved forward

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"Be Witnesses"

(Conference Sermon condensed)

Olin Krehbiel

Erland Waltner in the opening message of conference has spoken on the first part of the conference theme, "Receive Power," pointing out the nature, hindrances, and the way to receive divine power. In this conference sermon, I will speak on the last part of the theme, "Be Witnesses." Let us hear again the words of Jesus in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

First, note the words, "ye shall." Who are to be witnesses? Those who receive power. These words bear a present and future aspect. They were addressed to the disciples who had been with Jesus during His earthly ministry but they take in all those disciples who down through the years would embrace Christ. Witnessing is the job of all Christians and not just a select few. Those who receive the Spirit, and everyone who becomes a true child of God receives the Spirit, should heed the command of our Lord to witness. The reason why the early church spread so rapidly was that every believer regarded that these words were addressed to him, not to somebody else. According to our Handbook of Information, out of the 235 churches reporting, 114 increased their membership while 121 did not. It appears from this that we are not witnessing to those right around us as much as we should.

Second, observe the words, "be witnesses." This suggests two thoughts, living and speaking. To realistically tell others about Christ, one must first experience Him. He must be a part of our lives. If we cannot live Christianity we cannot witness to Christianity. Some people talk much about missions but treat fellow Christians worse than unbelievers. Witnessing is first a matter of being and then talking. People must see Christ in our lives or what we tell them won't mean anything. It was the life that Jesus lived that brought Nicodemus to Jesus with his questions. No one can live the Christlike life and do the things Christ did unless Christ is in him. People will take notice if we walk with Jesus. But we must not stop with living the life. We must inform others of what we have learned at the feet of Jesus. Some say they can't tell others about Christ, yet they are able to tell others about a lot of other things. We talk much about the merits of some product and how to secure it and use it, then surely we can say a few words for Jesus, and explain to others how they can have this blessed Person also.

Third, we are not left in doubt what our witnessing is to be about. Be witnesses "unto me" or as another translation gives it, "by my witnesses." This suggests that we belong to Christ and are to take our orders from Him. Our witnessing will be ineffective unless He directs it. We are not to do our witnessing according to our ideas, or even in the place where we think we ought to work. Rather we are to do Christ's bidding. This also suggests of whom we are to bear witness, of a living Person, Christ Jesus. In other words, we are to point men to Christ, to tell them the good news about Him. We are to tell them that the Son of God came to earth to suffer for our sins so we through faith in Him have forgiveness and life everlasting, that He arose and is present with us in spirit to assist us in the work of witnessing, and will one day return in glory, to take us to the heavenly mansions.

Finally, we come to the last part of the verse which gives us the order and sphere of our mission of witnessing. "Both in Jerusalem; and in all Judaea, and in Samaria, and unto the uttermost part of the earth." This gives us a world-wide plan of evangelism which neither the twelve apostles or the 120 disciples could entirely carry out. But the plan presupposes an ever-widening circle of witnesses. There can be no iron or bamboo curtains, limits or boundaries to the gospel. It includes the cities, rural areas, home and foreign missions, the near and remote places. Race and nationality must not be a barrier. I would like to have you particularly observe the word "both." Some people pit one kind of mission work over against another. That is shortsighted. It is both city and rural, home and foreign, our race and others. Jesus did not put these in an either/or position. There should be a balance and working together, and not at cross-purposes. In the Book of the Acts of the Apostles we see them beginning at home and proceeding unto the uttermost. According to our handbook, 124 churches spent more for local support than for benevolences, 34 churches went as high as four or more times. Of course, some of these were in building programs. Eighty-three churches gave more to other causes than they spent locally, 16 churches went as high as four or more times as much. Thirty-four churches were about even. Of those who spent more locally, 71 gained members, while 66 did not. Of those who gave more for benevolences, 42 gained members, while 47 did not. It is rather hard to make anything out of these figures, but one thing they do say to us: some of our churches need the vision of the uttermost part of the world, while others of our churches have been

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Americans In Russia

(Part II)

Lloyd L. Ramseyer

One of the purposes of the members of the American Seminar in going to Russia this past summer was to try to discover what basis there might be for lasting peace between that nation and ours. Naturally it was impossible to interview top leaders in such a country, even if we had done so it would have been difficult to differentiate between truth and propaganda. We felt, however, that we did have an opportunity to get the reaction of the man on the street and thus gain some insight into the thinking of the common people.

Although much of the time in Europe was spent in visiting countries other than Russia, our Russian adventure was considered our main goal and purpose during the entire summer. Therefore questions frequently asked of diplomats in other countries concerned the Russian situation and the interpretation of the recent changes within Russia. We had also done considerable reading on the subject. In Russia itself we had interviews with Charles Bohlen, the American Ambassador, and with two American newspaper correspondents who had spent a number of years in Russia. We also interviewed six of the leaders in the Leningrad city government.

Before entering Russia we visited the eastern sector of Berlin and also the refugee reception center in west Berlin, where nearly 500 refugees a day are still coming into the western sector. We heard of the oppression and injustice which still exists in the Russian controlled section of the city and in eastern Germany. We were allowed to sit in on committee hearings screening the refugees and trying to determine their status and hear the tales of oppression and injustice direct from their lips. We saw the display of new buildings along Stalinallee in east Berlin with practically no rebuilding taking place in other parts of the city. As a result of these experiences we were prepared to expect many of the old type of restrictions to freedom within Russia itself.

In our travels we had collected considerable printed and mimeographed material on Russia. We were warned by our tour leaders to mail this material home from Berlin, because it might be confiscated when we entered Russia. We were also warned to be very careful about conversations with Russians.

Our experiences with delays and bureaucratic inefficiency in securing visas had also helped to prejudice us against Russia. It was not until the day we were scheduled to go from Belgrade to Kiev that the last of these was finally secured.

It was with considerable relief, then, that we found conditions much different from what we had expected. Our first surprise came when our luggage was loaded directly from the plane at the Kiev airport on to the bus and taken to our hotel. Not a bag was examined or opened either when we came into or when we left Russia. We soon found, too, that the hesitancy which Russians used to have in speaking with foreigners had almost entirely disappeared. Soon after we arrived in Kiev we found that it was easy to strike up a conversation with a Russian on the sidewalk, and that once such an interview was started a crowd soon formed. Many of the younger people can speak English, since the teaching of foreign languages in the Russian schools begins in the fifth grade. In fact many of them welcomed an opportunity to try out their English. These friendly relations with the man on the street continued throughout our twelve days in the three cities visited. There was never any anti-American sentiment expressed by the common people. They were friendly, polite, and cordial. In fact, they seemed more interested in us than people in other countries visited, probably because entertaining foreign tourists was a new experience for them. They seemed glad to again be a part of the world and have an opportunity to learn what is going on in that world.

We were given great freedom while in Russia. During most of the day we were on guided tours, directed by an Intourist guide who met us in Kiev and stayed with us in our travels in Moscow and Leningrad. She was a very amiable young married woman of twenty-four. However we were free to absent ourselves from the tours and wander at will through the cities visited if we cared to do so, and mornings and evenings we were entirely on our own to do as we chose. We were never questioned nor did we ever feel that we were being followed. We were given almost complete freedom in taking pictures, even within the walls of the Kremlin. The only restrictions were that we were not to take pictures of factories, railroads or railroad equipment, and inside some buildings. It was also evident that our guides preferred that we should not take pictures of some of the poorer housing.

We also found that our guide, though a thoroughly indoctrinated communist, listens frequently to the Voice of America and enjoys singing popular American songs. She demonstrated to us that she knew a number of these.

We were told by Americans in Russia in a position to know that freedom for the Russian has materially increased, although they do not know freedom as we know it in America. In fact Russia has never had that kind of freedom, there is no Magna Carta or

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***President, Bluffton College, Bluffton, Ohio**

Bill of Rights in their history as there is in ours. However the secret police no longer come into a home in the middle of the night to arrest a person with or without cause. One is free from arrest now unless he actually breaks a law.

We felt, then, that there was abundant evidence that the average man on the street does not hate Americans, that there is basically good will in their attitude toward us. We also felt that we had evidence that the man on the street really desires peace. We were told by an American, resident in Russia, that the Russian peace propaganda had backfired on them, that the average Russian is so imbued with the idea of peace that he would not fight unless an atom bomb were dropped on Moscow. This is probably a gross overstatement, but we believe that the average Russian earnestly desires peace.

It is true, however, that the Russian government does not necessarily express the will of the people. The country is not run by popular vote, but by six to seven million carefully selected members of the Communist party in a country with a population of two hundred million. Even though this minority has in its hands all of the forces of government and of possible violence, it would not seem that it would dare choose a course completely contrary to the will of the people. However, though the methods of the Communist party leaders have changed there is no evidence that their long range goals have been altered.

There seemed to be no doubt that the vast majority of the common people of Russia are not antagonistic to the American people and that they earnestly desire peace. The very fact that we were permitted to enter Russia and that we were given great freedom while there indicates that there has been some change in governmental policy. The great question in our minds concerned ways in which these conditions might be used to eventually build a real understanding and trust between the nations, thus ending the cold war and ensuring peace in our generation. These possibilities will be further explored in a later article.

The world has been brought closer together by science, with its power both to destroy and to provide the world with blessings. Most important will be the ethics by which the peoples of the world will live, move, and act.

—Harold E. Stassen

The first stirrings of world-wide fellowship, the great new fact of this era, must permeate the mass of people of all continents to give them an understanding across barriers of race, nation, and distance.

—Epifania Castro, Manila, PI

Flashes of Thought

Shut Out

Walter Gering

Sobered by the thought of what had happened, the window was quietly lowered. The lesson had been learned anew; closing the window would never solve the problem.

It was one of those early morning dawns when the whole world of nature was literally teeming with life. The first rays of the sun had just appeared flooding the whole eastern sky with brilliance. It had the promise of another beautiful day. Everywhere there was life. The drone of the bumblebee soaring from petal to petal, the hum of the mosquito, the sound of the cricket, the melody of the birds—the whole universe was throbbing with life.

Upon other occasions this had been a source of inspiration and pleasure. But this morning was different. It was a day full of responsibilities; there were messages to be given and contacts to be made. The time for preparation was short. Seated in the car out by the side of the lake, with books in hand, the meditations were repeatedly interrupted by the sound of a world outside, bursting forth with the sheer joy of living. Concentration upon the matters at hand seemed impossible. Impulsively the hand reached for the handle, the window was turned up, shutting out the sound from without.

For a few moments all was silent; this was much more conducive to meditation. Now these disturbing intruders from the world outside could no longer interrupt.

Then humbled in thought, I found myself reaching for the handle to lower once again the window. This matter of shutting out the call of the world, throbbing with life—was not this all too often the tragedy of the hour? I could not help but think of numerous occasions when the call of humanity with its appeal for attention had been silenced by an impulsive retreat into the inner self. Deliberately I had steeled myself against its cry.

To be sure, there is the need for solitary moments of silence in which the inner man is strengthened. "Enter into thy closet . . . shut thy door" is as needed today as ever. But the words of a writer recently published haunted me: "No man ever became a saint in bed or in his study, but only in the life stream—where the saint was the messenger of God to men and women in trouble and to a world in travail."

Slowly the glass was lowered, and the throbbing world pulsing with life, rushed in.

LORD, KEEP US OPEN TO THE CRY
OF THY PEOPLE.

A Call to Christian Lay

(From a message delivered at

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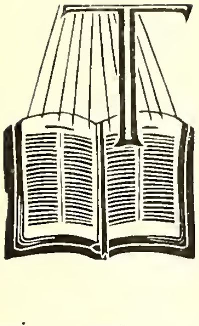


THROUGH pictures you have often seen something of the horror and destruction left in the path of hurricanes, tornadoes, fire, and flood waters in our own country. You have seen numerous places that were once called home, now only splinters and ruins or covered with mud and silt. Here was destroyed in minutes the work of lifetimes, leaving great wounds in the land, in the communities, and in the human heart.

Here, too, you have seen where disaster's horror has brought in response love, compassion, goodwill, and voluntary service on the part of many. Disasters all over the world have called forth from the hearts of men everywhere the best that is within them. This expression of sympathy, compassion, and goodwill has come from both Christians and non-Christians.

To Mennonite Disaster Service volunteers this call has some special significance. I think it is a call with a "plus." It is a call to Christian laymen. The motivation has its roots in Christ. It is a call to service and also to witness—to help the afflicted, to show love, mercy, and brotherly kindness, to leave a Christian testimony because it is done by Christians.

You may ask the question, what is our biblical basis for Christian service, or on what may we base our Christian motivation? You recall when Jesus asked Peter, "Simon, son of Jonas, lovest thou me more than these?" Peter replied, "Yea, Lord, thou knowest that I love thee." Jesus then tells him, "Feed my lambs." This was repeated a second and a third time.

Three times Jesus instructed Peter to demonstrate his love by feeding the sheep. Peter evidently understood what Jesus meant as he writes in his second epistle: Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. That is faith that works. If someone would come to you and ask, "Why do you as a Mennonite feel called to do this kind of service?" could you not answer him by saying, "We accept the entire Bible as the inspired Word of God. We accept the Bible, particularly the New Testament, as the final authority for faith and action. We advocate voluntary and sacrificial service because we are charged to do so by Christ and the apostles."

We believe an inner faith will result in outward expression. In other words as Peter said, add to your faith godliness (Christian witness), brotherly kindness, and charity.

With our faith rooted in God as revealed to us through Jesus Christ and recorded in Holy Scriptures, we must take seriously Jesus' response to the lawyer who came to Him and asked, "Master, which is the great commandment in the law?" Jesus answered him saying, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matthew 22: 35-39). We are also reminded of the words of the Apostle Paul when he said, "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2).

So whether it is in wartime or in peace, we are called to aid the suffering who may be afflicted, in distress, homeless, sick, or in poverty. This we do in our own country and abroad, all in the name of Christ. That is why we say this is a call to Christian laymen.

In order to leave a Christian testimony or bear Christian witness, we naturally say that those who go *must* have heard and accepted the gospel of Jesus Christ in their own hearts. If this call is to have special significance, to have this "plus," this is important. I am sure you agree that before we can give something to someone else, we must have it ourselves. No use talking about communicating or sharing the gospel news, unless we have it ourselves. It is also clear before we go out to help set the world right we had better be right ourselves. If we want to live happily or in peace with our neighbors, we must be able to live happily and in peace with our own selves. Of course, if we expect our horizontal lines and relationships to be right, our vertical lines and relationships must be right. Your communication with others is directly dependent on your communications with God. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap."

There is another reason why we should feel called to Christian service, including disaster service. It is because we are thankful. Because you and I have received this gospel in our own hearts and have found such joy and satisfaction, we will want to communicate this gospel to others by word of mouth and through witness in our service.

Are you really as grateful for having received this gospel message as you should be? In having received this gospel, we cannot only be benefactors but truly we have become debtors. We are indebted to all before us who had a hand in making it possible for us to receive this good news. Above all we are indebted to our Saviour, Jesus Christ. It is out of gratitude, then, that we want to communicate the gospel. This communication of the gospel does take place in disaster service if done by Christians.

A communist soldier from Russia who knew his

for Service and Witness

meeting, Winnipeg, August 20.)

country and its way of life and had just become acquainted with some of the best of Americanism said, "You Americans have got it. If only you knew you had it and could tell it." Could that also apply to us as Christians? As Christian laymen we have here an opportunity to say it in more than words, we can demonstrate it, which is often more easily understood than words. For years I have been concerned that too many of our Christian laymen are content with their names on the church books. This matter of communicating the gospel too often is simply delegated to the bishops, ministers, and missionaries.

God will certainly bless you for your prayerful and financial support of our church and Conference workers, but I believe in all sincerity that you as a Christian have not given all that is required of you until you have given some of your time, some of yourself, in voluntary Christian service. This kind of service, "In the Name of Christ," is not only a gain for the afflicted or those being helped, but also for you as a volunteer. This is an opportunity for spiritual growth. Often this kind of service has resulted in a personal spiritual experience.

In recent years, however, our church through Conference programs and the MCC has provided numerous opportunities for Christian laymen to serve and witness both abroad and at home. I can testify from personal experience that, because of this Christian service and witness, there are many today who know Christ that did not know Him before, and to many more the Christ they knew in the dim distance has been made real and He has become the hope of the future. Yes, today you see Pax—MCC cut into stone as part of a house, making possible a home for many who were forgotten, refugees who lost their hope in despair. You see Mennonitche Strasse or Mennonite Street in cities abroad today in memory of those Mennonites who served and witnessed there at the close of World War II.

In my work abroad, I had occasion to have coffee with the lowest villager in a number of countries and in the same country counseled with the highest government officials. Again and again I was impressed with their almost unqualified faith in the service of our workers and they often spoke in such glowing terms that one even hesitates to repeat them because we are so familiar with our own weakness and shortcomings. We often come to the question, "Why can't we do more of this at home where we are often misunderstood, especially in time of war?"

We can thank God that since the war, many doors for service and witness have opened in our own country through Voluntary Service, mental hospitals, 1-W service, and enlarged home missions programs. This, too, is leaving its witness. Allow me to relate one experience:

While waiting for an early morning meeting in Chicago some months ago, I attended a church service the evening before near the hotel. This church, being somewhat unusual in architecture and serving as host to many visitors, follows the practice of inviting visitors to stay after the services for a tour of the church. Approximately 45-50 visitors gathered. Each visitor was called on by the pastor to introduce himself, give his home address, and say whatever else was on his heart. When my turn came, I introduced myself and indicated I was a Mennonite. The pastor paused for a moment and then said, "God bless you; God bless your people. You are the salt of the earth, you practice what you preach." Then he went on and on for a number of minutes giving a testimony on behalf of the Mennonites. He had barely finished when a lady stood and said, "I know what you said is true. We have had several Mennonite Voluntary Service workers in our children's home and their service and witness is most unusual." Then a third person spoke up and commented in like manner. Here I went to a church where I did not know one person present, and when I indicated I was a Mennonite, it prompted those unexpected testimonies on behalf of our program in voluntary Christian service.

The work abroad and the special service opportunities in our own country still seem to be for only a few. But, as we have accepted this call to service and witness in time of disaster in our own country we have brought right to our front door opportunities for relief, rehabilitation, and reconstruction work to show our brotherly kindness and charity. In numerous instances the local disasters have created very similar conditions as the war disaster abroad though on a much smaller scale. This no longer limits the Christian service opportunities to the few. This call is for you if you are a Christian layman.

The thing that has made this service distinctive and provided the opportunities for this "plus," is that we do not only send dollars, clothing, and food, but people—Christian laymen if you please. Actually, we are not sending people, but we go ourselves. We are not volunteering others, whom we support, but we go ourselves. That is impressive language to all who see or hear of it.

It is not my purpose to lift up Mennonite Disaster Service as the only opportunity for Christian service and witness. It, however, is a special opportunity we have overlooked much too long. This may well be called one of the many "cup of cold water in Jesus' Name" opportunities for the ordinary Christian layman.

Mennonite Youth

ence, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.Sponsored by the Young People's Union of the General Confe

So You Aren't Going to College!

RAYMOND MacKENDREE

Statistics reveal that an increasing percentage of today's young people are attending college. The reason is apparent. This is a time of specialization and professionalism; the shortest entrance to these—and in many cases the only entrance — is through college doors.

As a pre-war schoolteacher, I constantly urged my pupils to attend college. If I were teaching today, I would continue to recommend a college education, but I would also add many encouraging words to those who for one reason or another cannot go to college. For now I am better informed than I was before. I have studied the achievement records of numerous young people in various localities, including the records of my former pupils during the past dozen years.

Many of my former pupils who attended college have done well. Others, who have not attended college, have also done well. And there are others—some who went to college and some who did not —who have failed to measure up.

In each case there was an important factor not provided by college training—and not denied because of the lack of it. That factor is the individual himself.

What will a person do with his opportunities? How will he react to discouraging situations? How will he handle the success he achieves? How will he employ his spare time? What plans is he making for the future? What is he doing to plug up any leakages that have kept him from his primary goals?

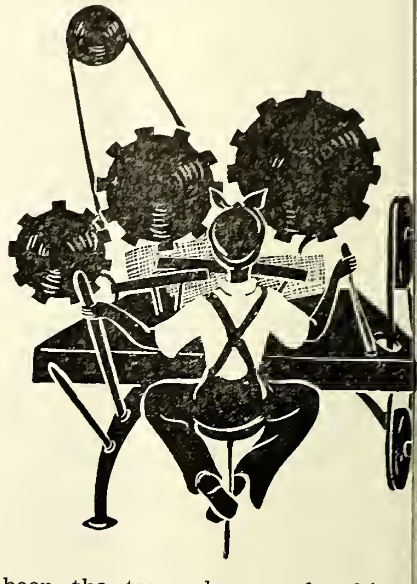
Answers to questions such as these reveal a person's chances for success far more accurately than whether or not he has a college education. We are not referring, of course, to a person's attainments in those professions and occupations in which a higher education is a "must." In such cases, the answers to the questions will usually indicate a person's relative standing in his field.

Not long ago I ran into one of my former pupils, a college man. After spending what he described as "three shattering years" as an insurance agent, he had recently entered another occupation. Insurance, he explained, was overcrowded. Promotions were few. Sales were hard to make.

Several days later, I chanced upon another former pupil, a young man who had not attended college. He was neatly dressed and had an air of confidence that he had lacked during his school days. He told me he was an insurance agent.

"And how is business?" I asked.

Business, thank you, was fine. During the past two years he had been the top salesman for his company in his section of the state. On the night before, he had been the principal speaker at an insurance banquet.



This young man had not made an impressive record in high school. Rejected for service, he had worked at odd jobs, becoming in time thoroughly dissatisfied with himself.

"I wanted to go places, but I wasn't sure just where I wanted to go," he told me with a smile.

He learned of a commercial school that conducted classes at night, and he enrolled in it. He had completed only half his course when he saw an advertisement for an insurance salesman. "College man preferred," it stated.

My friend refused to be disheartened by the company's preference for a man with a higher education. Selling insurance, he

**"College man preferred," says the ad,
but often "man" means more than "college."**

decided, would be a good job, perhaps just the job that he could do best.

The man in charge of employment hesitated over my friend's limited qualifications, but he finally decided to give him conditional employment. If he proved satisfactory during a trial period, he would be permitted to remain with the company.

My young friend realized it was a time for wise but cautious action. It was also a time to study the art of salesmanship. Temporarily abandoning his business school training, he went nightly to the library, studying books and magazines of salesmanship, especially insurance salesmanship. His employer lent him other books. What he learned, he put into action. At the end of his trial period his services had proved to be highly satisfactory.

"College man preferred" is apt to discourage many who have not had the benefits of higher education. But here the doors are not closed to the non-college person; it is simply that they are not wide open. A non-college man can enter through them if he possesses the needed traits and drives, plus knowledge, to win the attention of a prospective employer.

What are the traits and drives that a non-college man should cultivate to put himself ahead?

To learn these, I talked with a number of men in charge of employment for various firms. Some firms were comparatively small; some were large. These men did not always list the traits in identical terms; nor did they agree as to their order of importance. Some of them gave qualities that others did not consider of primary importance. But all of them agreed that the traits listed below were highly essential, and all of them agreed that a non-college man or woman could get ahead if he made a reasonable effort to become a valuable employee of the firm for which he worked. The essential traits agreed on were:

The firm conviction that one can do the work required of him. Many people hinder themselves by thoughts of limitations. Even though selected for a job, they feel the work is beyond them. Psychologists agree that a man can usually do the things he actually thinks he can. Hesitant workers need to build up their self-confidence.

Enthusiasm. One employer stated, "While my firm usually employs college graduates, I'd much rather hire an enthusiastic high school graduate than an indifferent college man." A person's enthusiasm for his work results in concrete action. He will leave no stone unturned in reaching his objectives. The best way to become enthusiastic is to act enthusiastically. If you doubt this, try becoming enthusiastic about whatever undertaking you have nearest at hand. It will work!

The employment of one's energy to the best advantage. You may describe this trait as a wise choosing of what is important, as well as of what is secondary and what is minor. A valuable employee learns to put emphasis upon the major objectives of his job, giving less time and effort to comparatively unimportant matters. This does not mean that all phases of a job are not important. Rather, it means that one should be selective in determining what is the most important. A newspaper editor said he was forced to discharge a young reporter because the reporter spent half his time in settling down to work.

Self-knowledge. "Know thyself" was a wise admonition in the day when it was given. Today, with competition becoming ever keener, it is imperative that a person make a self-study of his moods, his feelings, his likes and dislikes, his weaknesses and strong points, so that he may know those personality traits and habits which should be strengthened and those which should be eliminated by practices effort.

Ability to please and satisfy an employer. An intelligent employer never tries to suppress the personality or individuality of his employees. He knows that a "yes" man lacks the character of a "no" man. But the employer does have certain objectives, and an employee should sympathize and co-operate with these.

Creative imagination. To create means to draw forth or to build from nothing. On almost every job there is a chance to see conditions that should and can be improved. An employee with a creative imagination will find short cuts in his work; he will seek to learn a better way of doing things. "I want my employees to work with their minds, hands, and heart," an employer told me. In short, he wants them to apply their imagination to their jobs.

Ability to get along with others. The odd, withdrawn, or shy employee usually stays apart from his fellow workers. This is a mistake. An employee should be friendly and co-operative with others working for the same company. He shouldn't expect perfection from them, or criticize them for not measuring up to his own standards.

Ability to work hard. Staying power can be learned. One who applies himself diligently for a while and then lets up on his efforts will, as the saying goes, "get nowhere fast." You must work regularly, enthusiastically, day by day, even on monotonous tasks. One employer commented, "A hard worker is so wrapped up in his job that he doesn't watch the clock."

Desire to get ahead. Some people stay on small jobs because they are satisfied with those jobs. Most employers prefer workers who seek to learn a business thoroughly in order to take over larger jobs when such vacancies occur. Too much ambition can prove dangerous, but most employees seem to have too little.

Keeping abreast of the latest advances in one's occupation. A department store owner said, "I like my employees to be regular readers of two or three trade journals to learn what people in the same line of work are doing." This sort of study is far more valuable if it is done voluntarily. Many excellent correspondence courses in various subjects are now available, and each year many helpful books and magazines are published giving improved methods and better techniques for practically all the major occupations. Get these and study them, just as my successful young insurance agent friend did.

If I were teaching again, I would still stress the importance of a college education. But I would encourage those not able to go to college too. The big factor is the individual himself—not his college education or his lack of it.

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BOOK NOTES

How About Today?

TOMORROW I'LL BE HAPPY by Dorothy C. Haskin. 160 *pages. Zondervan,* $2.00.

Hank Greene returns from the army to his Missouri farm and finds two girls waiting. One, Jessie Summers, does so properly and shyly. The other, Debbie Craig, doesn't—she moves in and marries him.

Jessie hides her hurt, goes on, and adopts the attitude, "Tomorrow I'll be happy." Subconsciously she manages situations through church and civic duties to meet Hank. Yet, she makes no outward mistake that would cause reproach on the part of any concerned.

The time does come when Hank and Jessie are thrown together during a local disaster. An unplanned (but well-enjoyed) kiss while Frank's wife is dying upstairs because of the flood, the complications of pregnancy, and a recent fight with her husband, cast some doubt in Jessie's mind about her tomorrows. The author quickly eases the situation however, by permitting Jessie's present suitor, a hot-headed Swede, to kill himself because of jealousy.

At this time, Jessie becomes a Christian as a result of many visits with one of the really fine characters of the book, a hopeless cripple who lives the theme the author presents.

The book could have become great at this point. However, we find that Jessie marries Hank and her "tomorrow" *does* come. Some more trying situations present themselves, but Hank realizes his greatest dream in the "call" from the Sardis church pulpit committee.

Both, in spite of many wrongs, gain the desire they had as immature young people. They both gain their "tomorrows" and become happy when they receive that which they have pursued. At this point the book shows its greatest weakness. It is unrealistic. We could probably say that it is unchristian. The cripple, Spencer, who had such a radiant happiness in spite of being bed fast and apparently useless, held the key. He knew that happiness does not come tomorrow. It comes today as we are yielded to God and His demands upon us, in spite of the loss of hopes or wishes.

The teen-agers, for whom it was intended, can still gain much from the book. It's a shame however, that Spencer didn't write the book instead of Dorothy Haskins. If so, Jessie would have found that true happiness does not come with a pair of trousers, and Hank would have either endured his marriage or made something of it.

Boyd E. Bonebrake

NOTES ON YOUTH

Bethel, Lancaster, Pennsylvania. Our most interesting program recently was "Christian on Trial" on Sunday evening, June 24. Carl Yoder, Lois Eckman, and Jake Harnley were questioned by a panel consisting of Bernice Schroeder, Sol Yoder, and Gordon Dyck concerning their Christian faith. Those questioned did not know what questions would be asked, so they had to think quickly to give witness to their faith.

MORE BOOK NOTES

MARTYR'S MIRROR, compiled by Thielman J. van Bracht. App. 1152 *pages, Herald,* $9.75.

No, this isn't a book you will read from cover to cover. You probably won't consider buying it either. However, if you are headed for college in a week or two, stop in at the historical libraries and take a look. It's a good book for taking a person's mind off minor problems and perplexities of college life.

The book itself used to be found in all Mennonite homes alongside the family Bible. It is made up of the true stories of Anabaptist martyrs. Here is a sample:

Elizabeth was apprehended on the 15th of January, 1549. When the men came to arrest her they found a Latin Testament. She was tried on two occasions at the prison. After refusing to give the oath, the questioning proceeded with Elizabeth answering many of them by quoting scripture.

The second confession was held in the torture chamber. When she refused to confess, thumb screws were applied and tightened until "the blood squirted out at the nails." Later screws were also put on her shins. Once she fainted and they thought she was dead.

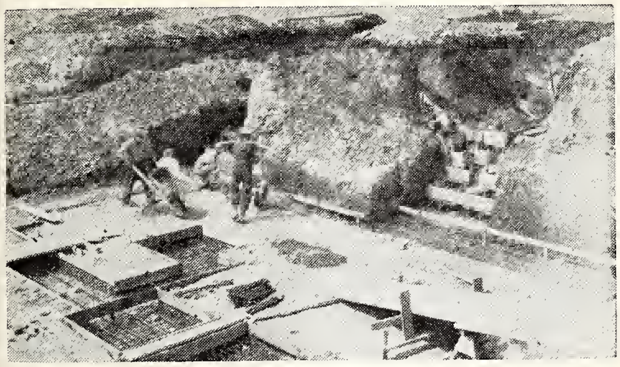
Even after all this she refused to say "one word detrimental to her brethren as to who had baptized her, etc." They asked if she would revoke all she had confessed previously. She answered, "No, my lords, but I will seal it with my blood."

Sentence was passed on Elizabeth on March 27, 1549. She was condemned to death—"to be drowned in a bag"—and thus offered up her soul to God.

This might seem far away, long ago, and out-dated. But transfer these stories to present day settings. Death is death whichever way you look at it. You could read it a thousand times—burned, drowned, buried alive, tortured. Sure, we grit our teeth and say, "My, but they were brave!" But really, coming right down to it, these martyrs were sacrifices. For what? The Christianity we practice now? For whom? Us?

Our Schools

ROSTHERN JUNIOR COLLEGE



Approximately two months have passed since work commenced on our new school. During this period the excavation has been done, the footings formed and poured, and the foundation forms erected. By the time this report reaches you, we will have poured the foundation. According to the contractor, the above represents one-half the work on a project such as this. We are looking forward to the day when the contractor's twelve brick-layers will have their job finished.

The work has been of a very strenuous nature and so we appreciate the "lunch breaks" at 3:30 every afternoon. We would like to express appreciation to Mr. J. C. Friesen for constructing a lunch table in the shade of the trees and also supplying the daily lunch. The smiling faces on the picture are those of the regular crew and eleven voluntary workers from Herschel, Laird, and Rosthern. (There have been approximately 1500 hours of voluntary help during the first month.) The smiles grow even broader as the crew sits around the dinner and supper at the J. R. Dycks. Mrs. Dyck has been doing the cooking for the crew as her contribution to the project.

We know that when a local church undertakes a building project, the cords of fellowship in the community are strengthened. In a similar way we hope that an essential by-product of working and eating together will be the strengthening of the provincial and inter-provincial fellowship.

MCC news & notes

AUSTRIA

More than 100 partially-orphaned children at Karnten, Austria, received clothing and food from the relief unit in Vienna. After one distribution children presented a program for relief workers to express their appreciation for the visit and supplies. Polish children living in ex-army tents at Salzburg greatly appreciated clothing and covers, reports indicated. Their clothing possessions are very meager.

TIMOR ISLAND

"Stepping into a complex economic, social, and political situation like that of Indonesia presents a challenge to one whose efforts tend to cross all three of these areas," says agricultural relief worker Leonard Kingsley (Berne, Ind.) of Timor island. "While the needs are quite apparent it is almost necessary to try to determine some of the causes before launching out in any program that we feel might meet these needs."

Kingsley is making a study of the present livestock situation on Timor in view of a possible program of cattle feeding, breeding, and marketing. The island has an estimated 200,000-600,000 head of cattle. This large a number, he feels, would be too many for the island considering the amount of available feed.

INDIA

Relief distributions are being made to victims of floods in northern India by Rudolph Friesen of Marquette, Manitoba. The National Christian Council of India supplied an outboard motor and he used a boat at the Brethren in Christ mission at Saharsa to make the distributions. Supplies were given in an area beside the Kosi River which has been known to change its course up to five miles a year. Friesen expects to move on to Nepal soon for hospital construction work.

BERLIN

Vacation Bible school for Mennonite children mostly from the East Zone was the major project this summer at Menno-Heim in Berlin. J. K. Klassen (Gretna, Man.) reports 37 children attended. The program included Bible instruction, recreation, cultural films, and meals—a great attraction for these children.

VIETNAM

Raday tribes people in the Banmethuot region of east-central Vietnam are reluctant to go to medical workers for help, but rather insist on workers going to them. This is in contrast to the Vietnamese people in the southern part of the country who carry their sick persons to the hospital many miles on a stretcher.

Dr. Willard Krabill (Louisville, Ohio) of the Banmethuot medical staff on one occasion found an ill child in a village. The child desperately needed to be hospitalized and the doctor offered to care for the child. He asked one of the parents to accompany him to the hospital. But according to tribal custom the child had to be accompanied by both parents, a grandfather, and another child in the family. They decided not to go.

GERMANS EXPRESS THANKS

"We are overwhelmed by the large shipment of clothing,

(Continued on page 554)

"Receive Power"

(Continued from page 544)

decisively to carry out the Great Commission. Indecision paralyzes. Christ calls us to decisive action. He said, "No man having put his hand to the plow and looking back is fit for the kingdom of God" (Luke 9:62).

Formula for Spiritual Power

Let us be clear that the power of the Holy Spirit is the gift of God and not an achievement of man. But there are some things which the New Testament tells us to do.

We are to *ask* for the Spirit (Luke 11:13). This involves more than saying words. It is to desire with an intense and sincere desire and to pray in earnest perseverance for this gift of power. That is what the early church did. We are also to *wait* for the Spirit (Luke 24:49). This is never easy, yet it represents that necessary "letting go" before we are ready to "let God," the cessation of the striving of the flesh which precedes the energizing of the Spirit.

We are told to *receive* the Spirit (John 21:22). To receive anything is to accept it by laying hold on it even as one takes a package which is delivered at the post office. The power of the Holy Spirit is God's to give, but it is ours to receive and without this receiving we remain powerless.

We are admonished to *be filled by* the Spirit (Eph. 5:18). This is the common expression used to describe the members of the early church after Pentecost—"they were all filled with the Holy Spirit" (Acts 2:4; 4:31; 6:3). May this not mean that they came to be so fully under the control of God that His presence and His power simply flooded every part of their beings—their minds, their hearts, and their wills? As George W. Richards puts it, "We cannot fill ourselves with the Spirit; we can only put ourselves in the way of being filled by Him."

Finally, Paul urges us to *walk in* the Spirit (Gal. 5:16). This is step-by-step obedience, "walking in the light," living our lives and doing our work under the illumination of "the Spirit of Truth" and in the power He gives.

Long ago Archimedes said, "Give me a lever long enough, and a fulcrum strong enough, and single-handed I can move the world." But Jesus Christ is saying today as He said before Pentecost, Give me men and women with faith enough and with love enough and by the power of God's Holy Spirit, I can win the world for truth and righteousness and salvation.

"Be Witnesses"

(Continued from page 545)

overlooking the field in the local communities. Even if we spend a lot of money locally, it does not mean we are doing the job of spreading the gospel in our neighborhood. Also, a church that has missionary zeal abroad more often lacks mission wisdom at home.

In connection with this last point, there seems to me to be a weakness in our General Conference program. Historically, I think it can be accounted for, but this must not be made an excuse. Our Conference has been more active in missions abroad than in church extension at home. As I see it, the reason was we have been a persecuted people and we spoke the German language, and this tended to make us an exclusive people as we settled in our communities in the United States and Canada. We did not make an effort to reach our neighbors. It was easier to do mission work farther away than next door. So the branches of the Conference tree have grown faster than the roots. We must broaden the home base or our outreach program will collapse from lack of support. Our churches ought to be fellowships of witnesses. Churches of over 200 members should be able to mother offspring churches. In saying all this I want to be the first to acknowledge my shortcomings. Let us come humbly to God asking His direction and power for our Conference of churches that our congregations may become communities of co-operating witnesses, in which each and every member will see his or her responsibility in the light of the words of Jesus, "Ye shall be my witnesses."

MCC News and Notes

(Continued from page 553)

shoes, bedding and food which you sent. Your rich and valuable gifts are accepted with deepest thankfulness. They will bring relief to the families of our refugees in their hard fate."

This was a letter of thanks received from Pastor Charles Hennig of the Evangelical congregation at Stolberg/Rhoneland, Germany, for a distribution of material aid. Most of them were refugees from East Germany.

The close of the pastor's letter stated, "Your gifts are passed over to us in the name of Christ. They are given especially to the little ones. May the Lord reward you for your love you show to the poor and bless you with all His gracious blessings."

D. C. VILLAGE

How would you like to care for fifteen babies day after day and week after week?

That is the Christian service challenge of two Voluntary Service workers, Mabel Campbell and Mildred Brandt, at D. C. Village at Washington, D. C. The girls feed the babies, make their beds, supervise their play periods and do some of their laundry. Children at D. C. Village are from either broken homes or from homes where parents for some reason are not able to care for the children.

The Village can use many more counselors, both men and women. Inquiries are invited to be sent to Voluntary Service, MCC, Akron, Pa.

PERSONNEL

Orie O. Miller returned from a three-months tour of units and Mennonite missions in the Far and Middle East and Europe.

Robert Miller, of Akron, Pa., is serving in the Relief Section in the Akron office. He has just returned from three years as director of the program in Java in Indonesia.

Three new aides are serving at Prairie View Hospital at Newton, Kansas. Harold and Edna Mellinger are from Souderburg, Pa., members of Andrews Bridge Mennonite Church and

Edna Havens of Hillsboro, Kan., member of the Evangelical Mennonite Church.

26 TRAINEES ARRIVE FOR YEAR IN U. S.

Twenty-six vocational trainees arrived in the United States August 14 to spend the next year with American families. The group this year for the first time includes representatives from Jordan and the Chaco of Paraguay. The program is sponsored by Mennonite Central Committee and is directed by Miss Doreen Harms.

The trainees and their sponsors for the first six-months period are as follows: Karin Bergtholdt of Gladbach, Germany —Vernon F. Detweiler of Sellersville, Pa. Elizabeth Boonstra of Franeker, Holland—Kings View Homes at Reedley, Calif. Jean-Pierre Claude of La Chaux-de-Fonds, Switzerland (formerly Valdoie, France)—P. N. Shirk Electrical Co. at New Holland, Pa. Popko de Jonge of Nord Oost Polder, Holland—Henry D. Hirschler of Jansen, Nebr. Jacoba de Vries of Drachten, Holland—Brook Lane Farm at Hagerstown, Md. Waldemar Eger of Neuhemsbach/Pfalz, Germany—A. L. Glick of Minot, N. D. Edith Margarete Foth of Enkenbach/Pfalz, Germany—John E. Kaufmann of Tiskilwa, Ill. Ilse Franzen of Goellheim/Pfalz, Germany—Gerhard Tiessen of Kalona, Iowa. Erika Friesen of Neustadt/Weinstrasse, Germany—MCC, Akron, Pa. Lenamarie Funck of Schorndorf/Wuertt, Germany—J. C. Steinley of Blooming Glen, Pa. Jantje Hoving of Groninger Opende, Holland—Rockhill Mennonite Home at Sellersville, Pa. Marlies Knels of Schleswig-Holstein, Germany—Dr. Paul E. Hooley of DeGraeff, Ohio. Hans Guenter Krueger of Hannover, Germany—P. E. Schmidt of Weatherford, Okla. Heinz Landes of Stuttgart, Germany—A. J. Troyer of Smithville, Ohio. Peter Penner of Westfalen, Germany—John A. Cullar of North Lima, Ohio. Catharina Postma of Amsterdam, Holland—Henderson Clinic, Henderson, Nebr. Irmgard Quapp of Stuttgart-Muehlhausen, Germany—Milford Paul of Scottdale, Pa. Reinhard Regier of Mittelbach/Zweibruecken, Germany—Lloyd E. King of Oley, Pa. Affifeh Rumman of Beit-Jala, Hashemite Kingdom of Jordan—Mennonite Hospital at LaJunta, Colo. Peter Sawatzky of Alfeld/Leine, Germany—Aaron S. Glick of Lancaster, Pa. Harald Schmidt of Blumental, Fernheim Colony, Paraguay—Ed J. Peters of Wasco, Calif. Hilly Smelt of Rotterdam, Holland—Prairie View Hospital at Newton, Kan. Johannes Sprunck of Kempen/Krefeld, Germany—James A. Good of Nampa, Idaho. Helmut Suckau of Norden/Ostrriesland, Germany—Sanford High of Strassburg, Pa. Martha Van Borssum Waalkes of Amsterdam, Holland—John S. Detwiler of Annawan, Ill. Andre Wenger of Basel, Switzerland—First Bank of Berne, Ind.

PAXMEN LEAVE FOR PARAGUAY AND ROAD PROJECT

Five Paxmen left from Philadelphia, August 20, to begin work on the proposed Trans-Chaco roadway in Paraguay.

They are Floyd Bauman, son of Mr. and Mrs. Harvey S. Bauman of Waterloo, Ont., and member of St. Jacob's Mennonite Church; Johnny H. Huebert, son of Mr. and Mrs. Henry H. Huebert of Henderson, Nebr., member of Bethesda Mennonite Church; Peter Harder of Abbotsford, B. C., member of the General Conference Mennonite Church; Robert D. Ediger, son of Mr. and Mrs. David K. Ediger of Henderson, Nebr., member of the Mennonite Brethren Church; and LaVerne Graber, son of Mr. and Mrs. Joe C. Graber of Freeman, S. D., member of the Salem Mennonite Church.

The sixth member of the group, Herman Konrad of Abbotsford, B. C., will attend a Red Cross first aid school at Camp Slotsburg, N. Y., before going to Paraguay. He is the son of Mr. and Mrs. P. S. Konrad and a member of North Clearbrook Mennonite Brethren Church.

Jottings

—**First Church, Bluffton, Ohio:** During the interim in which we are waiting for our new pastor, Rev. Jacob Friesen, the following have filled the pulpit during April and through July 15: William Keeney, A. E. Kreider, J. N. Smucker, L. I. Ramseyer, Howard Raid, Dale Dickey, E. J. Bohn, G. T. Soldner, Don. Smucker, John Boehr, Robert Kreider, Edmund Leech, and Harry Yoder. Seventeen individuals have been received into the membership of our church this spring. Eight were received by baptism on May 20: Connie Patterson, Nancy Patterson, Joyce Schmutz, Marilyn Dillman, Richard Reichenbach, Jan Emmert, Douglas Reichenbach, and Mrs. Kenneth Reichenbach. Eleven children were consecrated in a special service June 10. Ten members of the Senior Hi Youth Fellowship and the advisors, Mr. and Mrs. Darvin Luginbuhl, attended a weekent retreat of the Ohio Young People's Union in the First Mennonite Church, Wadsworth, May 7 and 8. Members of the congregation contributed 112 Christmas bundles this year. They were dedicated at a very special service in connection with the Children's Day program June 17. Theodore Hunnius, a refugee from Estonia, is located in Bluffton and is employed by Bluffton College. He is sponsored by our church. Since July 2 our children and young high school students have been attending retreats at Camp Friedenswald. Very fine interest has been manifested by the large number attending.—Corr.

—**Immanuel Church, Delft, Minn.:** On May 13 the candidates for baptism gave their testimonies during the morning worship service. The following Sunday the nine candidates were baptized and joined our fellowship. May 20, in the evening, communion was observed. On June 10 a consecration service was held for the small son of Mr. and Mrs. Erwin Friesen. Pastor and Mrs. McDowell and Mr. and Mrs. D. J. Goertzen attended the Northern District Conference as delegates from our church. Three of our young people attended camp at Swan Lake. The ladies of the church painted the walls and the furniture in the church basement. Miss Anna Baerg, missionary to the Hopi Indians in Arizona, was with us on June 27 showing pictures and telling of her work and the Lord's abundant blessings. June 24, Mr. and Mrs. Peter R. Friesen celebrated their 25th wedding anniversary. All members of the church were invited to the wedding ceremony of Darlene Kroeker and De Vere Anderson. The wedding took place in the Gospel Church. For our Sunday morning worship service we are studying from Ephesians, and for our midweek Bible study we are concentrating on the Epistle to the Hebrews.—Corr.

—**Bethel Mission Church, Winnipeg, Manitoba:** On April 10-11, a peace conference was held in our church in which a number of Manitoba churches participated. It was very well attended. Seven important topics pertaining to peace were discussed. June 20-22, representatives of a relief association met here for reports and resolutions. Our church has had various visiting ministers and missionaries at different times. This is always appreciated. On June 24 a baptismal and communion service took place. Twenty-six candidates, who have received preparation since New Years, were baptized, and fifteen members from other churches were received upon request of letter. The communion was attended by 244 participants. The church, which has a capacity of about 500, was overfilled for the service. Speaking with the psalmist, we may say: "This was the day which the Lord had made. We rejoice and praise His name."—B. Ewert, Corr.

—**First Church, Pretty Prairie, Kan.:** May 27, Richard Ratzlaff, a former member of our church had charge of the morning service in the absence of our pastor who was conducting the communion service in Fredonia, Kansas. The Youth Fellowship, which meets each week after the Sunday evening service, held its annual banquet on May 24 with fifty present. June 3 the Eden Church presented a musical program. June 4, a men's brotherhood was organized. Bible school was held from June 4-15 with an enrollment of around seventy. The final program was given June 15. On June 24 Willard Schrag, who has been serving the Fredonia, Kansas, church, was ordained as minister and elder by Pastor Howard Nyce. Erland

Waltner preached the ordination sermon. July 8, D. C. Wedel of Bethel College preached in the absence of our minister, who, with his family, was visiting home folks in Pennsylvania. Jane and Elaine Graber are working as VS'ers at an MCC camp for crippled children in California. Betty Jo Voran has spent the past year working in a mental hospital in Maryland under VS.—Corr.

—**First Church, Sugarcreek, Ohio:** Installation services for Harold Thieszen, new pastor of our church, were conducted Sunday morning, July 8, by Earl Salzman, president of the Middle District Conference. Rev. and Mrs. Thieszen and son, Jon, came here from Marion, South Dakota. He succeeds William H. Stauffer who had been pastor of the congregation since 1935. At present Rev. and Mrs. Stauffer and sons are living at their farm, "Echo Valley," Route 1, Stone Creek, Ohio.—Mrs. Claude Stevanus, Corr.

—**Friedensfeld Church, Turpin, Okla.:** The first Sunday evening in July we had our Christian Endeavor program. On Father's Day a beautiful bouquet of flowers was placed at the front of the church especially for Mr. John T. Dirks, and it was later brought to Mr. Klass Dick to enjoy as he spends most of his time in the wheel chair. July 1, eight of our young people had charge of the morning worship music. The second Sunday evening in July the young people had a party at the home of Mr. and Mrs. Henry Plett, Jr. The Home Builder's Class had a welcome and get-acquainted party for four new couples who have joined their S.S. class. Mr. and Mrs. Eugene Regier and Mr. and Mrs. Chester Windsor were in charge of the party. Mrs. Jake Boese was honored on her birthday, July 6, at the home of her daughter and family, Mr. and Mrs. Johnny Schultz. About thirty friends and relatives were present.—Mrs. Chester Windsor, Corr.

—**First Church, Reedley, Calif.:** The Junior Choir under the direction of Mrs. Aaron Epp gave a program in the Mennonite Community Church in Fresno on May 6. The dedication of children and the consecration of parents to the responsibility of Christian homes took place on Mother's Day. Twenty infants and their parents participated in this service. Baptismal services for ten candidates were held on Pentecost. We rejoice to welcome these new members into our church family. Another year of worthwhile circle study and work was completed with the May meeting. A display of the year's work and the installation of officers again challenged us to serve faithfully. We had a total enrollment of 127 with an average attendance of 119 during the two weeks of Bible school. The children gave an inspiring program on Sunday evening July 1. Our pastor and his family are on vacation. Brother Don Kauffman, who began his summer work here June 17 is ably serving as interim pastor.—Corr.

—**Alexanderwohl Church, Goessel, Kan.:** The funeral of Miss Wilhelmina Koehn was held on May 9, and also for Isaac Graves on May 12. During the last two months five marriages were solemnized and one golden wedding was observed. Abe Peters brought the message on Ascension Day and Curt Boese on May 21. Thirty children were consecrated on May 13. Members received through baptism on Pentecost numbered twenty. The message on June 3 was brought by Dr. and Mrs. Roland Brown of Formosa. E. M. Yost of Denver, Colorado, held a series of meetings in the Goessel High School, June 3-10. On June 10 a hundred and thirty Christmas bundles were dedicated which were prepared by various groups of the church.—Corr.

—**First Church, Aberdeen, Idaho:** The enrollment for this year's Bible school was 93. A program was given by the children June 17. The film "The Call of the Cheyenne" was shown in our church June 24. A group representing the Grace Bible Institute gave us a program recently. Our Sunday school picnic was held in the city park at American Falls, July 1. Our young people went to Ketchum, Idaho, for their annual retreat July 5. There were about 65 present including speakers and sponsors. Aaron Epp, Reedley, Calif., Harley King, Filer, and our pastor were the speakers. A number made definite commitments for the Lord. Carl Wenger of Little Rock, Ark., brought the message in the absence of our pastor. A group from Mennonite Biblical Seminary rendered a program in our church recently. Gordon Dyck, son of our pastor, who has just completed two years' service at MCC headquarters, brought the message at our evening service, July 15.—Corr.

MUTUAL AID PLACEMENT

Registered or Practical Nurse

Opening soon for nurse in Mennonite Home for the Aged, Frederick, Pennsylvania. Work will be part time day and part time night duty. Experience helpful, but will employ others willing to work. Contact: Mutual Aid (No P 118).

Domestic Help

Girl or woman urgently needed for position in Mennonite Home for the Aged, Frederick, Pennsylvania. Work on V.S. basis plus a good allowance. Serve for several months or longer. Work in kitchen, dining room, and laundry. Work immediately available. Contact: Mutual Aid (No P 117).

Hospital Aides

Two male aides needed now at Kings View Homes, Reedley, California. Approved for 1-W service. Details available from: Mental Health Services, MCC, Akron, Pennsylvania (No P 119).

Outdoor Maintenance Man

Man needed for care of landscaping, gardening, and yard work. Approved for 1-W service. Work at Kings View Homes, Reedley, California. Contact: Mental Health Services, MCC, Akron, Pennsylvania (No P 120).

—**Bethel Church, Inman, Kan.:** Holy Communion was observed July 17. Mrs. Arnold Ratzlaff was received as a member into our church, by church letter, from the Tabor Church, July 24. A son, Timothy Lee was born to Mr. and Mrs. Elmer Neufeld of Chicago, June 23. Fifty-three Christmas bundles were prepared and sent from here. Brother Ruben Wedel of Premont, Texas, brought the message on Sunday morning July 22. Brother Harold Thiessen of Donnellson, Iowa, delivered the message August 5.—Mrs. A. F. Enns, Corr.

—**Butterfield Church, Butterfield, Minn.:** On Sunday, June 3, Peter Tschetter of Omaha, brought the morning message entitled "The Christian Race." The following Sunday morning he spoke on "Self-denial" and "Cross Bearing." Daily vacation Bible school was held in the public school the week of June 4-8, with the closing program being given on the evening of June 8. We are very grateful to Wesley Jantz, administrator of the Bethel Hospital Association in Mt. Lake, Minn., for having consented to be our interim pastor. His first message on Father's Day dealt with the necessity of possessing various Christian qualities in becoming great men of God. On Tuesday evening, June 26, Mr. and Mrs. Herbert H. Peters, representing the Open Door Fellowship Incorporated, in Mississippi, presented their work through song, testimony, and colored slides.—Willis Linscheid, Corr.

—**Meadow Church, Colby, Kan.:** "Christians that move the world are the ones who do not let the world move them." Ten Christmas bundles were taken to Newton from here. Elva Esther Goossen is home again from Seiling, Oklahoma, where she has been teaching DVBS among the Indian children. A film about Billy Graham was shown in Colby on July 9. The young people of the church plan to make shut-in visitations in Colby. Since a few rains have come, the row crops begin to look more promising.—Mrs. J. C. Willems, Corr.

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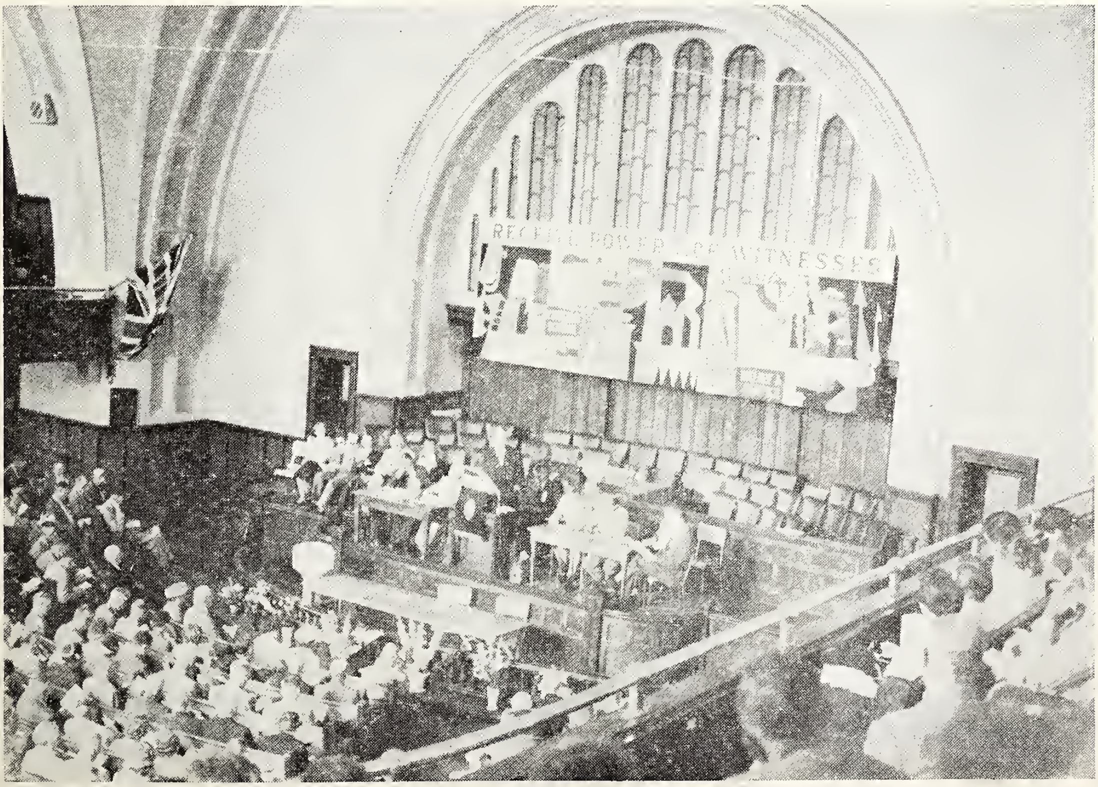
Other foundation can no man lay than that is laid which is Jesus Christ.



General Conference in session, Winnipeg

Winnipeg General Conference Reports

Volume 71 Number 35 September 4, 1956

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Of Things to Come

Sept. 5-9—Bethel College opening days
Sept. 6, 7—Mennonite Biblical Seminary opening
Sept. 7, 11, 12—Bluffton College opening
Sept. 28-30—Oklahoma Convention, Inola, Oklahoma
Oct. 7—World Communion Sunday
Oct. 7—Western District Sunday School Convention, McPherson, Kansas
Oct. 20-23—Western District Conference, Memorial Hall, North Newton, Ks.
Oct. 28—Reformation Sunday
Nov. 22—Thanksgiving Day

ACCIDENT FATAL TO TWO VOLUNTARY SERVICE WORKERS

Again we must bring you news of tragedy.

Two workers in the Voluntary Service program of Mennonite Central Committee were fatally injured and two others seriously injured in an automobile accident August 21 near West Chester, Pennsylvania, while on a vacation trip.

Fatality victims were driver Ethel Jane Krehbiel of McPherson, Kansas, a worker at Camp Landon at Gulfport, Mississippi, the past three years, and Sara Ann Jantzen of Plymouth, Nebraska, a worker at Baptist Home for Children and later at the National Institutes of Health, both at Bethesda, Maryland.

In serious condition in West Chester hospitals at last report are Ethel's sisters, Vera Joy, a student at Bethel College, and Helen, owner of the car.

According to a report by the Pennsylvania State Police, an auto headed north operated by Gerald Cline, of Downingtown, Pennsylvania, colided head-on into the southbound Krehbiel car when his car glanced off the rear fender of an auto in front of him. Cline's condition was listed as critical at last report.

The four girls were on a trip in the east. Ethel and Helen had gone to Washington, D. C., where they met Vera Joy and Sara Ann who had completed summer service at NIH.

The Krehbiel sisters are daughters of Mr. and Mrs. Gideon Krehbiel of McPherson, and members of Eden Mennonite Church at Moundridge. Sara Ann was the daughter of Henry B. Jantzen of Plymouth, and a member of First Mennonite Church at Beatrice.

Ethel had been in the Voluntary Service unit at Gulfport the past three years and planned to continue after her vacation. She was a counselor in the recreational, educational, and religious program of the camp.

Sara Ann had completed a year of Voluntary Service with MCC the same day of the accident. She served at the MCC house at Washington, Baptist Home for Children, and NIH. She planned to enter nurses training at Bethel College this fall. Four members of her family have been in MCC service.

Funeral services for Ethel and Sara Ann were held at the same time, 10:00 Saturday morning, August 25, at their respective churches.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

Thomas saith unto him, "Lord, we know not whither thou goest; and how can we know the way?"

Jesus saith unto him, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him."

—The words of Jesus in John 14:1-7.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Editorial

IMPRESSIONS OF GENERAL CONFERENCE

It was a good conference. The weather was ideal; the Canadian hospitality was superb; the work had been carefully planned; the spirit was harmonious. There were differences of opinion, to be sure, but all in a Christian spirit. The fellowship was of the kind that only those who have experienced true fellowship with the Lord Jesus can appreciate. Friendships were renewed and many new spiritual friendships formed.

We were humbled, yet uplifted; informed, and greatly challenged; impressed, but inspired. Much good work has been done, but how much still remains on every hand! The field is not our own seclusive fellowship; the field is the world. The work is the Lord's, we are His laborers.

There was a good balance of business and inspiration, routine and challenge, reports and ideals for the future. The period of tours at mid-point was a welcome change from the strenuous sessions.

Much thanks is due to those responsible for the detailed arrangements: to the conference leaders who directed us through the week's work; to the speakers who inspired us by their messages; to the boards for the excellent way in which they presented their work, their plans, and their concerns.

Following are just a few sample expressions from those in attendance.

* * * * * *

One can hardly appreciate the organizational framework of our denomination—its achievement, its responsibilities, problems, and spirit, until he attends one of these General Conferences. Of special interest to me are the business sessions, where decisions are made or explained, elections held, and where the leaders and their reports are presented to the people by various means. The immediate response of the constituency is being crystallized this year by a particularly successful method of group discussions. Not the least of the satisfactions of conference time is the meeting of old and new friends of all ages from all parts of the country. This is hardly a vacation, however, unless one is merely in need of change. The sessions are long and full, but well planned, and much too good to miss.

—Mrs. L. C. Kreider, Wadsworth, Ohio

The dual languages used at the conference were absolutely necessary that all might share in Conference work. People were considerate of others when they could not understand.

In the discussion periods all could ask questions, make comments, or offer suggestions after the different boards had presented their work.

The Canadian choirs rendered fine numbers each session which added much to make the sessions worshipful and reverent with the right kind of music.

—Mrs. Alfred Habegger, missionary,
Lame Deer, Montana

"Praise God from whom all blessings flow." This is what seemed to well within my soul as I took my place with the mass of over a thousand people who had gathered for the General Conference. The presence of the Lord surrounded and filled me and I keenly felt our oneness in Christ.

We were richly blessed with uplifting, heart-searching, and challenging messages. I was never so aware of the wide scope of General Conference work. I'm sure all who attended cannot help but be better witnesses for Christ. Thanks be to God for this wonderful experience.

—Mrs. Charles Sprunger, seminary student and missionary candidate, Chicago, Illinois

One was impressed immediately by the amount of organizing and planning that has been done by the local churches as well as Conference officials. Such items as programs with maps and information for U. S. visitors, and a daily news-letter for up-to-the-minute facts contributed to the efficiency of the sessions.

In the area of fellowship, the conference is a foretaste of that heavenly scene when delegates from all over the world will present their final reports before the Grand Chairman. However, let's hope there will be Orhzinskys, Santinis, and O'Rourkes, and not just Friesens, Kreiders, and Krehbiels present there.

—Nickolas W. Dick, seminary student,
Chicago, Illinois

I am favorably impressed with this conference at a number of points:

1. There is an evident spirit of earnestly seeking the direction of God in all Conference activities.
2. Factionalism is increasingly less in evidence than in former years.
3. The expanding edge of Conference in missions, home and foreign, the extension of the work of the Board of Education and Publication, and the Board of Christian Service is an indication of growth.
4. The emphasis on stewardship has been good and in place.

The following are some things that give concern:

1. Are we becoming top-heavy in outreach compared to growth at home base?
2. Should we not tackle some of the great social issues of our day?

I am happy to be a part of the General Conference in the great work which is being done "In the Name of Christ."

—Elbert Koontz, minister, Hillsboro, Kansas

We must write and tell you about it because the more that fellowship extends the greater the joy it brings to us who are already in it (I John 1:4). This refers to the fellowship of believers with Jesus our Saviour, the fellowship of those who obey and follow.

To see the well-organized functions of the General Conference, the contributions it is making to the far-flung corners of the world, cannot but be an inspiration to anyone who is privileged to attend such a conference.

We can say with Peter, It is good for us to have been here.

—Mrs. O. J. Sommer, Pekin, Illinois

The Lake Winnipeg Retreats

Christian workers in Mexico

The staff at Lake Winnipeg retreat

"Our Oneness in Christ" was the theme of the retreats at Lake Winnipeg Mission Camp at Arnes, Manitoba. According to the strong testimony of those attending, this aim was reached to a high degree.

Three groups met simultaneously. These were: the Ministers' and Church Workers' Retreat, the Missionary Orientation School, and the YPU Retreat. Represented in the more than 150 full time registrations were workers in all major areas of the work of the Conference. People ranged in age groups from a few months to the seventies.

The geographical origin of those attending covered a wide area. Full time registrants came from fourteen states, five provinces in Canada, and five foreign countries.

While the programs were operated in three sections, there were frequent times when the entire group met together.

One of the unique and meaningful features of the retreats was the fact of the presence of Brother and Sister Samuel Stephen of India. Not only were there privileges of fellowshiping with them informally the entire week, but on Sunday evening Brother Stephen gave his stirring testimony and also a brief report of the work in India.

Another high point in the program was the early prayer meeting and seven p.m. vesper service on the banks of beautiful Lake Winnipeg. These meetings were in charge of the devotional leader, A. J. Neuenschwander. Various missionaries spoke at the vesper service.

The main leaders during the instruction periods were Milo Kauffman, former president of Hesston College, Hesston, Kansas; S. F. Pannabecker, president of Mennonite Biblical Seminary; and Erland Waltner, professor of Bible, Bethel College.

Bishop Kauffman led discussions in the YPU and ministers' and church workers' divisions on Christian Stewardship. Since he was the Conrad Grebel Lecturer at Goshen College on "The Challenge of Christian Stewardship," and is the author of a book with that title, he was well qualified to speak on the subject. In his messages Brother Kauffman challenged all present to a revival in stewardship in the Mennonite Church.

Brother Pannabecker taught a course on Mennonite history with special relevance to missions. For this

(Continued on page 562)

Retreat study group

Chapel at the Winnipeg retreat

Board of Business Administration

Money in Heaven

Our Mennonite Church has to do with God and people—our lives, our souls, and all our goods. Our Conference has a Board of Business Administration to help us get as much of our goods into heaven as possible. They can go by the way of our Board of Education and Publication, teaching us and our children diligently as God commanded us. They can go by way of the Board of Christian Service through which we reach out a cup of cold water to people around the world. They too, can go by way of our Board of Missions, through which we speak to souls with a voice heard in this land, in South America, Africa, and in the lands of the East.

The Board of Business Administration was called the Board of Trustees and Finance until this Winnipeg conference changed its name. It is still the same board with the same duties. Clinton Kaufman of Wichita, Kansas, continues as its chairman. The board selects six of its twelve members as the Conference trustees. Another group prepares and promotes the Conference budget and administers the central offices at Newton, Kansas. A third group handles the Conference pension plan and ministers' aid.

Farm Land Given

During the past three years, 160 acres of Minnesota farm land, 115 acres of South Dakota land, and a $70,000 cash legacy are among the large gifts given to the work of the Conference. The building next to the central offices building in Newton was given to the Conference through an annuity agreement. Several smaller legacies were also given, not to mention the first distribution of income from the vast Schowalter estate.

A most helpful innovation at this conference was the formation of discussion groups. The large number of delegates from all over the United States and Canada were able to get together in groups to talk over the work and problems of each board. The writing of wills was discussed. Many who had never thought of wills before learned that it might be a good idea to have one. Often it saves money and may get some of our treasure into heaven even after we ourselves are gone!

Pensions, Social Security, and Ministers' Aid

The Pension Committee reported that only forty-four ministers were enrolled in the retirement plan with an additional seventy-eight missionaries. Ministers in the United States are for the most part entering Social Security. It was evident from the group discussions that the delegates and visitors did not think that Social Security alone was enough to take care of most ministers. They believed that the pension plan was still very much needed.

The plight of a number of retired ministers was brought to light. These men were too old to come under either the retirement plan or Social Security. They served a number of pastorates; no single congregation is responsible for their care. They served the church long and well, but now they are all but forgotten. The Ministers' Aid Fund is fast being depleted even with a meager $50 a month allowance. Some have become wards of the state. Churches are being urged to take at least one offering a year for Ministers' Aid until this shameful situation is corrected.

Conference Work Is Growing

The Finance Committee reported that giving for conference causes has steadily increased from the 1950 total of $505,705 to a 1955 total of $738,990. This is an increase of nearly 50 per cent during a time when national income increased less than 15 per cent. Delegates were urged to give the boards some light as to whether or not they should plan their work anticipating still further increases in giving.

To take care of the growing work, remodeling of the second floor of the central office building is planned. According to Executive Committee decision this can be financed through a continuation of the plan adopted at the 1947 Berne Conference, with one-half of one per cent of all board receipts set aside for this purpose.

The Board of Business Administration thinks it has a great thing to offer the Mennonite people. Their good business sense will tell them that no other channel for giving will give them as much in the many things that count. Where else can they give their money with less than 10 per cent taken up in overhead? Where else can they give their money where the work is done by their own people? And, where else can they give their money where it is their own work, where they can follow their dollars by electing the men who spend those dollars and who have to report back to them, accounting for every dollar they spent?

Winnipeg was a great city for this conference. It is a clean, virile, fast growing city in a rapidly growing country. The Board of Business Administration, members of other boards, conference delegates, and visitors seemed to catch the spirit of the city. Through close fellowship one with another, through a week of worshiping and praying together, we believe that God has given us a vision of a great work we can do in a world that is weary and heavy laden.

Board of Christian Service

Opportunity Hour

The main function of the Board of Christian Service is to make possible in the church the prompting of the Spirit to minister to the needs of others. Once, in simpler days, this ministry to the needs of others was on a person-to-person level. A man who was sick would be helped by neighbors, a burned barn would result in a barn-raising by the neighbors, local insurance, hospital, and hunger needs would be met locally.

Today, those simple days are gone. The desire of Christian people to serve continues to burn—not alone on the local level! Just as the contact is world-wide for us in business, communication, and transportation, and cultural relationships, so the hand of compassion may be and is world-wide.

In the light of this fact—that our church not only may but **must** serve the needs of others if she is to be faithful to her Lord—the Board of Christian Service has been created. Her chief function has been to organize the vast service activities of the Conference churches. And, at the same moment, she must inspire new fields of service where we as a church are so far unaware of possibilities.

The Board's field of interest includes a vast array of activity. Already well known is the whole field of MCC endeavor—relief in ten countries, medical and hospital aid, economic rehabilitation and mutual aid, children's homes, Pax, Voluntary Service, mental hospital work only suggest its scope.

Mennonite Disaster Service is a recent activity of Mennonite Men in which the Board of Christian Service has been actively interested. This new field of service, an answer to Civil Defense whose base assumes a military foundation, becomes a creative, a positive answer to disaster in peace and war.

A decision of the conference was to make possible a Conference relationship for welfare institutions and mutual aid societies so far independent locally organized units. The Board has also, through an organized effort, helped local Mennonite insurance agencies strengthen and broaden their service by means of an insurance corporation for all Mennonite insurance societies. This means that a local insurance society is in a position to absorb a disaster and its costs without its own ruin resulting when the disaster is large in scope—a tornado for instance.

Even of greater significance than perhaps is realized is the approval of the Conference for a fellowship of women in the service of the church. This new plan is a result of the present deaconess work and the fact that many of the women in our church performing important work so far are not recognized as are, let us say, the ministers who are set aside for their task. Women in headquarters work, nursing and Voluntary Service tasks, clothing center work, and the whole field of Christian education are doing a vital and important work, but the church has not recognized them. A decision of the conference has been to approve a plan whereby their status and work will be recognized, just as at present the deaconess workers are given recognition.

An important discovery of the conference is the fact that each year the over-all giving of the churches has increased. This increase has been 46 per cent from 1950. During the past three years, however, the giving for the work of the Board of Christian Service has declined slightly. The conference found this a point of genuine concern because this Board's work is constantly expanding and it was felt the need to expand its activities further was evident.

In the light of this, Rev. C. J. Dyck addressed the conference on stewardship indicating that so far the giving of our church is not the amount that should be given. A proposal discussed was an "opportunity" hour for the Conference. The suggestion here was that if each earning member of the Conference gave the income each week of the year for the first hour of earning on Monday morning, the Conference's financial strength would be twice what it is today.

In process of change is the status of the work in Mexico. This next January, MCC will completely withdraw and it will be under the guidance of the Board of Missions and Board of Christian Service cooperatively. —Esko Loewen

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Winnipeg Retreats

(Continued from page 560)

period the missionary group was joined by the ministers and church workers. Much appreciation was expressed for this aspect of the program.

The presence of the missionary orientation school in the total program was a very enriching experience. Over fifty missionaries and missionary candidates from practically every field were present. The vigorous presence of the over fifty young people provided constant stimulation.

The evening services were outstanding. Each of the three groups had charge of two.

The retreat program was held at Lake Winnipeg Mennonite Mission Camp through the kind courtesy of the Mennonite Brethren, owners of the grounds.

Directors for the retreats were: William Gering, YPU; John Thiessen, Missionary Orientation School; and Andrew R. Shelly, Ministers' and Church Workers' Retreat.

Special appreciation was expressed to the Winnipeg Registrars, Henry Funk for the YPU and George K. Braun for the other two groups. —A. R. Shelly

Receive Power-Be Witnesses

The eyes of the Winnipeg delegates were captured by a huge mural painted by Robert Regier of Mountain Lake, Minnesota. Forty feet across the rostrum of the Young United Church, this unique creation was an endless source of inspiration and colorful stimulation. Above were the words: "Receive Power—Be Witnesses." Below were the basic divisions of the General Conference carrying out the ministry of witness: education and publication, schools, missions, peace, and stewardship.

Each of the main panels had a dominant symbol. This symbol was the only part of the panel in color all else being in shades of grey.

The whole colorful presentation was conceived basically as one flowing design to form and shape a conscious impression of our Christian witness in the General Conference.

The colored symbol in the EDUCATION-PUBLICATION section is the open Bible which is the dominant subject of all our study and printing efforts. Other phases of this ministry are represented by the microphone, film, the film reel, and a stack of literature. In the lower right corner is a type slug with the letter "p" which stands for Printing.

The torch is the main symbol for CHRISTIAN SCHOOLS, representing the light of truth. Other phases are suggested by the open Bible over a stack of books, the violin suggesting the fine arts, and two flasks and file folder tabs indicating research and the applied arts.

For MISSIONS we have the cross and the globe dominant with two types of architecture, occidental and oriental, to suggest the extremes to which the gospel is preached. In the lower right corner is an Indian American motif.

The plow over the sword, construction instead of destruction, is the main symbol for RELIEF AND SERVICE. The hospital bed stands for the healing ministry of our hospitals and other institutions. The MCC symbol is here; crated relief goods for overseas distribution are shown. The hammer represents the services of 1-W, Pax, and disaster service.

The clasped hands in the STEWARDSHIP panel suggest personal dedication which includes commitment of material goods (grain), time (clock hands), and money.

The mural was prepared in twenty sections and was nailed on a wooden frame that hung on two wooden brackets mounted with wood screws on the top of the moulding below the organ chamber. Six strands of wire held it in balance.

The artist took 120 hours spread over five weeks of time to complete this design. The work was actually done by sections in one of the apartments at Mennonite Biblical Seminary where Mr. and Mrs. Robert Regier are living while he takes a two-year course at the Chicago Art Institute.

The artist, Robert Regier, grew up in Mountain Lake, Minnesota, and then attended Bethel College for four years. He did not major in art at Bethel but he did take work under Professor Lena Waltner, head of the Bethel art department. After working for two years in the information division of MCC in Akron, he came to Chicago to complete the art course which will lead to his placement at the Newton headquarters with the Board of Education and Publication.

—Don. E. Smucker

Sightseeing Tours

Promptly at 12:30, on Monday, August 20, a fleet of nine Thiessen buses launched a large number of conference visitors on one of four tours.

The first tour made a solid investigation of the fine western city of Winnipeg. The second tour went to Steinbach. The third to Altona and Winkler, and the fourth to parts of Winnipeg along with the Sturgeon Creek Colony of the Hutterian Brethren at Headingley, Manitoba. The latter tour was taken by the writer.

The buses afforded another opportunity to meet people hitherto out of range. Here were some of the missionaries: the Samuel Moyers of India and Berne; Leonore Friesen of Japan and Newton; Esther Patkau of Japan and Hanley, Sask.; John Thiessen of our world-wide field and Newton. Others included Irvin Richert of Buhler, and Dan Graber of Goshen; several YPU members from Saskatchewan, Marlyn Dombrosky, Marie Kehler, and Genevieve Jahnke, and many others.

First stop was the Manitoba legislative building where the Minister of Education, The Honorable H. Miller, spoke to us in this magnificiant building. Then on to the large St. Boniface Cathedral where the literature rack revealed a pamphlet about the Baptists with a section on "the apostate priest, Menno Sims!" Thence to the large Monarch factory with the amazing story of J. J. Klassen who developed this business since 1905. Seventy per cent of the workmen are Mennonites.

The bus moved on to the impressive new buildings of the Canadian Mennonite Bible College strategically located next to the Manitoba Normal School. The visitors delighted in the gleaming new walls and compact functional design.

The climax came in the stop at the Sturgeon Creek Hutterian Colony. We saw where all the children 2½ to 4 years are kept every day until 4:30 in communal life. We talked with the preacher about the ninety people who lived there and the need for $100,000 to meet the over-all costs every year. While pictures of the people were not wanted, the preacher himself asked Dan Graber to take two pictures of the colony's new chicken house. A tasty spread of sandwiches was available along with the Manitoba honey which the colony markets far and wide. Mrs. Abe Lohrentz of McPherson was a good visitor in view of her background in South Dakota Hutterian life.

Soon we were on our way back to the Young United Church, thankful for richer insights into the varied and challenging life of the Mennonites on the Canadian prairies. —Don. E. Smucker

World Outreach

"Will the members of the Mission Board take their seats up in front."

With the seating of the members of the Board, the report of the Mission Board had its beginning.

Rev. P. A. Wedel in the opening address reviewed briefly the 56-year history of General Conference missions. Beginning with missions to the Indian Americans, the doors opened to missions in India, China, Africa, South America, Japan, and Formosa. The need now is for a greater intensification of the work in an effort to successfully combat the new forces of Nationalism, Communism, the resurgence of ancient religions, and the general political unrest of our age.

As Executive Secretary of the Board of Missions, John Thiessen explained the organizational structure of the Board. He also brought before us the field of home missions in Canada and the United States, mentioning 22 projects in Canada and some 10 projects in the United States. It is encouraging to see that the district conferences too are becoming active in local outreach and in establishing outposts, radio work, and other projects.

Greetings and best wishes from the American Bible Society and the British and Foreign Bible Society were given by Rev. Davies of Winnipeg. Of special interest in his report was the knowledge that the Bible is now being printed behind the iron curtain.

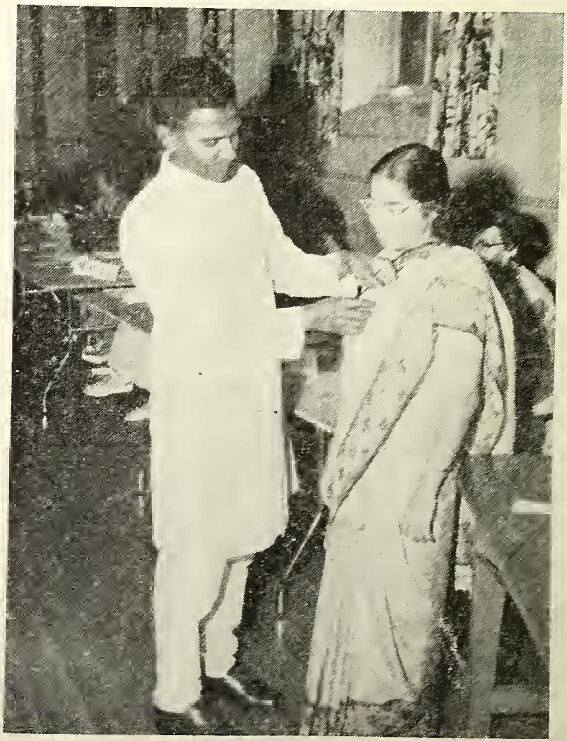
Rev. C. J. Smith reported on the work of the American Leprosy Mission, pointing out how much of our work to the lepers is undergirded by this society.

The climax of the report of the Mission Board came when Samuel Stephen was asked to speak as the official representative of the churches in India. He reported how the work there had been started on a strong Christian base and how the gospel had changed the outlook of the future for the outcast and downtrodden. "We thank you (missionaries) for the sacrifice you have made when you could have stayed in America. The Lord will establish the work of your hands. 'The zeal of the Lord will perform this.' " These were his closing words to the assembly.

Attention was called to the work that needs to be done in Northern B. C. and Alberta in Canada. The churches of Uruguay were represented by Elder Ernest Regier. He told of the West Prussian background of their people and how they had lacked a tie with the Russian Mennonites. "We are so happy to be related to the General Conference," he said.

Our hearts were warmed by the representatives from the various fields when they spoke at the Civic Auditorium Sunday night. We were challenged to show our sincerity in the acceptance of other races into the Conference, by becoming more intimately related to the Indian American members. We were shown the work of city missions; the success of the work in Japan; the beginning of work in Formosa; the problems of the work in Mexico and Colombia; the great field of education in the Congo and the new and challenging work of Gulfport, Mississippi.

It was a thrill to see some 100 young people rise to their feet when those were asked to stand who would be willing to follow the leading of the Lord into whatever service he might call them. May many in our home churches rise to their feet as they read the report of the Board of Missions.



Mr. and Mrs. Samuel Stephen, delegates from India.

A generation (reared to expect change) could regard change not as a feared catastrophe, but as a privileged human environment in which they would continue growing all their lives, instead of settling into the narrow vistas of a world which achieves stability by unfitting its children to live in any but one way.
—Margaret Mead

Board of Education and Publication

To Reach, Teach, and Witness

The educational program of the church today should be a valid continuation of the work done by Jesus and His disciples and by the early church as it sought to meet the problems of the first century.

First, the gospel was proclaimed in an intimate personal witness. Jesus, in a variety of ways, presented the message of the gospel over and over, calling men to repentance.

Second was the necessity that the disciples be instructed more fully in the truth of the gospel. He promised them the Holy Spirit who would help in this life-long process.

Third, the disciples needed to be trained to carry on the work which Jesus began. "As the Father sent me, so send I you," Jesus said. They were being trained and disciplined in order that through them God's kingdom which had begun in Jesus might continue in them with increasing power and breadth.

Our objective should be no less than that of Jesus and the apostles. We teach, God working in the hearts and lives of those we teach, to make disciples completely committed to His gospel with understanding and faith that will enable them to bear convincing testimony to it in word and deed in the midst of an unbelieving world.

Encouraging the church, home, and community to co-operate in the common task of Christian education, writing to inform and to teach, printing and selling to reach, helping the mind to see and the heart to respond, interpreting the past for the future, teaming up our schools for more effective Christian teaching, witnessing for Christ through the medium of radio—these are some of the responsibilities of the Board of Education and Publication.

Areas of Work

The Editorial Committee functions in three general areas: first, in relation to Conference periodicals, where it is reponsible for the editorial policy of official Conference publications. The second is in relation to prepared materials for the Sunday school and other organizations within the church. In many cases the Editorial Committee initiates the planning of materials and supervises them through publication. In other cases it acts only in an advisory capacity, while other committees or boards take the initiative in preparing and producing special materials. Third, in relation to other publications, the committee functions only in an advisory capacity.

Other activities of the Editorial Committee include Special Lesson Emphasis, Catechism Workbook Sunday school material in connection with the Old Mennonites, writers' conferences, writers' contest, Youth Hymnary, Church Music Committee, Retreat Curriculum Guide, Graded Sunday school material.

The Publishing Committee of the Board has the responsibility of serving as publisher and wholesaler for Conference material. It is the official publisher of all our Sunday school material and Christian education materials, periodicals, and books. In addition, numerous other services are rendered for the central offices and Board.

The Committee on Education in Church, Home, and Community deals with such important areas as family worship, boys' work, youth work, retreat work, junior program materials, leadership education, Sunday school promotion, and doctrinal publications. Various tracts and pamphlets are published and planned.

Young People

The Young Peoples' Union has continued to work for a "united Mennonite youth in Christ." There is ample reason to be grateful to God for many evidences of a growing interest among youth in the total work of the church and a deepening devotion to Jesus Christ. The last three years have seen greater co-operation between local church youth fellowships and district youth organizations, also between the district youth organizations and the YPU. The growth of the work has been very encouraging. A full time youth worker has been a great help in promoting the interest and work among the young people.

Visual Aids

The Visual Aids Committee has been busy at work promoting the use of visual aids both in our boards and in the churches. All of the Conference boards have been using visual aids for the promotion of their work. The Board of Missions has assembled a rather large set of filmslides depicting its activities, and the Board of Christian Service has drawn on the library of relief and service slides developed by the Mennonite Central Committee. Also a number of film reviews have been released through our Conference publication, THE MENNONITE.

Mennonite History

The Historical Committee continues its work in the gathering of important historical material and in the microfilming of church records both in Europe and North America. "Exiled by the Czar" is the latest book of the Mennonite Historical series. The committee is already at work to prepare a suitable illustrated book for the 1960 centennial of the General Conference. The first volume of that great work, THE MENNONITE ENCYCLOPEDIA, was published in November of 1955 and volume II is to be released this November.

Our Schools

Our colleges are doing a great work. There were reports from Bethel College, Bluffton College, Freeman Junior College, and the Canadian Mennonite Bible College, as well as from various high schools and academies. These schools are in constant need of our prayers and support. There is no finer investment than in the youth of our church.

Few people realize how vast is the scope of this Board's work and how important a place it has in our total church program. The nature of its work is not so clearly evident as some of the other boards. This may account for the fact that this Board has a continual struggle to come up to its budget. Its work deserves our full support.

The Seminary Question

A Far-Reaching Decision

The question which seemed to arouse the keenest interest and stimulated the liveliest discussion was the matter of seminary affiliation. A folder explaining in detail the whole history and problem of the associated Mennonite biblical seminaries had been widely distributed the second evening of the conference. The problems and concerns involved were also presented at this early date so that all delegates might have ample time for careful consideration.

Between sessions a favorite topic of discussion among little groups here and there was "the seminary question." There was intense interest manifested whenever the subject was brought up. The main question seemed to rotate about the matter of location of such associated seminaries.

To explain more clearly the heart of the problem, we quote from the leaflet mentioned:

"During the last two years there has been an extended series of discussions and negotiations regarding an attempt at inter-Mennonite co-operation in seminary education. This was at first informal, but later developed into formal negotiations especially between the Mennonite Board of Education, which is responsible for Goshen College Biblical Seminary, and the Board of Trustees of Mennonite Biblical Seminary. Involved also were representatives of other Mennonite groups and the Brethren in Christ. Some were appointed officially and others acted informally.

"The discussions have passed through three phases, the first being a proposal for a joint program conducted on or adjacent to the campus of Goshen College. This was finally rejected by Mennonite Biblical Seminary largely on the basis of location and the feeling that the proposed kind of co-operative graduate seminary work could not be properly carried on on the Goshen College campus or the campus of any Mennonite college. The second was a proposal that both seminaries, plus such others as might wish to join, should be located together at some Elkhart site which would be convenient to Goshen College and the Mennonite communities in that area, but not on the college campus. This was felt to involve complications for Goshen College Biblical Seminary which they were not in a position to approve and was consequently also rejected. The third and final proposition was an attempt to work out a program of somewhat more limited co-operation with the two institutions located, one at Goshen and the other on the south side of Elkhart, a distance of ten miles away. The Elkhart campus would be the recognized center of associated work, with other groups who join located there and with the co-operative activities largely at that point. This third proposal seems to be, and indeed is, a compromise on the original plan. However, it seems to represent the degree to which co-operation is realistically possible at the present time. This proposed plan does not represent the ideal, final development, but rather a significant step in that direction with possibilities for future growth."

The Board of Christian Service graciously relinquished a portion of their time on Friday morning for a further discussion of the seminary question. But just as interest was at a peak, with many calling for the floor, the time for closing was at hand. These discussions were continued on the last Tuesday forenoon and carried over into the afternoon session. An impressive array of speakers presented their opinions and views in rapid succession. Discussion was lively and varied but all in a Christian spirit.

The main recommendation of the Seminary Board was before the delegate body. There were several substitute motions which were either voted down or tabled. Finally the original recommendation of the Board was voted on and carried by a good majority. This recommendation reads:

"After two years of study by the Board of Trustees of Mennonite Biblical Seminary of a future program for the Seminary in which three possibilities have been sincerely considered, viz., an independent program, a continued affiliation with Bethany Biblical Seminary, and an Inter-Mennonite program as presented in the report on "The Associated Mennonite Biblical Seminaries," the Board of Trustees believes the proposed Inter-Mennonite plan to be the most feasible and satisfactory program now available for Mennonite Biblical Seminary and recommends it to the General Conference."

The accepting of the recommendation of the Board is not the end of the matter—it is but a beginning. A new chapter is opening for our seminary; the beginning of a new era. Quoting again from the above mentioned pamphlet:

"This is the strategic time to take a new and fresh view of the seminary program for our church. The growing challenge of the world mission of the church, the erection and remodelling of more adequate physical structures for dozens of our home churches, the increase of new congregations, the developing areas of church-directed services—all of this presents a challenge to the General Conference Mennonite Church calling for an increased number of qualified workers and a better degree of training to match the required consecration. Wholehearted support by the congregations of the General Conference for its broad program demands also wholehearted support for an adequate training program."

Now comes the buying of property, the planning of buildings, the letting of building contracts, the liquidating of the seminary property in Chicago, and all the thousand details that go with such a tremendous undertaking. Among the greatest of these con-

(Continued on page 568)

General Conference Women Meet

A NATURAL RESPONSE

"We need the winds of God," said Mrs. S. T. Moyer in her talk to the women, convened for their fourteenth triennial session in the sanctuary of the Young United Church in Winnipeg. Before the session closed with the dedicatory prayer by Mrs. John Schmidt, we could respond: "I feel the winds of God today, today my sail I lift."

STAND STILL... FEAR NOT... GO FORWARD! These words, which once stirred a hesitant and fearful people of God to forward action, were the words given to us in the opening devotions led by Mrs. Arnold Regier. What untold potentialities would be Christ's to carry forth His work through each of us if we obey these commanding words.

Mrs. D. P. Ewert, president of the association, shared three concerns as she opened the session: 1) that all said and done would have a real soul in it and not be crushed by the load of business; 2) that God's voice would reach through the chosen speakers to each one present; 3) that every individual at the session might be led to a spiritual experience—might receive a flame to carry home to those of our number who could not attend.

Due to pressing issues concerning a new location for our seminary, time schedules broke down and the "load of business" never reached the assembly. We were grateful, however, that none of the rich inspirational portions of the program needed to be deleted. Here are just a few nuggets that will remain to become part of the "flame" within us:

There is open to me a door—many doors in Japan; and there are adversaries but God is far greater than these!—Esther Patkau, speaking on "Open Doors."

Jesus looked at the city of Jerusalem and wept over it. Jesus still looks at cities today and weeps over them for they are still filled with His creations —His mankind.—Mrs. Leland Harder, speaking on "Man and God in the City."

Sisters, you have much to give. God takes us just as we are and where we are, frees us from all our inhibitions, sanctifies our abilities, and uses us in His church.—Mrs. S. T. Moyer, speaking on "Functional Results of Gospel Power."

A call of love to Christ was given by Mrs. Erland Waltner in the closing moments of the sessions. "When the relationship of love is close and warm," we were told, "then service to Him with all that we have will be a natural response." To this call the assembly stood—side by side and heart to heart, women of many states and several continents—each one giving herself anew to the Lord of us all.

Serving officers during the past triennial were Mrs. D. P. Ewert, president; Miss Dorothea Dyck, vice president; Mrs. Henry Loewen, secretary. Elected to serve for the coming years are Mrs. Olin Krehbiel, president; Miss Dorothea Dyck, vice president; Mrs. John A. Schrag, secretary.

RESOLUTIONS ADOPTED AT THE WINNIPEG SESSION are:

1. Knowing that "it is God who worketh in us both to will and to do of his good pleasure" (Phil. 2:13), we would thank Him for bringing us here and permitting us to worship together and share in this great fellowship. Further, we would also express our appreciation to all local committees in charge of arrangements, and for the gracious hospitality extended to us by this community.

2. Recognizing that our officers and leaders have put many hours of faithful service into the planning of our program of work, we wish to express our sincere appreciation to them and to those in the societies who have carried out this program.

3. Because increased interest and zeal in mission work can come only through being well informed on all phases of Christian service, we encourage all societies to stress the study of the literature recommended by our Literature Committee and to use the Mission Study Guide for monthly programs.

4. We recommend that our senior societies encourage the formation of Young Mission Workers groups by giving them aid financially as well as spiritually and continuing assistance as needed.

5. We recommend regular offerings to the Pension Fund which is two cents a week with a prayer for our retired missionaries. We encourage greater interest in older people, seeking to sweeten their lives and relieve the boredom which many experience.

6. Since considerable financial support is given to organizations outside of our General Conference, we would suggest that our societies make a careful study of the distribution of their funds.

7. Recognizing the value of the organization now being proposed for young women workers in the church, we wish to commend those who are forming it and encourage the young women to consider seriously relating themselves to it.

8. We recommend that our societies work actively in the fight against alcoholism, the use of narcotics, juvenile delinquency, and immorality.

Mennonite Laymen Meet

Men at Work

Mennonite Men showed a new burst of vigor as they met for their triennial session at Winnipeg, August 18 to 21. Reports indicating growth and new life among General Conference men's organizations were given. It was suggested that it would soon be necessary for the group to seek the services of a full time worker to assist with its growing program.

Men's activities got under way on Saturday evening, August 18, with a dinner meeting in the Manitoba Normal School gymnasium where over four hundred men gathered. J. Winfield Fretz, North Newton, Kansas, was the amiable master of ceremonies who introduced C. L. Graber, past director of the MCC program in South America, who spoke on "Mennonite Men Meeting the Needs in Paraguay." While Graber indicated that the fullest statement on the needs and situation in Paraguay was to be found in the toastmaster's book, **Pilgrims in Paraguay,** he clearly outlined that Paraguay needed a stable government, a stable economy, and men to give technical assistance.

Graber found an apt illustration of this last point in Vern Buller, northern district layman who was seated at the speakers' table with him. Vern has just returned from two years of service on a road-building project in Paraguay to which he gave not only his time, but also four pieces of heavy road building machinery.

The business meeting of the brotherhood, under the direction of Chairman Elmer Baumgartner, Berne, Indiana, featured a discussion of boys' work which has been one of the active Mennonite Men projects during the last few years. Clinton Kaufman, Wichita, Kansas, reported on his study of boys' work in the Lutheran, Catholic, Brethren, and (Old) Mennonite churches, as well as nondenominational programs. He found that the Boy Scout movement is the most complete program which many churches are adapting to fit their own needs, often under another name. It was noted by Menno Schrag, Newton, Kansas, MM vice chairman, that the Catholic church has made use of its leading men in its boys' activities. Several pilot groups have been started in the General Conference under the name Mennonite Boys' League. Secretary John E. Fretz, Telford, Pennsylvania, reported on the group organized by the Grace Mennonite Church, Lansdale, Pennsylvania.

The Mennonite Boys' League of the Grace Mennonite Church, Lansdale, Pennsylvania, in action. This is one of the pilot groups started by Mennonite Men.

In a program presented by the men to the conference, Harry E. Martens, North Newton, Kansas, spoke on "A Call to Christian Laymen for Witness and Service." He reported that our Conference has received glowing praise for its overseas relief and reconstruction program. He pointed to the need for a parallel program here at home where we are so often misunderstood. Martens offered the growing disaster service work as such a program which is especially open to the men. He later showed slides of disaster service. Harry Detwiler, Souderton, Pennsylvania, gave a pictorial report of his visit to the major General Conference mission fields.

Elected to serve as the leaders of Mennonite Men for the next three years were: President, John O. Schrag, McPherson, Kansas; Vice President, Menno Schrag, Newton, Kansas; and Secretary-Treasurer, Carl Lehman, Bluffton, Ohio. —Maynard Shelly

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A FAR-REACHING DECISION

(Continued from page 566)

cerns is the financial question, for without proper finances not even a beginning can be made.

It is sincerely hoped that the whole Conference will be back of this new undertaking with prayers and money that only God's will be done. It is also hoped that this may be a beginning of a closer affiliation with other Mennonite bodies which may ultimately lead to a close union among the various groups on the seminary level and extending to all other avenues as well.

Dates cannot be given at this time. At least for the next two years the Seminary will continue to operate at its present location and continue its affiliation with Bethany Biblical Seminary with which the most cordial relations have existed. We step out in faith.

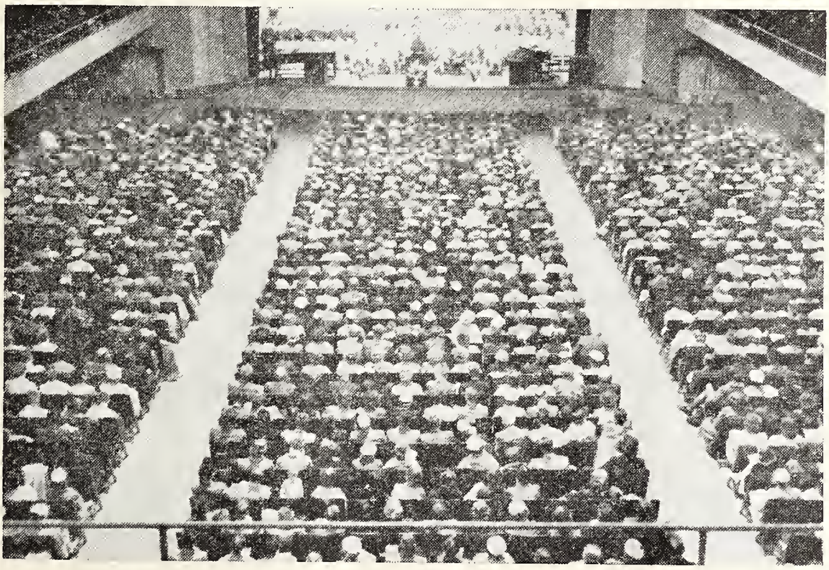
People are inclined to think of maturity as a definite state to be reached much as if it were the end of a journey. It would be better to think of it as an ever-receding goal toward which we begin to march at birth and go on to the end of life.

—Douglas A. Thom

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

2,000 Attend Youth Rally



The Hardest Work

The world's biggest job—witnessing for Christ—is one from which no Christian youth is exempt, Mennonite youth either!

This was the burden of the messages brought to an estimated 2,000 listeners at the Youth Rally in the Winnipeg Civic Auditorium Sunday night, August 18, which was part of the 34th session of the General Conference.

Behind the speakers were some 50 singers from the Mennonite Collegiate Institute and Canadian Mennonite Bible College who thrilled the big audience with their excellent selections, given in both German and English.

Harris Waltner, pastor at Moundridge, Kansas, and president of the YPU, was the chairman.

Power to Witness

Two phases of the program theme, "Youth's Power to Witness," were presented by C. J. Dyck, Chicago, and Verney Unruh, returned missionary from Japan.

As to "How Youth Receives Power," Dyck said this depends on our closeness to Christ, our faithfulness in Bible study and prayer, and our willingness to go all the way with Him.

Speaking from a wealth of practical experience in Japan, Verney Unruh pointed out that the witness of Christian people is so tragically weak today. Too many of us are "cooled off" in our zeal for Christ and therefore, so often feel inadequate.

Through Personal Testimony

But also answering the question, "How Does and Can Youth Witness?" he said it is primarily through personal testimony and through clean living. "We would rather give our money than witness ourselves," but even though personal work is "the hardest work in the world" God gives the necessary grace and joy if only "we are willing" Verney concluded.

The two messages were a clarion call that should echo and re-echo through all of the YPU groups.

The Mennonite Biblical Seminary ensemble sang several good selections ending with the prayer-hymn, "Spirit of the Living God."

It was a great evening and its blessing should be felt for a long time to come.

—Robert Schrag

DISCIPLESHIP

What is discipleship? In Mark 2:14 we read, "And as He passed by he saw Levi, the son of Alphaeus, sitting at the place of toll, and he saith unto him, 'Follow Me.' And he arose and followed." Notice the simplicity of the call, "Follow Me." That is all. This call to discipleship meant a definite step for Levi. He could have stayed at his post of duty and Jesus might have been his help in time of trouble, but not the Lord of his life.

Jesus was aware of human tendencies when He made His call to Levi. Unless a definite step is demanded, the call vanishes in mid air. Levi's response to Christ's call seems to be just as simple, "And he arose and followed." Nothing is said about his attempt to dictate his own terms to suit himself—this would destroy true discipleship. Nor is he ashamed to follow Christ. Bonhoeffer, in the book, **The Cost of Discipleship,** says, "The opposite of discipleship is to be ashamed of Christ."

Luther used Abraham as an example of discipleship, writing that Abraham went forth from his father and not knowing whither he went. He trusted himself to God's knowledge, and cared not for his own, and thus he took the right road and came to his journey's end. Luther continues that that is the way of the cross. We cannot find it ourselves, so we must let God lead us as though we were blind. It is not ourselves or anyone else, but the Word and Spirit that lead us in the way we should go.

—Gulfbreeze

This Year in Summer Service

ARLENE SITLER

Director of MCC Summer Service

Another year of Summer Service has ended. Through the channels of the Mennonite Central Committee approximately 360 young people served in mental hospitals and sanatoriums in Canada, workcamps in Europe, in institutions, child welfare, and community service projects in the United States and Mexico.

In addition, city and rural missions from the Mexican border to Alaska and from New York to Los Angeles have augmented their programs with the services of volunteers channeled through programs in the General Conference, the Mennonite Relief and Service Committee, and the Lancaster Conference.

The Civilian Public Service program was the forerunner of Summer Service. In 1944 Mennonite young women formed the first Summer Service unit as a counterpart to CPS men who served in mental hospitals.

This emphasis has changed. For example, this year 22 young people served as normal control volunteers at the National Institutes of Health at Bethesda, Maryland, the principal medical research branch of the U. S. Department of Health, Education, and Welfare. This contribution has far-reaching effects on modern medical research. For instance, normal controls this past summer served as a standard for comparison for all cancer research in the country.

Nineteen young people served agricultural migrants in New York state and California. Camps for crippled children in California and Maryland were served by 14 volunteers. Smaller units served emotionally disturbed children at the Governor Bacon Health Center at Delaware City, and those with speech and hearing defects at the Institute of Logopedics at Wichita, Kansas. A further community service project was that of the work camp serving in the Mennonite colonist community at Cuauhtemoc, Mexico.

Mennonite Voluntary Service in Europe held work camps in Holland, France, Germany, Austria, and Switzerland. An excerpt from the MVS pamphlet reads: "When you have an Egyptian, a Greek, four or five Germans, two or three Americans all living together, working on a project together, doing the cooking, washing and housecleaning, opening and closing the day with worship and spending free hours in socials, discussions, and outings—you have a Mennonite Voluntary Service work camp.

"But this does not completely explain such a camp and what it is. Only after you have lived in a camp and have known the fellowship that develops there, can you begin to understand what MVS is. There you can discover how the periods of meditation and worship can bind campers from various nations together.

"There, through the experience of daily international Christian living, the word 'fellowship' begins to mean working together, playing together, thinking together, and worshiping together. MVS becomes a channel for youth to make voluntary service an expression of a practical, everyday Christian faith.

"MVS, sponsored by European and American Mennonite churches, plans international voluntary work camps each year. In a work camp young people come together to work on a worthwhile project and through working together experience the fellowship of a living Christian community."

It is gratifying to note that the Mennonite churches are becoming increasingly active in the Summer Service program. This holds tremendous opportunities, particularly for students to utilize summer vacation weeks in loving service and Christian witness.

In these few weeks of concentrated effort new frontiers have opened in serving the handicapped, mentally ill, areas of racial and political tension and other physical and spiritual need.

Hand-in-hand we have worked together with various nationalities and faiths to reach thousands who so much need the "touch of the Master" in their particular human need whether they are Mexican, Eskimo, Indian, Negro, American, or European.

Pray for Summer Service 1957. May it be even a greater year.

Pencil Points

BIG TIME

We have just finished attending this year's biggest family reunion—the meeting of the General Conference Mennonite Church in Winnipeg.

Stalking through the corridors of the Young United Church which we had rented for this conference, I found the pastor-delegate from the Last Mennonite Church gazing blankly into the neck of an empty Seven-Up bottle. "Well, how are you holding up?" I asked, since I saw he wasn't.

"I'm afraid we won't make it," he mumbled.

"Make what?"

"Here it is the last day of conference, and we've only heard eighty-five speeches. I don't think we'll make it to a hundred."

Poor fellow, he was pretty badly wilted. But I'm sure he will recover. The hazards of attending conference are not to be underestimated, but in spite of all, the number of conference-goers seems to be increasing. It has its thrills and chills. It has its moments of suspense as well as times of tension. But best of all is the meeting of old friends and the making of new friends. These friendships which we renew every three years and oftener, if possible, are making one big family out of the General Conference. This is one of the greatest things about these triennial pilgrimages.

In the little space that is allotted to me, I would like to share with you some of the things that made a dent on my cloudy consciousness.

One is the predictable eating habits of the domesticated Mennonite delegate. It would make an interesting study on a curve graph. On the first few days of conference sessions almost all of the delegates will eat in the con-

(Continued on next page)

ference dining room. But soon after that some of our representatives start drifting away and become delegates-at-large. The crowds coming to dinner diminish slightly each day. Meals have been good and inexpensive, but you can't convince a Mennonite that he can't do better elsewhere.

Fascinating also is the number of young people that turn up at these conference sessions. There seem to be more at every session. (Of course, I may be getting older, too. In a few more sessions half the people will be younger than I am.) These folks have been moving so rapidly, about as rapidly as I have, so that I have not checked too many reactions. One person said that conference was an "eye-opener."

Well, it was an eye-opener for me, too. I saw how long five-minute speeches are when you listen to them, and how much shorter they seem when you make them.

But the greatest eyelid stretcher is the large scope—the width and breadth—of the work of our General Conference. It was emphasized to us in the reports, in the conference mural, and in the conference map. I live in the midst of activity associated directly with this work, but when we put all our reports together—it awes me.

One thread going through most of our sessions was the theme of inter-Mennonite co-operation. We are experiencing it in our mission work, have felt it most dramatically in our relief and service activities, and we have had significant publication projects.

This conference brought us face to face with the opportunity of inter-Mennonite education, this time on the seminary level. While there were a few that felt we shouldn't join forces with other Mennonite groups for ministerial training, most were agreed that we wanted to move in this direction. The big problem was where and how. The problem we had to decide was whether we should attempt to move our present seminary, probably to Elkhart, Indiana, where inter-Mennonite seminary education could be undertaken. There was more debate on this issue than on any other question. But when the votes were cast the decision was clear. We are now ready for a new experience in our church life.

For we are opening the windows of our General Conference house and looking out at the people in other churches. If there has been one place that the General Conference Mennonite Church has been delinquent, and even an offender, it has been in its fellowship with other Christians. We are now clearly committed to joining hands with other Mennonite Christians in our common witness, which can only mean that eventually we will also make approaches to other groups, too.

And then the discussion group experiment was an interesting new departure for all of us. When over a thousand people are jammed together, very few have a chance to speak. In our smaller discussion sessions everyone having anything significant to say had a chance to be heard. Opportunity was also given for insignificant statements. Even I got a few words in.

Well, there are many other impressions that crowd in on a conference-goer's mind. It sure was a big time. Make sure you make it in 1959.

—Maynard Shelly, delegate-at-large.

Jottings

—**First Church, Allentown, Pa.:** Seven children were consecrated at our morning service on Mothers' Day. A DVBS was conducted June 18-29 and concluded with a program the evening of the 29th by the children enrolled. There were 77 enrolled: 49 had a perfect attendance record. The collection of $53.05 was sent to General Conference for missions. July 6 a group of our ladies spent the day at Akron, Pa. packing Christmas bundles. We sent 25 bundles and other clothing. Our ladies made 20 mattress covers for Men-O-Lan. Our children of each age group attended retreat. Pastor David Habegger served one week as counselor. John Boehr visited us Sunday morning July 1, and gave his witness through a singing sermon entitled "The Story of Redemption." Our softball team won second place for the season, bowing to Souderton, which took first place.—Mrs. Francis Geisinger, Corr.

—**Stirling Ave. Church, Kitchener, Ont.:** July 8, Mr. and Mrs. David Gral spoke concerning their anticipated work in Puerto Rico. Mrs. Gral is the former Mary Burkhart of our group. She is a graduate nurse. DVBS was held at the First Church and our Church. Total enrollment was 316. Ten from our church served as teachers. Alice Bachert, our missionary to Colombia, spoke to the congregation of her five years service in South America. She attended the missionary orientation course and General Conference. Our pastor and wife also attended the conference in Winnipeg. The young people's group held a swimming party and hamburger fry at Kaufman's Flats, July 23. The junior young people spent the week of July 30 at Chesley Camp. There were 42 enrolled. Twelve boys from the Ailsa Craig Boys' Farm also attended camp. Our pastor and family are planning to visit at Rev. Ulrich's parents at Eureka, Illinois. They will return by August 30.—Corr.

—**Immanuel Church, Downey, California:** Guest speakers this month have been Rev. and Mrs. Simon Unruh (missionaries on furlough from Japan), Dr. A. J. Harms, Dr. Paul Bauman, and Brother Albert Epp. Walter (Bud) Knox and Harold Mueller have returned from their two years of service. Harold spoke in a joint C. E. meeting and told us about Pax service and their purposes and aims. On July 4 a pot-luck barbecue supper was held at the Frank Regehr home. We had a total of 33 Christmas bundles this year. We are all busy preparing for DVBS which is to be held August 6-17. Many from our church attended the annual boatride and sing sponsored by Southern Division. August 3, our choir had their annual summer social. A beach party-supper was held at Huntington Beach. Many people were sorrowed by the passing of Mrs. Anna Mueller on July 14th. She was loved by all and will be missed greatly.—Corr.

—**Bethel Church, Mountain Lake, Minn.:** Dr. J. E. Hartzler of Goshen, Indiana, brought messages during Passion Week. An offering was given toward the P. A. Penner Memorial in India. An enlargement of the work at our General Conference station in Champa is being planned. The British Leper Mission has agreed to match each dollar given by the General Conference. The oratorio, "The Holy City," was sung Easter Sunday evening by our mixed choir directed by Rev. Orlando

Schmidt. Rev. Andrew Shelly, who made an extensive visit of a number of our mission fields two years ago, reported on the same and also spoke in the interest of the Mennonite Biblical Seminary. The young people of the church purchased two projectors and a screen for use in the work of the church. These were dedicated at an evening meeting. The Bethel Mission Society had Guest Day, when Marie Peters, missionary to the Indians at Ponsford, Minn., told of her work. Elizabeth Peake, an Indian Christian, also gave her testimony. She is working among her own people as a missionary. On Mother's Day, twenty children were brought by their parents to be consecrated. On Pentecost Sunday morning twelve young people were baptised and received as members. Four others joined the membership of our church. DVBS was held for two weeks in June. Over one hundred children attended. More than 1200 pounds of clothes were packed and shipped for relief. Eight hundred pounds of fat was melted together and prepared for soap. Ninety-five Christmas bundles were sent. Mr. and Mrs. J. J. Becker celebrated their golden wedding anniversary in the church basement, June 24. The pastors, Walter Gering and Orlando Schmidt, plus some other members, attended the Northern District Conference at Freeman, South Dakota. Rev. Harold Warkentin, superintendent of our Bible school, served with a message on that Sunday morning. On the last Sunday of June we had the children's program and the mission festival. Rev. J. R. Duerksen, missionary to India, was our speaker and gave a challenging message. In the evening he showed slides of the mission field.—M. Toews, Corr.

—**Eicher Church, Wayland, Iowa:** On Sunday afternoon, July 29. Mr. and Mrs. Glen Graber were ordained as missionaries to Formosa, and Glen as an elder of the General Conference Mennonite Church, in a service at the Eicher church. John Thiessen, Executive Secretary of the Mission Board, delivered the ordination sermon and officiated at the ordination, the pastor, H. E. Nunemaker, presiding and giving the charge to the missionaries. Harold Thiessen of Donnellson, and Kenneth Shelly of Pulaski, also assisted in the service. We were privileged to have John Thiessen show slides, taken on his recent tour of Mennonite mission stations, and present the work of our missions, at services on the evening of July 27, and again on July 29. Eight of our young people attended Camp Friedenswald. Five fresh air children from the General Conference Mennonite missions in Chicago, spent two weeks in the homes of Eicher church families. A course of study, "How It All Began," based on the Old Testament is being used at the Sunday evening YPU meetings, and taught by Raymond Rich. The Sunday school sponsored the sending of twenty-one Christmas bundles, which were dedicated on June 17. On the morning of June 17, David Schroeder was guest speaker, and Andrew Shelly in the evening. They were both in the community in the interest of the Seminary in Chicago. Rev. and Mrs. Glen Graber, and the pastor and his wife, attended the General Conference sessions at Winnipeg, Canada.

—**Bethel Church, Marion, S. D.:** Several of the men of our group helped in the clean up work after a small tornado demolished some buildings in the neighboring area. Mrs. Z. S. Ewert and Mrs. J. S. Ewert, two aged members, and Mr. Ben Epp who suffered a long time with a heart ailment, passed away recently. We extend sympathy to the families. On May 27, farewell services for Harold Thieszen were held and installation services were observed for Ralph Graber. A fellowship meal followed this service. The children of our church participated in DVBS with the Bethesda Mennonite Church. Some of our members attended the Northern District Conference which convened in this area in June. August Ewert was the guest speaker in our church on Conference Sunday. Christmas bundles were prepared and sent to their destination. Sons were born to Mr. and Mrs. Arnold Becker and Mr. and Mrs. Alvin Ortman. On July 1 we were favored by a program of music and spiritual meditation by a deputation team from the Mennonite Biblical Seminary. On July 15 the C. E. group of the Bethesda Church rendered a spiritual program. The S. S. had their annual picnic on July 4. Erwin Schrag was guest speaker.—Corr.

—**Deep Run Church, Bedminster, Pa.:** The annual Fellowship Dinner was held after the worship service on July 1. Leidy Landis of Lansdale passed away Thursday, June 28, 1956, at the age of 79 years. Sixty-seven Christmas bundles were given by the Sunday school, and after dedication Ed Tice delivered them to Ephrata. Bible school enrollment this year was 129 with an average attendance of 113. Eleanor Wismer has returned to Chicago and is at present traveling with the Seminary Ensemble to churches in western U. S. and Canada. Several of our members helped in the kitchen at Men-O-Lan July 4 and 12. Nancy Mill is a cabin counselor and Nancy Meyers and Edith Mill will work in the kitchen for the junior retreat. The Souderton group gave a program for our youth fellowship at a campfire service, Sunday evening.—Corr.

—**First Church, Mountain Lake, Minn.:** Our new church building is nearing completion. The dedication date has been set for Aug. 5. Special meetings are planned for this event. Our former pastor, L. R. Amstutz, and A. E. Kreider will be with us to bring special messages. We are looking forward to this time of worship with prayerful praise to the Lord. He has indeed been very gracious to us. Several members attended the Northern District Conference held near Freeman, South Dakota. Our annual Mission Festival was held on June 24. Rev. Keidel of Africa and Miss Anna Baerg of Arizona were the main speakers. The children's program was in the afternoon. Rev. Peter Buller brought a special message from the African field for the children. Fellowship meals were served at noon and also after the afternoon program. A total of 114 Christmas bundles, 459 pounds of clothing, 39 pounds of shoes, and 84 pounds of waste fat were packed and sent for relief. On Sunday evening, July 15, the young people sponsored a program with Peter Buller, missionary to the Belgian Congo, as speaker. It was held out-of-doors and was followed by a social hour.—K. Derksen, Corr.

—**Bethany Church, Kingman, Kan.:** May 20 a special program was given in honor of Pastor and Mrs. P. P. Tschetter's fortieth wedding anniversary. Their son, Richard, was the speaker. May 27, an all-day program was given in commemoration of the fiftieth anniversary of our church. Guest speakers for the day were former pastor, Herbert Miller, now of Newton, Homer Moutett, director of "Go Ye" Mission, Gordon Neuenschwander of Berne, Ind., and Irwin Albrecht of this church, now at Bloomfield, Mont. In the evening a concert was given by the Alexanderwohl Men's Chorus and a ladies' trio under the direction of Herb Franz. June 3 marks the dedication of our new Hammond organ presented to the church by the Joe P. Krehbiel family. July 22 Frank Fatopalas of Omaha, Neb., was guest speaker. Brother Frank is a son-in-law of Mrs. J. T. Albrecht of this church.—Willard M. Voran, Corr.

—**East Swamp Church, Quakertown, Pa.:** A total of 714 pounds of relief clothing and shoes were taken to Ephrata. Also 41 Christmas bundles and 189 pounds of fats were prepared for MCC. The Youth Fellowship gave a play, "By Life or By Death," portraying the lives of John and Betty Stam. Pastor Sprunger was director of the high school retreat at Men-O-Lan. Mrs. Sprunger had charge of practical life problems at the same retreat. John Boehr of Chicago brought us a "Singing Sermon" on July 8. On July 15, Drs. Burwell and Marian Kennedy were with us for the last time before sailing for Iraq as medical missionaries. Our congregation has pledged a monthly support of $25. The missionary helpers class of high school boys will give $5 additional support. Miss Dorothy Dietz traveled with Miss Violet Kaiser to the Paint Rock Mission in South Carolina to assist in the Bible School there during the first two weeks of July.—Corr.

THE Mennonite

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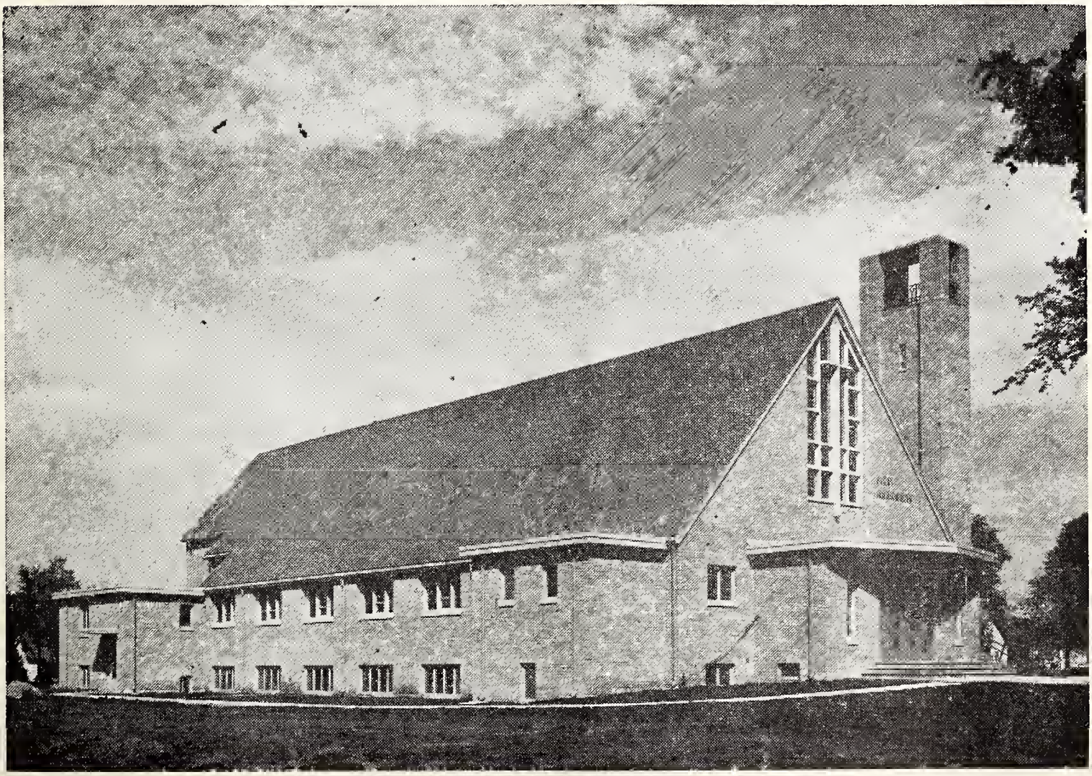
Other foundation can no man lay than that is laid which is Jesus Christ.



The new First Mennonite Church, Mountain Lake, Minn.
Dedicated August 5, 1956. Willard Wiebe, Pastor.

The Church in Russia
Lloyd L. Ramseyer

The Christian Marriage
O'Ray Graber

Expansion Through the Sunday School
Sylvan Lehman

Conference Views

Volume 71 Number 36 September 11, 1956

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Conference Notes

BOARD ELECTIONS

The following have been elected or re-elected to our General Conference boards:

Board of Business Administration:
  Ted Claassen, Newton, Kansas
  C. C. Neufeld, Winnipeg, Manitoba
  A. M. Lohrentz, McPherson, Kansas
  C. J. Dyck, Chicago, Illinois
Board of Christian Service:
  Esko Loewen, Hillsboro, Kansas
  Harry M. Detwiler, Souderton, Pa.
  David P. Neufeld, Rosemary, Man.
  H. N. Harder, Bloomington, Illinois
Board of Missions:
  Ward Shelly, Lancaster, Pennsylvania
  G. G. Epp, Rosthern, Saskatchewan
  S. F. Pannabecker, Chicago, Illinois
  J. J. Thiessen, Saskatoon, Sask.
Board of Education and Publication:
  Henry Poettcker, Winnipeg, Manitoba
  Menno Schrag, Newton, Kansas
  D. C. Wedel, North Newton, Kansas
  J. J. Enz, Chicago, Illinois

YPU OFFICERS

Elected and re-elected officers of the Young People's Union are:
  Harris Waltner, President
  Bill Block, Vice-President
  Helen Neufeld Coon, Secretary

TREATING TUBERCULOSIS IN JAVA

Ruth Kennel
MCC Clinic Nurse

Sukiman, a 23-year-old policeman, came to the medical clinic complaining of coughing, loss of weight, and fever.

He was x-rayed. The report showed he had active tuberculosis. Fortunately, he was employed by the government, which grants rest permits with wages for a certain length of time. After seven months of rest and treatment he looks well and happy and has gained weight. A re-x-ray report shows a non-active process and he is back to work again.

Sukiman is one of hundreds of persons treated by Mennonite Central Committee's medical clinics in Java.

It is believed that a person in Java dies every four minutes from this disease. The climate of the country is conducive to the growth of the tubercle bacillus—it is warm and damp; homes are small, dark, and damp with dirt floors.

Many people live together in a few small rooms. A mother may sleep with up to six or more children in one bed. Javanese have a habit of spitting everywhere, and especially on the floor.

We all know that medicine alone is not the cure for this disease. Much rest, fresh air, sunshine, milk, a well-balanced diet and the regular administration of medicine all are essential in arresting or curing the disease.

How can we accomplish this with an out-patient clinic where many of our patients must travel long distances to come to the clinic twice for medications?

It takes physical effort to get to our clinic. Some of the people come part of the way by train, and then the remainder of the way either by walking or by a horse-drawn cart. Some come on bicycles.

Another great problem is the patient's lack of money. A large percentage of these people are very poor and can hardly pay for the medicine and transportation, let alone be absent from their work. The majority of tuberculosis patients are men with families to support.

Since last October more than 200 patients had x-ray reports indicating an open active disease. One month 46 cases were diagnosed tubercular. Only about a third of these patients came for regular medications, because they could not afford it. Another factor in their not coming regularly is that they do not understand the nature of the disease.

Some come regularly for awhile, respond to the medicine, feel better, and think they are cured . . . then they do not bother to return until they have another episode of coughing or hemoptysis (spitting blood).

However, we have been happy to see how well some of them have responded. They have been rewarded for faithfulness and regularity of treatment.

Pa Kaslan, age 50, has come to clinic for the past several years. His work is leading a Javanese orchestra and dances known as "gamelan" and "wajang kulit," a part of every Javanese social affair whether they are rich or poor. He had enough money to afford a rest and came regularly for medication. Several months ago he and one of his wives came to our home in Kudus and gave us food, because several days before at clinic his re-x-ray report showed his disease had been arrested.

This is an example of a good result. However, we are sorry to say that we cannot report such good results in most cases. For most of them it is a long and difficult road to recovery. They are either too poor or they wait too long to come for help.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

ARE GOALS TO BE ADMIRED OR ACHIEVED?

It is to be hoped that the goals presented by our resolution committee and adopted at the Winnipeg Conference will be more than ornamental mottoes to be glanced at with no real effort to achieve. Were these goals for the next triennium taken seriously, we would have the greatest three-year period in our church history.

Note some of the goals and possible consequences. "Each member a personal witness" would really make our church a witnessing power that would lead many more souls to Christ than our mere handful of increase during the past three years. If every member will really be a live witness, we will see a new wave of spiritual power and achievement.

"Every congregation seeking a mission outpost." Think of the hundreds of new centers that would be established throughout the length and breadth of the land if each church had its mission outpost, which in turn would become a center of witnessing and spiritual power.

"Every member a tither." This would solve all our financial problems. The question which stops cold so many ventures — "Where will the money come from?" — would be solved. Every board's budget would be overflowing; the Seminary could build a plant worthy of such an enterprise; expansions in Missions and Christian Service would be pushed out on all sides. A new era would be ushered in if this goal were reached.

"Every pastor prayerfully seeking a new recruit for the ministry." Were this followed seriously, all our churches would soon be supplied with the needed pastors and we would have young ministers left to supply many other openings, thus widening our sphere of influence and testimony.

Then there were goals accepted dealing with full support of each board; wholehearted support for the Seminary; trained personnel in teaching; Voluntary Service workers from each congregation. Good and worthy goals, every one.

But what is a "goal?" Is it an ornament to decorate the conference minutes? Is it a respectable-sounding phrase to ease our conscience? Is it a beautiful but unattainable ideal which we do not intend to really pursue? Or is it a definite purpose which we have set for ourselves as our personal responsibility, and which each one and each church will try its very best to achieve?

The goals are splendid; the matter of seriously pursuing them lies with us individually and collectively. May God spur us on to do our part, that goals set now may be goals reached by the time Conference meets again in Bluffton, Ohio, in 1959.

INTER-SEMINARY CO-OPERATION; A VENTURE IN FAITH

Certainly one of the major decisions of the Winnipeg Conference was the approval to relocate the Mennonite Biblical Seminary at Elkhart, Indiana, to make possible a closer inter-Mennonite co-operation. The question was of intense interest, and a good deal of time was given to hear expressions and convictions regarding the matter. While the recommendation of the Board to make such a move was approved, a resolution was also passed inviting other Mennonite groups to locate on the new seminary campus with the hope of having a fuller co-operation in seminary training among all Mennonite bodies.

The point of most serious concern and disappointment seemed to be the decision of the Goshen College Biblical Seminary (Old Mennonite) to continue its location on the Goshen College campus rather than also move to the Elkhart location. To many, setting up two separate units at two separate places did not seem like the kind of "co-operation" or testimony we had hoped for. However, it was pointed out that there would be various areas of co-operation possible under such an arrangement which would not be possible if we moved elsewhere. So it was with the hope that co-operative efforts would be increased and strengthened with the years that the Conference finally gave its approval. Even yet, the hopes are still with us that we may be more fully joined for a greater witness to the world.

It is a bold venture of faith. Should an increasing degree of co-operation not be realized, we might find ourselves quite isolated and out of a General Conference center. There seems only one good reason for moving to Elkhart; that is the hope and faith that it will at least be a beginning of fuller co-operation among all interested bodies for a more unified Mennonite Seminary effort.

Such a united seminary is already a reality in South America where (Old) Mennonites, Mennonite Brethren, and General Conference Mennonites are uniting in a combined seminary effort. If it can be done in South America, why not here at home? If we have been able to co-operate in the Mennonite Central Committee, why not in the field of seminary training? If our young men have worked together so splendidly in Civilian Public Service and in 1-W and Pax projects, why not work together in this venture? We believe it is in the will of God that we increasingly unite our efforts rather than keep in our separate ways. We must examine ourselves that no personal prejudices or views will hinder our united witness to the world.

The Elkhart move is not a perfect arrangement; but let us go into it with high faith that God will lead us into ever closer co-operation, and that it will be the means of uniting more fully the various like-minded groups for a stronger spiritual testimony. By working together unitedly we have the opportunity to help answer Christ's intercessory prayer "that they may be one."

THE CHURCH IN RUSSIA

Lloyd L. Ramseyer*

(Part III)

When the communists took control of Russia after the October revolution of 1917, one of their first steps was to attempt to rid their country of the church and belief in God. Without doubt, the major reason for this was the fact that the Orthodox church of Czarist days had allied itself with the government which oppressed the people. The influence of an immoral knave like Rasputin on the last of the Czars, acting in the name of religion, intensified the feeling of the revolutionists against the church. The church had become engrossed in its own affairs. It is said that while the revolutionaries were marching on the Kremlin, priests were in the Assumption Cathedral inside the Kremlin walls debating theology. Whether true or not, the fact that the story was believed indicates the separation of the church from the world outside. Furthermore, superstition, relics worship, and extreme formalism had become so much a part of the state church that it was vulnerable to attack from science.

For a time, opposition to the church was violent and oppressive. Churches were closed, ministers and priests were killed, sent to Siberia, or imprisoned. The direct attack has now subsided and a more subtle but nevertheless aggressive method of opposition is being used.

What does one see concerning the present status of the church and its relation to the communist government in a visit to Russia? In the first place, evidence of one of the causes of the attitude toward the church can be seen in the armory museum in the Kremlin. There is displayed some of the finery of the old church, money spent for luxury while the common people suffered in poverty. Vestments of the priests were covered with thousands of pearls. The covers of church Bibles were inlaid with precious stones. The church took more care to adorn the covers of the sacred book with jewels than to take seriously the message therein, that "inasmuch as ye did it not to one of the least of these, ye did it not to me." One is reminded of the words in Hosea, "For I desired mercy and not sacrifice." Perhaps there was some reason for the slogan "Religion is the opiate of the people." People eventually turn against a church that lives in luxurious unconcern of human suffering.

We saw many closed churches in Leningrad. In one of these the state maintains an anti-religious museum. Every attempt is made to relate Christianity to superstition, oppression, reaction, and cruelty. This is done by exhibition of instruments of torture once used by the church, by pictures showing church officials allied with reactionary forces, by pictures and diagrams tending to show a conflict between science and religion, and the like. On the first floor is a statue of a poor woman with a child in her arms stooped under a heavy cross, implying that Christianity is a weight carried by the poor. Similarly in the basement is a drawing of nine men weighted with a heavy cross with the figure of Christ walking ahead and a man of wealth driving them.

The schools present the scientific view as opposed to religion. Teachers tell their pupils that religion is an old superstition which modern educated people no longer believe, that perhaps their parents believe it, but that an enlightened generation has no place for religion.

In visiting two collective farms we asked the manager whether they had a church in the village. At the first farm he literally laughed in our faces when religion was mentioned, then told us they had a church attended by a few old people. At the second farm the guide responded to our question by saying, "Yes, we have a church for those who are too old to adjust to the new way of life."

In Moscow, a city of over five million, we were told that there are fifty-five open churches. In Leningrad, a city of over three million, there are eighteen open churches, of which fourteen are Orthodox, one Baptist, one Roman Catholic, one Jewish Synagogue, and one Mohammedan Mosque. I have written previously of the experience of attending a crowded Sunday morning church service in a Baptist church. Those attending the same church in the evening found it similarly crowded. Some of our party attended an Orthodox service and found it also overflowing.

Restrictions are placed on the program which the church can carry out. Their teaching must be spiritual in the strictest sense. Any attempt to relate Christianity to a social conscience which might conflict with the government is unlawful. While worship is permitted, religious instruction is definitely restricted. A minister may give such instruction in the home if specifically invited to do so.

When evaluating religion in Russia, one should not forget that even in the free countries of Europe the church does not have the following which it should. We were told in England that only seven to ten per cent attend church services with any degree of regularity. In France we learned that only 22½% claim any relationship to the church, of which 20% are Catholic and 2½% Protestant. No reliable statistics are available in Russia but if estimates are correct, approximately 25% of the people have some church connection. Perhaps we should not be astonished that the church is not influential in Russia. Rather we should marvel that after forty years of

(Continued on page 587)

***President of Bluffton College, Bluffton, Ohio**

Expansion Through the Sunday School

SYLVAN LEHMAN *

The surest way to build the church is to improve the Sunday school. In fact, church life is built around the church school, and improved attendance will further service opportunities in Christian education. Every school can enlarge its borders, provided there is a will to work. "Where there is no vision the people perish. Where there is no passion the church perishes. A vision without a task makes a visionary. A task without vision is drudgery. A vision with a task makes a missionary."

Great leaders of the by-gone days recognized the need of seeking better and more progressive methods in carrying on the work of the Sunday school. David C. Cook III wrote many years ago in a leading magazine: "We must go forward in our day to better methods of work and higher standards of teaching. The heroic past is the foundation, built broad and deep, upon which we must raise our super-structure of continual growth and improvement."

To move forward, the pastor and superintendent must work hand in hand. If the pastor is interested in the Sunday school, not only will the Sunday school increase in attendance but the church membership will also build up. Whenever a pastor neglects the Sunday school, the work is bound to decline and the church will suffer.

It is the hope of the Evangelism Committee that every congregation put forth special effort this fall to win the lost and increase the total work of the congregation. A united effort with the Sunday school committee, the church board, and the local evangelization committee can greatly increase the evangelistic effort. Some suggestions should prove helpful in the total work of our congregations.

The Need of Extension

Any school can increase its attendance and usefulness if it really wants a better school.

New members in the school will mean a higher average for church fellowship.

In most schools there is a close parallel between Sunday school and church attendance.

There is a close parallel between those that worship regularly and those that support the work.

For any Sunday school to accomplish its task efficiently, the following might be suggestive: solve the teacher problem; foster a wholesome Christian spirit; organize the school, anticipating a large increase; provide adequate space for all classes; seek to win the lost to a saving knowledge of Christ.

The Evangelistic Outreach

House to house visitation will help to win the lost and to bring children and adults to Sunday school.

Daily Vacation Bible Schools can be conducted locally.

Decision Days can be very fruitful, especially during a series of evangelistic meetings.

In beginning outposts, the local congregation can support the work morally and financially.

One denomination is endeavoring to increase their Sunday school attendance by one million in five years. This is not a major denomination. This same group is seeking to establish one thousand new outposts in two years. Several other denominations of which the writer has knowledge are expanding with unprecedented fervor. May our congregations reach out with zeal, devotion, and courage that many may find Christ as Saviour.

For the congregations who have not appointed an evangelization committee, we urge them to do so. Those who already have such committees functioning will know the value. This committee can lend help in areas such as the following:

1. Create a wider area of interest.
2. Share the evangelistic fervor.
3. Lend guidance in administration in evangelism.
4. Unite in prayer effort.
5. Arrange prayer lists of unsaved friends.
6. Lay plans for lay evangelism.
7. Direct services in jails, outposts, trailer-camps, or other needy areas.

The Evangelism Committee wishes to share its interest and concern for evangelism in the local congregation. It is the hope of the committee that sincere and honest effort will be made to win the lost. The time, perhaps in October, could easily be used for strenuous effort to bring in new pupils and win them to Christ. Rally Day exercises are used in many schools to accelerate the work from summer schedules. In every school and congregation let us do our best for Christ and His cause.

---

*Pastor, First Church, Lima, Ohio; member, Committee on Evangelism

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KLASSEN IS NEW PASTOR OF GERMANTOWN CHURCH

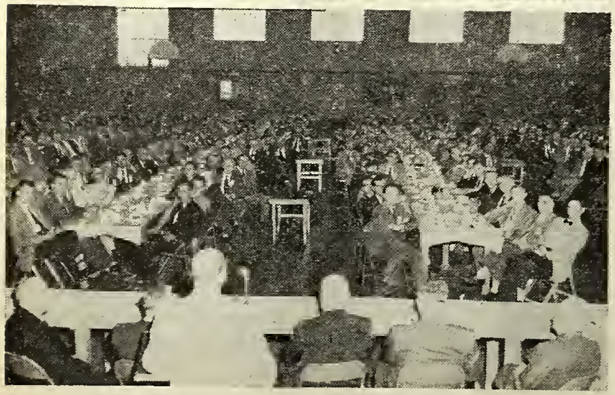
William Klassen assumed the pastorate of the Germantown congregation, Philadelphia, September 9. He will continue his studies at Princeton while serving the congregation. Plans are laid for the 273rd anniversary of the arrival of Mennonites in Pennsylvania, ending with a communion service the first Sunday in October.

WALTER NEUFELD ORDAINED

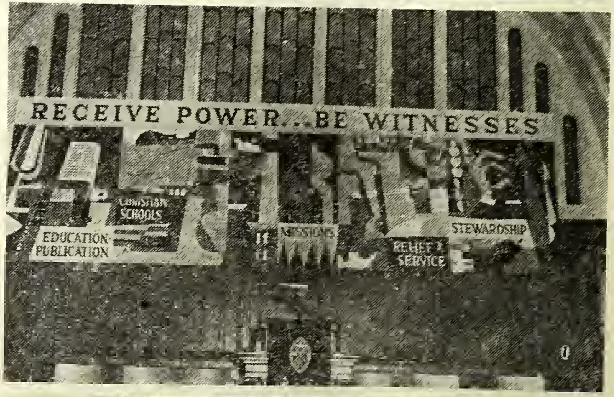
The ordination of Walter Neufeld into the gospel ministry took place in his home church, Bethel Church of Inman, Kansas, on Sunday, September 2. He graduated from the Bethel Biblical Seminary this spring and is taking up his duties as pastor of the Brudertal Church, Hillsboro, Kansas.

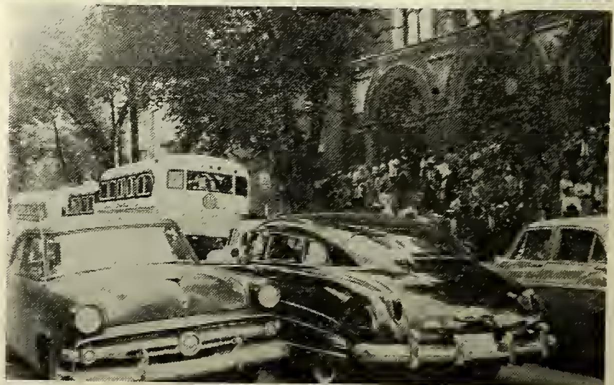
CONFERENCE VIEWS

RECEIVE POWER...BE
MISSIONS



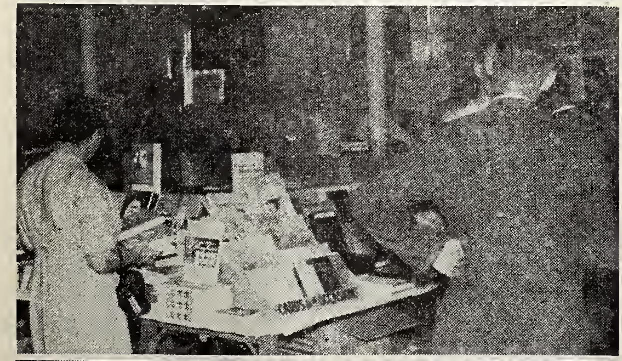
Top: Erland Waltner giving address.
Conference officers elected: Erland Waltner, pres.; I. I. Friesen, Vice-pres.; Walter Gering, sec.
Members of women's organization.
The men's dinner meeting.

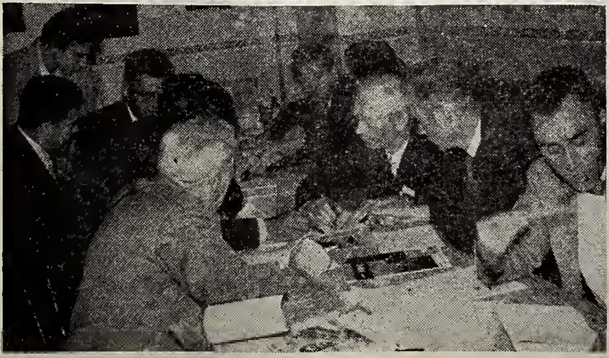

RECEIVE POWER...BE WITNESSES
CHRISTIAN SCHOOLS
EDUCATION PUBLICATION
MISSIONS
RELIEF & SERVICE
STEWARDSHIP

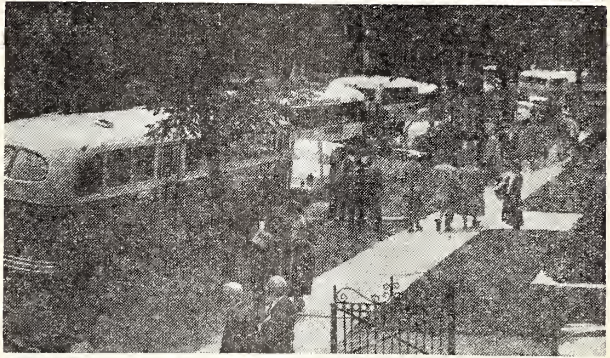


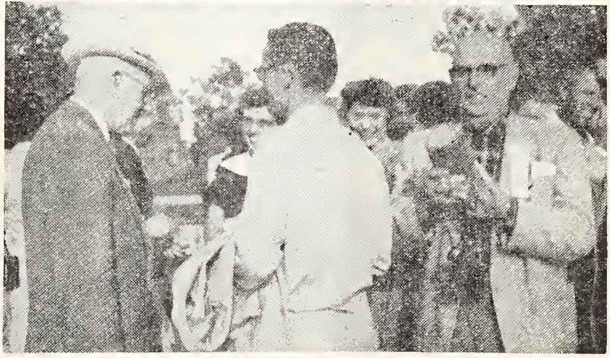
Top: Missionary meeting, Civic Auditorium.
Outside Civic Auditorium.
The mural in the front of the Young United Church.
Main entrance, Young United Church.

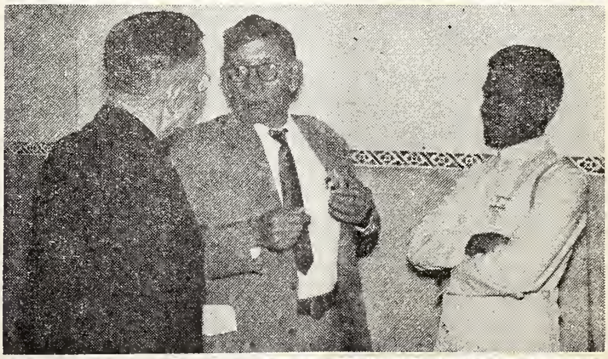
First Aid

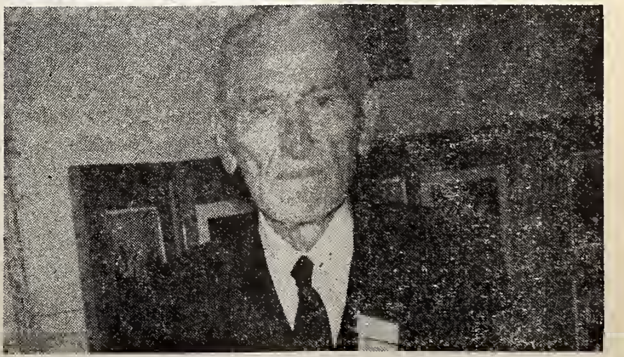












THE CHRIST

*O'R

The Christian faith deals with and concerns itself with man's relationship to God and man's relationships to man. It is concerned about how we treat our neighbor, and it is concerned about how we get along with our marriage partner. The most intimate of human relationships is a sacred relationship that we cannot separate from religion. It is religious in its origin and in its implications. The Christian faith has not ignored the fact that in order for two to be happily married there must be spiritual and religious harmony in the marriage relationship.

So the Christian faith has made marriage a part of our religious experience which helps to make life more satisfying and meaningful. First of all, then, we must simply affirm that there is a Christian teaching or understanding of marriage.

Christian Marriage Is a Matter of Sacred Companionship.

The truth is that life is a matter of companionships. Our greatest choices involve companions.

In the choice of a faith you choose your eternal companion, Christ. Choosing the Christian faith is more than choosing a philosophy of life. You choose a person if you choose Christianity and that person is Christ who is your Saviour, your Master, and your Companion.

In the choice of a church you choose the Christian companions with whom you will fellowship and worship and with whom you will discover and apply the grace of God in your daily lives, from week to week and year to year. The Christian life needs this companionship.

In the choice of a college, university, or seminary you choose the companionship of professors and students who will mold your life and thought.

In the choice of a mate, a marriage partner, you are choosing or have chosen a life's companion with whom you share life at its deepest. God meant it to be so. "It is not good for man to be alone, I will make him a help meet for him." We are made by God's design to need companionship. Unquestionably, Christianity sanctions marriage and blesses it. If there is marriage and this companionship is not true or genuine, then life loses some of its purpose and fullness.

Marriage is another link in that great chain of companions which enriches our lives and can bring the grace of God and the love of God more fully into our life and understanding.

But if marriage is not a companionship of love and understanding in which beliefs and values are shared, then it becomes a burden, a drudgery, a prison. Men begin to look upon it as a restriction of their freedom, or a legal transaction which is costly to keep and more costly to get out of.

But the Christian marriage is above the law when it is a true companionship of love, which brings us to a second principle regarding Christian marriage. ITS LAW IS LOVE IN WHICH TWO BEINGS BECOME ONE FLESH. This is not a legal contract. It is a spiritual and mystical relationship.

Adam recognized this spiritual union in the marriage relationship when he said, "This is now bone of my bones, and flesh of my flesh; . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

So in the Christian understanding of marriage we must go beyond a mechanical or business type of a relationship to the point where there is so complete a merging of two lives that the husband and wife become "one flesh"; that is to say, one working organism, pulsating in a common rhythm of life, producing, creating, subduing.

In order to achieve this unity there must be an intimate sharing of spiritual and religious values and activities as well as intellectual, physical, financial, and social values and activities. The more this union has in common, the better, and this is especially true of spiritual values.

A recent book by James A. Pike reports a very significant study. A large number of students were interviewed and asked about their parents' religious affiliations and whether their parents were living together or separated or divorced. This is what they found:

> Where both parents were members of some Protestant denomination, 6.8% of the parents were separated or divorced.
>
> Where both parents were members of the Catholic faith, 6.4% of the parents were separated or divorced.
>
> In the case of mixed marriages 15.2% of the parents were separated of divorced.
>
> Where the parents had no religion, 16.7% of the parents were separated or divorced.

There was 2¼ times as much separation and divorce in the case of mixed marriages, where partners have a far more difficult time working as one spiritual organism, as in the families where there was religious unity. This does not mean that the barriers of marriage outside the faith cannot be overcome, but there are great difficulties. It does mean that partners in such marriages will have to work much harder at it, and that even then, more will end

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*Pastor, Hebron Church, Buhler, Kansas

MARRIAGE

BER

in separation and divorce than where there is religious unity. It is good for all to seriously weigh this risk while the alternatives are relatively easy to choose.

Intermarriage between members of different Protestant denominations ought not to be taken lightly, or their differences overlooked and regarded as unimportant. Inter-marriage between Protestant groups can bring about real tensions if these religious matters are not sincerely and honestly shared and dealt with. However, intermarriage between Protestant and Catholic peoples, without being narrow minded or anti-Catholic but simply on the basis of practical experience and data, must be considered a dangerous road—almost as dangerous, the above study would indicate, as a marriage without religion.

The danger is that in a mixed marriage, as in a marriage without religion, no formal religion plays a significant part in the common life of the couple. They have no agreed-upon beliefs to which they refer as a basis for decisions, for value judgments, or choices between priorities. They are too likely not to become, in every sense of the word, "one flesh." If they have no common set of premises for value judgments, they are not likely to arrive at the same answer to their common problem.

Becoming one flesh, in the Christian understanding of it, must at least include common religious values, common loyalties to Christ, and common membership and attendance in the Church of Christ.

Nurture and Instruction of Children

The statement of purposes in the marriage service of the Church of England is one of the clearest and most realistic of what the Christian marriage is. It is realistic as to man's nature and God's purpose. It simply lists the first cause for which matrimony was ordained as follows: "First it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of His Holy Name."

There was a time when even the church was embarrassed by the verse, "Be fruitful, and multiply, and replenish the earth, and subdue it." But that was written into God's scheme of things, not only for propagating the human race, but also for marital blessedness and happiness.

Someone has seriously stated that one of the greatest things Christians can do for the peace and good of this world is to "beget children, and do the best job you can rearing them." To add one mature, loving, peace-making Christian individual to a world so overbalanced on the side of evil is to make a far greater contribution than simply pitting one good individual against one bad individual. A mature and dedicated life is a channel through which God's love and power can work miracles.

It is further interesting that numerous authorities have stated in the past few years that every couple should have children if at all possible or medically advisable, and several children rather than one. They are saying this less than a quarter of a century after the great trend toward childless marriages when the cultured were advocating more culture, higher standards of living, and fewer children. We are swinging back to the Christian teaching that marriage is instituted by God for the procreation of children as well as for the satisfaction of physiological drives and emotional needs.

In the light of all we have said we must finally conclude that the Christian marriage is a sacred covenant which is essentially indissoluble.

I am confident that what Jesus said about marriage was not simply an attempt to set laws governing marriage and divorce, but rather His way of affirming the sacredness of marriage. Christ took the Jews back to God's original intention of man and woman becoming one flesh, operating as one organism under God's blessing. The Jews had completely overlooked the Genesis account of what marriage was. They rather looked to Deut. 24:1 which reads:

"When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleaness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house."

In the Jewish religion a husband could divorce his wife at will. "Some uncleaness in her" had even been interpreted to include bad cooking or fading looks. In the time of Christ the rabbis had endeavored to hobble the tempted with rituals and restrictions. One such restriction was the demand that the husband make provision for any wife he divorced. Christ lived under these conditions and saw this sacred institution so misused and corrupted that when He spoke about marriage, He was not telling them when they had grounds for divorce, rather He was convincing and confronting men with the seriousness and sacredness of the marriage vow.

Essentially, He contended marriage was indissoluble. In marriage you give a sacred promise and make a sacred covenant which you ask God to seal and bless as long as you both shall live.

Marriage at its best is so good and beautiful that Christ referred to the Church as His Bride. When the Bride will be met by Christ and taken to his dwelling—that will be heaven. Marriage, too, ought to be and was intended to be a bit of heaven on earth.

God wove a web of loveliness, of clouds and stars and birds, but made not anything at all so beautiful as words. —Anna Hempstead Branch

Church Observes Fiftieth Anniversary

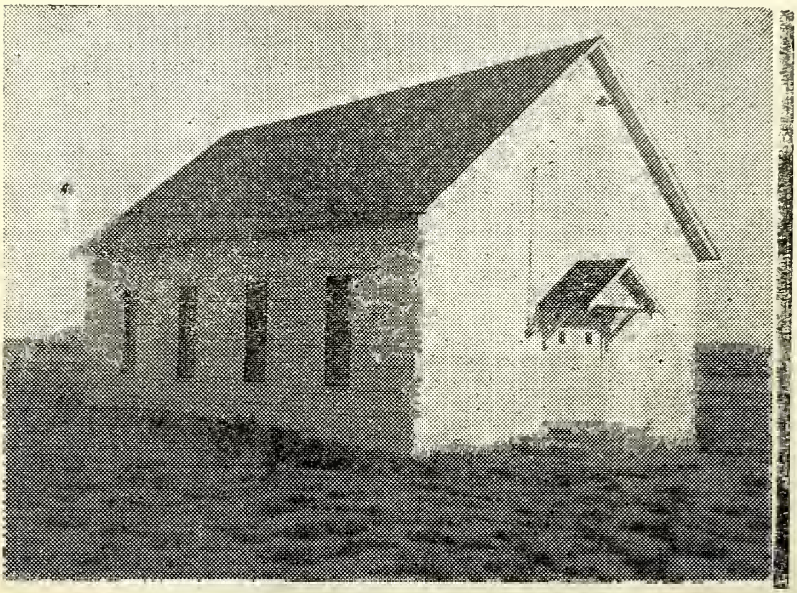
The Bethel Church of Hydro, Oklahoma, observed its fiftieth anniversary on Sunday, June 17. At the same time there was the installation of the new pastor, Paul Isaak. Rev. Waldo Kaufman, who served the church as pastor for eleven years, officiated at the installation services.

Waldo Kaufman also gave the charge to the congregation and to the new pastor, to which Paul Isaak responded by pledging his service to God. Communion was then observed by those present.

In the afternoon service the history of the church and its various organizations was presented. Waldo Kaufman gave the sermon, speaking on the subject "Past, Present, and Future."

The Mennonite church was first founded in the Hydro community in 1903, the first services being held in a schoolhouse. The present church house was built in 1904, but it was not until July 10, 1906, that a formal agreement was made to organize the Bethel Church as it is known today.

Rev. and Mrs. Paul Isaak moved to the Hydro community in June of this year to serve as full time leaders in the church.



Bethel Mennonite Church

O Lord, bless all who serve, who dedicate themselves to waiting upon others, who preach to us by their lives. Amen.

We have no more right to put our discordant states of mind into the lives of those around us and rob them of their sunshine and brightness than we have to enter their houses and steal their silverware.

—Julia Seton

Flashes of Thought

LISTENING EARS

Walter Gering

Not until later did the significance of the moment dawn upon me. I had visited him before; in fact, a few moments had been spent with him before the operation. That was several weeks previous, and all during these days he had been confined to the sickroom. There was no special pain subjecting the body to distress, just an overall weakness settling upon him. It was evident that his earthly days were numbered. At the most it would be only a matter of a few months.

This particular afternoon found him especially free to speak. It seemed as though he had something upon his mind that he wished to share. On other occasions he had been less ready to speak of the deep inner experiences of the heart. Now, seemingly aware that the outcome of his illness was uncertain, he spoke freely of his trust in the grace of the Lord. Whether it was to be life or death, the will of the Lord was to be quietly accepted. It was good to stand at the side of his couch and hear him speak as he did.

But that fan humming at the head of the bed was distracting. His voice was so weak that it was hardly audible. With the hum of the fan it was almost impossible to understand. Yet I was anxious to catch his words for he had something he wanted to say. Almost instinctly I found myself bending over, with my ear close to him, straining to hear. So it was that he shared the thoughts that were on his heart. After uniting in a moment of prayer, we parted.

It was the next day that a single word from the writing of Peter suddenly took on meaning. "His ears are open unto their prayers." "Unto" is literally to be translated "into." Like a flash there came the thought. What a picture of God bending down into the very prayers of His children, anxiously listening to that which was upon their hearts. He too could be found at the bedside, placing His ear close to His own as they stammer out their inner longings in weakness. Even the noise and confusion of a busy world could not hinder Him. He is indeed more eager to hear than we are to speak.

THANK GOD FOR THE LISTENING EAR.

Death is not a foe, but an inevitable adventure.

—Sir Oliver Lodge

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

Pillows Become Pillars

By FLOYD G. BARTEL
Pastor, Mennonite Fellowship,
Topeka, Kansas

JACOB'S LONELY hours had been full of anxious thoughts. Would his journey be safe? Would his needs be cared for? All the flocks, all the servants, all the tents, all the wealth of his father he was now leaving behind. Even the right to rule the tribe after his father's death which he had gotten from his brother Esau by cleverness he was now leaving behind.

God Left Behind?

But there was something else that troubled Jacob even more. Did leaving his home and father's tribe mean leaving his blessing too? Did leaving his birthright mean leaving his blessing too? Last words are always tremendously significant. But this blessing was doubly important because by it Isaac had given Jacob the sacred charge of the family's faith in God. Did leaving his father's tribe mean leaving his father's God?

It was night. Exhausted, both from hard travel and by tortured conscience, he slept. But while he slept God spoke to him. "Behold, I am with you and will keep you wherever you go, and *will bring you back to this land;* for *I will not leave you* until I have done that of which I have spoken to you."

God, at an unexpected moment, had come into the life of Jacob with words of reassuring promise. How little he had expected it! But God himself had bridged the gap between heaven and earth.

Pining into Prayer

"God is here, and I didn't know it!" he exclaims.

And the unexpected presence of God changed this barren place from a common place to a holy place—Luz to the people who lived there, but Bethel to Jacob; the house of God, the very gateway to heaven.

The unexpected presence of God changed the stones on which he lay from a pillow to a pillar. The unexpected presence of God changed the barren rocks of the landscape into an altar of worship.

The unexpected presence of God changed his pining into prayer, and his selfish concerns began to change into more unselfish commitments.

"Then Jacob made a vow, saying, 'If God will be with me, and will give me bread to eat and clothing to wear, so that I come again unto my father's house in peace, then the Lord shall be my God, and this stone, which I have set up for a pillar shall be God's house, and of all that thou givest me I will give a tenth to thee."

Shrewd fellow that he was, his vow to God sounds more like a bargain than like a prayer of commitment; but he does include his most pressing worries, and is ready to recognize God as *Lord,* this place as God's place, and God as the Giver. And we know that God was able to use this bargain of Jacob's; for there would come a time when Jacob would find himself facing this bargain on his own terms. God did bring him back to his father's house, but only after 20 years, after he was ready to face his brother Esau in penitence. And before he met Esau he met God once more, this time wrestling all night for the forgiveness and blessing which he finally realized could not be obtained by shrewdness.

How Much Wages?

Somehow, I believe we can see ourselves in Jacob. Leaving home—not sent away—but leaving father and mother and the security of home to live our own lives. The simple needs of life suddenly become important needs to fill—food, clothing, shelter. And we are tempted to say, "If God will give me bread to eat and clothes to wear, then the Lord shall be my God, and of all that thou givest me I will give a tenth."

Or like Jacob, we too have become so attached spiritually to places and to family. We have fond memories of Sunday school, of youth group activities, and church; but these we left behind when we went into 1-W service—and in the emptiness of a new and strange place we feel the emptiness of our own lives if we have left our faith at home. And we cry out to God, "If only after two years you will bring me back to my father's house in peace, *then* the Lord shall be *my* God."

But God appears in unexpected places in unexpected ways. And the presence of God changes things. For many people the place where they serve is just Topeka or Denver, but for I-Ws it is Bethel—God's place of service. Two 1-W leaders and I were in to see one of the personnel managers where 1-Ws work in Topeka, Kansas. Without our suggesting it, he brought up the subject of wages for c.o.'s.

"Well, I guess you'd like to know what we've done about wages policy for c.o.'s," he began. "I'm sorry to report we haven't

1-W Can Be Changed

been able to improve them any. The Board will have to make the decision in the end, and they won't be meeting for quite a while now."

"What's more," he went on, "I've been wondering why c.o.'s should be paid like any one else, anyway. They might as well stay on their jobs at home then. Aren't they getting out of military service pretty easy?"

We tried to explain, "These jobs are welfare jobs. And furthermore, wages were not a primary issue with our boys. Their motivation to take these jobs was not determined by wages. It is determined by their convictions about the Christian life."

But, frankly, in our hearts we know that it takes nothing less than the presence of God in our lives to change the routine of a job into service for Christ. It takes the presence of God to turn barren, loose stones into an altar of God. But it is the stones of Bethel, the common things we do, often the simple and the humble things of life, out of which rise altars of service when they are done for Christ.

Brother Lawrence, a lay cook in a monastery kitchen all his life writes in his letters on the *Practice of the Presence of God,* "The time of business does not with me differ from the time of prayer, and in the noise and clatter of the kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees."

The presence of God can change the dull routine of a job itself into service for Christ.

What Do We See?

Living in the presence of God will change our pining into prayer. How tragic and yet how frightening, because they are near the truth, are the voices of those (even in our home churches) who say,

"The 1-W program isn't helping our churches!"

"There's really very little witness for Christ!"

"We're losing our youth to the cities!"

"It's so steeped in materialism—fellows make more while they're in I-W than they could make at home!"

Look at the opportunities God is setting before us. A few have seen in it not only two years of service, but two years of wages to be re-invested for Christ. This was never possible in CPS. There is now a plan whereby men in service may designate part of their wages every month for missions.

Others have seen this as a time when they would serve not only on the job, but would give their leisure time for Christ as well. And we see projects like the Welcome Club in Topeka growing out of this kind of commitment.

The presence of God changes the emptiness of two years that seem forced upon us into a time full of opportunities—opportunity for growth in our attitudes, growth in our Christian life, opportunity for dependence upon our home churches to be changed into dependability for God wherever we are if we have not left our faith behind.

Just as Jacob did not go back to his father's land in peace without becoming a changed man—neither can we return home again without being changed in some way. Let the change be the kind that comes from living in the presence of God, because this is the most important change of all that can come to us—changing us from selfish concerns to more unselfish commitment.

HIDDEN THREADS

An aide stepped briefly into the room with a cold glass of "glop" which faintly resembled eggnog and announced, "Here is your breakfast of bacon, eggs, and cereal." I bravely grinned and gulped down the 19th consecutive meal.

I am one of 22 college-age persons in the summer unit of Mennonite Central Committee serving at National Institutes of Health at Bethesda, Md. (suburb of Washington, D. C.) as normal control volunteers taking tests in research to combat cancer, arthritis, heart disease, and mental illness.

A story about NIH beginning in the preceding fashion might continue with tales of needles, drugs, pills, and collections. But then it would also include tantalizing stories of activities such as golf, archery, tennis, excursions, swimming, parties, crafts, chapel services, concerts, and other activities.

It must mention the friendliness of a concerned staff of doctors, nurses, and aides. Or of science on the march toward victory over disease. Such a story must include the impersonal and indifferent, yet throbbing drama of life.

But most of all it contains hidden threads of Christian service.

—Emma Jean Voth

LORD, SPEAK TO ME

Lord, speak to me that I may
speak in living echoes of Thy tone;
As Thou hast sought, so let me
seek Thy erring children lost and lone.

O teach me, Lord, that I may
teach the precious things Thou dost impart;
And wing my words, that they
may reach the hidden depths of many a heart.

O lead me, Lord, that I may lead
the wand'ring and the wavering feet;
O feed me, Lord, that I may feed
the hung'ring ones with manna sweet.

O strengthen me that while I
stand firm on the Rock, and strong in Thee,
I may stretch out a loving hand
to wrestlers with the troubled sea.

O fill me with Thy fulness, Lord,
until my very heart o'erflow
In kindling thought and glowing
word, Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
just as Thou wilt, and when and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

DUTCH MENNONITES IN AN INTERNATIONAL FELLOWSHIP

LENIE de GROOT

The Doopsgezinde Jongeren Bond is very much interested in Mennonite Voluntary Service, an organization operated jointly by the European and American Mennonite churches. In the MVS work camps young people of many nations are brought together to share in a Christian ministry of human need.

The MVS Council consists of one representative from every country: France, Germany, Holland, Switzerland; and MCC represents the American Mennonites.

MVS brings young people to the work camps, and in this way MVS is a form of youth work. For this reason the Jongeren Bond (DJB) appoints the Holland representative to the MVS Council. Since 1953 I have been the Dutch representative, and I have enjoyed doing this work because I have seen our work camps develop a feeling of solidarity, a desire to serve, and a new understanding of what it means to help people who are in need—all this in a stimulating international fellowship. MVS proves that in Christ there is no East nor West.

To be the DJB representative in MVS is an extra job for me. I am working as secretary at the Pepsi Cola factory near Utrecht, in the center of Holland. My task as a council member means keeping our Dutch young people informed about all that happens in MVS, to report the discussions and decisions of the council, to provide publicity, and to assist the executive secretary (W. LaMarr Kopp from Pennsylvania) with the Dutch applications for the camps.

The flood in 1952 publicized the work of MVS in Holland. In cooperation with other Dutch Mennonite organizations and MCC, work camps operated in the flood areas until the end of 1954.

We are happy that the number of Dutch volunteers is growing, even so fast that we have the problem of too many Dutch volunteers! This is an encouraging problem! The Dutch campers themselves are disappointed when they find nearly one-half the camp filled with persons from their own country. The answer is not simply one of refusing Dutch volunteers when there are too many. The only solution is planning additional camps, but finances do not make this an easy solution. Most of the Dutch volunteers are Mennonites.

Lenie de Groot

Our Mennonite youth organization is convinced that MVS gives the opportunity to bring young people in contact with God, His gospel, and faith, and therefore it is aware of the obligations to support and enlarge the MVS work as much as possible.

Letter To The Editor

Dear Mr. Gering: I enjoyed your letter to Tippie, "Unengaged and Upright" of June 12 and, although I have only public school education and am not office staff, I understood that it was the typewriter. I certainly didn't miss reading the last line either. My brother also enjoyed it—I know because he read it to the rest of us almost as soon as *The Mennonite* was in the house.

Your "To Write to Read" in the August 14 issue urged me to write and let you know that Pencil Points and Going with Gering are appreciated in our home. For me they are the first articles I read as I scan the paper when I have only a few minutes to spare.

Keep them coming, please!

Erna Siemens
Rosthern, Saskatchewan

THE PINK AND BLUE IN NEWFOUNDLAND

Nurses' aides in the hospital on Twillingate island in Newfoundland are distinguished by their uniforms—pink and blue.

Aides wearing blue uniforms are those who do the greater part of the nursing care. Those dressed in pink have had more experience and assume more responsibility such as working in the nursery or giving medicines and treatments.

This hospital is located at Durrell on one of the Twillingate islands in the province of Newfoundland, off the eastern seaboard of Canada. Mennonite Central Committee has a Voluntary Service unit in this hospital, while some members of the unit teach in public schools there.

Other MCC units in Newfoundland are at Bae Verte and Wild Cove, where members serve in medical, religious, and educational capacities. Newfoundland's population is made up of English-Irish descendants who engage in fishing and lumbering for a living. The economy is low. Young people interested in direct Christian service find a big challenge and in developing better community and religious life.

Mrs. Maurine Regehr, one of the members of the Twillingate unit, says there are only three registered nurses at the hospital at present. Because of a shortage of "pinks" the head nurse often takes charge—"A Herculean task," she comments.

There is more than a 50 per cent turn-over of aides annually, so that much time is required to teach new ones. Mrs. Regehr reports, "I find the experience to be most valuable and challenging."

MCC would like to furnish this hospital with more registered nurses and nurses' aides. Inquiries are invited and may be addressed to MCC Voluntary Service, Akron, Pennsylvania.

Some people are so afraid to die that they never begin to live.
—Henry van Dyke

Our Schools

MENNONITE BIBLICAL SEMINARY

Those from the Seminary attending the General Conference held at Winnipeg, Manitoba, August 15-22, are Dr. and Mrs. S. F. Pannabecker, Rev. and Mrs. Andrew R. Shelly, Rev. and Mrs. Jacob J. Enz and boys, Rev. and Mrs. Marvin J. Dirks, Rev. and Mrs. Paul Wenger, Rev. and Mrs. Delton Franz, Mr. and Mrs. Robert Regier, Don. E. Smucker, Elmer Neufeld, Cornelius J. Dyck, Magdalen Friesen, Betty Jean Pannabecker, Leola Schultz, and Frieda Claassen.

Among visitors at the Seminary recently were Mr. and Mrs. Gordon Schrag and Keith, McPherson, Kansas; Martha Thimm, Beatrice, Nebraska; Mr. and Mrs. Emil Nuss and Mr. Tschetter from Freeman, South Dakota; the LaVerne Waltners, also from Freeman; Mr. and Mrs. Henry Guhr and family from Lehigh, Kansas; and Dr. Preheim from Newton, Kansas. Visitors at the Mission Center were: Mrs. C. T. Regehr and Mrs. Jake Thiessen from Inman, Kansas; Mr. and Mrs. Vic Goering and Mr. and Mrs. Melbourne Stucky from Moundridge, Kansas.

BETHEL COLLEGE

Dr. and Mrs. R. C. Kauffman and children, Bonnie and Edward, have moved to Tucson, Arizona, where Dr. Kauffman will be on the University of Arizona staff, teaching in the department of psychology and assisting the dean in the college of liberal arts.

While Dr. Kauffman is on this sabbatical leave from Bethel College, Dr. Eldon Graber will function as dean for the coming year.

In Newton Dean Kauffman has been a member of the Newton city planning commission, a member of the Rotary Club, and active in promoting interest in mental health problems.

The Kauffman home on the Bethel campus will be occupied by Mr. and Mrs. Frank Hanson, general manager of the American Coach Company.

MCC news & notes

INDIA

"Training India young people to minister to their own people is one of the most exciting and strategic pieces of work going on in India today," says Jean Geiger (Waterloo, Ont.) serving as a secretary at Union Biblical Seminary at Yeotmal.

She writes that seminary students come from many parts of India. Enrollment for this term which began July 4 numbers 65 men and 10 women. Some students go as far as 1500 miles for seminary, leaving their families. Some students are the only Christians in their families and are meeting with persecution.

KOREA

Clara Eshleman (Harrisonburg, Va.), working with Korean women, reports the distribution of raisins every two weeks adds an important part to the diet of Koreans, and they are happy to receive the raisins.

During the summer the Sewing Project includes lessons in making small western dresses, short trousers, blouses, and skirts.

GREECE

Paxman Robert Lambright (LaGrange, Ind.) works with an Inter-Church Service team at Ioannina in village demonstration projects in an area near the border of communist Albania where many villagers are Albanian expellees.

Lambright says, "The only way to get to the village is by a four-wheel-drive vehicle, a 35-minute drive off the main road. A trip to the nearest physician of these Albanians is a five-hour ride by animal."

KINGS VIEW HOMES

An experiment new in the field of mental health treatment has been initiated at Kings View Homes at Reedley, Calif. Patients and staff together spent a week at Camp Hartland in the Sierra Nevada Mountains. This is believed to be among the first experiments of this kind in the United States. The casual atmosphere of the camp is expected to contribute to the long-range program of Kings View Homes, and it is hoped the idea will produce far-reaching effects.

SUMMER SERVICE

Nine members of the service unit of normal control volunteers at National Institutes of Health at Bethesda, Md., this summer participated in a cancer study which will become the standard for comparison for future cancer studies.

The completed study, to include only 25 healthy persons, will be used to determine the rate at which protein is used by the body. Medical authorities say a body disturbance is created when cancer patients use proteins.

Twenty-two persons were members of the summer unit at NIH. They participated in research studies in mental health, metabolic diseases, cancer, heart disease, and neurology. Four other persons serve as normal control volunteers at NIH on a long-term basis.

Their Christian service this summer will have far-reaching effects on the total medical research program, which ultimately will alleviate human suffering in future generations all over the world.

VOLUNTARY SERVICE

Thirteen persons completed orientation and have begun service in several Voluntary Service units. They are:

Teachers at Twillingate, Newfoundland: Lydia Beiler of Grantsville, Md.; Lois Brenneman of Kalona, Iowa; Noreen Cressman of Guernsey, Sask.; and Margaret Harder of Winkler, Man.

Nurses at Twillingate, Newfoundland: Betty Reinford of Telford, Pa., and Erna Fast of Chortitz, Man.

Migrant ministry at Coalinga, Calif: Herman Dueck of Abbotsford, B. C.

Counselors at Camp Landon, Miss.: Mr. and Mrs. Ernest Bergman of Abbotsford, B. C.

Worker at Ailsa Craig Boys Farm, Ont.: David Martins of Abbotsford, B. C.

Workers at Akron: Helen Buller of Reedley, Calif., secretary in personnel office; Darlene Hinemon of Reedley, Calif., file clerk and PBX operator; and Leonard Steider of Shickley, Nebr., clothing depot.

The Church in Russia

(Continued from page 576)

organized opposition and persecution it has as much vitality as it apparently possesses.

Many members of our party were pessimistic concerning the future of the church, feeling that it is doomed. Others of us felt that if it would revise its program so as to meet real spiritual needs its future might surprise the pessimists. I feel, for example, that the Orthodox church has not freed itself sufficiently from formalism and superstition. When visiting Zagorsk, a monastery and seminary outside Moscow, we found people who had come on a pilgrimage doing ritualistic homage at the tomb of the one who had founded the monastery 600 years ago. There are 100 monks and 200 students in this seminary. Admittedly, my background is such as to make it difficult for me to appreciate this type of worship. The simple services of the Baptists seem to me more biblical and to give more promise for the future vitality of the church.

Christianity has a way of living under adverse circumstances. It lived in the catacombs under periods of intense persecution. It continued to live during the Dark Ages. At present many in Russia have turned away from the church to worship other gods. We saw a line of people which must have been nearly a mile long standing two abreast waiting, even in the rain, to get into the mausoleum to gaze on the faces of Lenin and Stalin. But the dead bodies of two atheistic tyrants can have no saving power. I have the feeling that long after these bodies have turned to dust, in spite of attempts to preserve them, the church will march on. Men need a living Saviour, and eventually they will realize their present emptiness and the helplessness of the gods they worship and return to the One who alone can satisfy their needs.

We should not give up hope. Rather we who are free to worship as we believe should renew our allegiance to our faith and become increasingly concerned that the spiritual needs of men are met. In concern for spiritual needs one must not forget that we must also be concerned with physical needs. Whenever a church becomes blind to human distress and suffering, men will eventually seek elsewhere for a sympathetic understanding of their problems. We must also intensify our religious instruction of youth, so that they may know the basis of their faith and be eternally committed to it. We should seek every opportunity to establish friendly relations with the Christians of Russia and encourage them in the faith. We must continue to pray that somehow, in God's good time, the people of Russia may be freed from organized opposition to their faith and may freely worship God.

Physical deformity calls forth our charity. But the infinite misfortune of moral deformity calls forth nothing but hatred and vengeance.

—Clarence Darrow

Jottings

—**Zion Church, Donnellson, Iowa:** A youth rally of the four Iowa Mennonite churches was held June 23, with Mr. and Mrs. Curtis Janzen as speakers. Their messages were on their Voluntary Service work in Europe. June 8 the Bluffton College Vesper Choir gave a sacred concert. June 10 Walter Eisenbeis was guest speaker. He had been a member of Hitler's army, was converted, and is now studying in our seminary at Chicago. In the evening the final program of the community DVBS was given. Our Children's Day program was given June 17. We also had a dedication service for our Christmas bundles. June 29 a group from the seminary presented a sacred concert. Pastor Thiessen and H. E. Nunemaker, pastor of the Eicher Church, exchanged pulpits June 24. Our pastor and a ladies' quartet gave a program over radio station KXGI July 1. Andrew Shelly brought the morning message July 1 and in the evening told of his trip with pictures. Several of our young people attended the various retreats at Camp Friedenswald.—Minnie Lowenberg, Corr.

—**Country Church, Monroe, Wash.:** July 22 Harry Albrecht of Portland, Oregon, filled the pulpit. A fellowship dinner was served at noon, and in the afternoon John M. Peters was ordained as elder. The Peters family came by plane from Fairbanks, Alaska, where they have been in mission work, first at Juneau and later at Fairbanks. Dan G. Regier of Lynden, Wash., vice-president of the Pacific Conference, performed the ordination. Harry Albrecht gave the charge, "Preach the Word." After the ordination Rev. and Mrs. Peters gave their testimonies and told about the nature of their work and their success in bringing the gospel to the people. During the evening service pictures were shown of the work in Alaska.—Corr.

—**First Church, Burns, Kan.:** We had our Sunday school picnic June 10. The film "Call of the Cheyenne" was shown June 3. Fourteen Christmas bundles were gathered June 24. Slides of the work at Eloy, Ariz., were shown. Abe Peters, brother to our pastor, brought the morning and evening messages July 1. July 8 Esko Loewen showed slides of the MCC work in Holland. Jerral Martens, ministerial student, brought the message on July 29, and Ted Roth on Aug. 12. Our pastor and wife attended the General Conference at Winnipeg. Joe Stucky and Nina Faye Nichols were united in marriage May 18 in Ypsilanti, Mich. A son, Willie Dennis, was born to Mr. and Mrs. John H. Schmidt July 15; a son, Vernon Dean, was born to Mr. and Mrs. Jake Epp July 23. Twin sons of Mr. and Mrs. Leonard Kaufman, Doland, S. D., died at premature birth July 21.—Mrs. H. B. Schmidt, Jr., Corr.

—**First Church, Shafter, Calif.:** The church enjoyed a carry-in supper Aug. 5 as a farewell to our supply pastor, Dan Schellenberg of Reedley. The young people's retreat was held Aug. 11-18. A good number of our young people attended. The family retreat was held Aug. 31 to Sept. 3. The members have started a parsonage fund; thus far the Lord has blessed us bountifully. Rev. and Mrs. Raymond Jantz start their full time pastoral service with us Sept. 2. They attended the conference in Canada. May the Lord guide and direct them as they serve in the name of Christ. Carol Froese assisted Rev. and Mrs. Ummel of the North Shafter Labor Camp with their DVBS this summer.—N. Schmidt, Corr.

—**Bethesda Church, Henderson, Neb.:** A farewell service for our pastor, Arnold Nickel, and family was given Aug. 12. A social hour followed. The Nickels left Aug. 15 for Freeman, S. D. We trust the Lord will provide a pastor to take his place. John Boehr of Chicago presented a sermon in Scripture and song Aug. 19. His theme was "The Story of Redemption." The Sunday school packed 401 Christmas bundles. The brotherhood sponsored a family picnic Aug. 21. After the supper a film, "The Family Altar," was shown.—Corr.

—**Hebron Church, Buhler, Kan.:** In the absence of our pastor, O'Ray Graber, who was attending the conference at Winnipeg, R. M. Berg brought the message. His sermon was "The Christ of the Emmaus Road" (Luke 24:15). The following Sunday Rev. Landis from Hesston was the guest speaker. Graveside services were held for the infant son of Mr. and Mrs.

Allen Thiessen recently. July 29 the C. E. met at the Harvey County Park for a basket supper, which was followed by hymn singing led by Prof. Hohmann of Bethel College. P. W. Balzer, who has been in the hospital for some time, shows little improvement.—Corr.

—**Eden Church, Moundridge, Kan.:** Our annual Peace Institute was held March 4 with Frank Peters, President of Tabor College, as speaker. Ernst Harder presented the relationship of the church and hospital work April 4. Mervin Krehbiel accompanied a shipment of heifers to Germany. Handel's "Messiah" was presented on Easter Sunday under the direction of Elvera Voth. Twenty-seven children were consecrated on Mother's Day; communion was observed June 3. Our church was host to the Inter-Mennonite Kansas State Counseling Committee Peace Conference; speakers: J. Herold Sherk, J. Lawrence Burkholder, Henry Dyck, Richard Hamm, and Dwight Wiebe. June 24 Martin Schrag was ordained to the ministry. Rev. and Mrs. Glen Graber, candidates to the Formosa mission field, served us July 13.—Edwin Schrag, Corr.

—**Bethel Church, Inman, Kan.:** A son, Marion Lewis, was born to Mr. and Mrs. Elmer Ensz of Fayettville, Ark., Aug. 7. Annual business of the Sunday school was held Aug. 9. A. F. Enns was re-elected as Supt., Simon Wiens, sec., and Herbert Neufeld, treas. The wedding of Virginia Neufeld of the Garden Township Church and Henry R. Neufeld from this church took place in the Garden Township Church Aug. 10. Rev. and Mrs. George B. Neufeld and son Loren Ray arrived for their furlough after serving their second term as missionaries in the Congo Belge, Africa. We thank God for their safe return.—Corr.

—**Inman Church, Inman, Kan.:** July 15 the following were received by baptism: Donna Friese, Virginia Pauls, Val Doris Franz, Don Schierling. July 7 a baby girl, Bonnie Jean, was born to Mr. and Mrs. Glen Dickinson. A son, John Liner, was born July 16 to Mr. and Mrs. Wayne K. Belknap, but the infant lived only four hours; graveside services were held July 17. July 22 the first union service was held at the Bethel Church. Rev. Shumacher of Moundridge Tabernacle was speaker. Our church helped to furnish music. July 29 the service was in our church, with Henry Goossen of McPherson as speaker. The Zoar KMB and Hoffnungsau churches furnished music.—Corr.

—**Wayland Church, Wayland, Iowa:** May 27 Kenneth Shelly brought the message here while Pastor Habegger spoke in the Pulaski Church. There were 126 children enrolled in the DVBS sponsored by the Methodist, Eicher, and Wayland churches. June 3 seventeen of our young people attended a YPU meeting at Donnellson. Ernest Neufeld and Mr. and Mrs. Curtis Jansen spoke on Voluntary Service. Walter Eisenbeis of the Chicago Seminary brought a challenging message June 10, and thirty-three Christmas bundles were dedicated. The Bluffton College Choir rendered an appreciated program June 16. Andrew Shelly and David Schroeder were here in the interest of the Seminary June 17-18; $483.50 was given for this cause. Brother Shelly brought the message June 17. Family night was held June 21, and communion was observed July 1. Several fresh-air children from Chicago were guests in our homes July 16-30. Pastor Habegger was at Camp Friedenswald July 2-8, and from July 23 to Aug. 2 the family attended the peace retreat there. John Thiessen brought a thrilling message on missions July 29. School supplies have been sent to MCC by our Sunday school children.—Mrs. Jacob Graber, Corr.

—**Deep Run, Bedminster, Pa.:** The Youth Fellowship sponsored a bus to a ball game in Philadelphia recently. The annual S.S. picnic was held Aug. 11. Representatives to the conference at Winnipeg, Canada, were pastor Claude Boyer, Mr. and Mrs. Eli Fretz, and Ed Tice. During the absence of our pastor, Edward F. Collier, a field representative of the Pennsylvania Temperance League, supplied the pulpit. Wm. Keeney, Assistant to the Pres. of Bluffton College, was with us Aug. 26, and spent two days visiting among the members in the interest of Bluffton. Four of our members will attend Bluffton this fall. Norman Gahman and Arthur Schmell are the representatives of our congregation for the Mennonite Disaster Service now being organized.—Corr.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

Service Opportunities

Openings now for nurses, aides, kitchen personnel, activities personnel, and maintenance men at Prairie View Hospital and Kings View Homes. Both approved for 1-W. Apply to: Mental Health Services, MCC, Akron, Pennsylvania. (No. P 123)

Cook

Eventide Home, in Mountain Lake, Minnesota, is in need of a cook. Ability to cook plain, nutritious, and palatable food, coupled with a friendly attitude and Christian love toward residents and fellow employees are the best recommendations. Apply: Eventide Home, Mountain Lake, Minnesota. (No. P 122)

Outdoor Maintenance Man

Man needed for care of landscaping, gardening, and yard work. Approved for 1-W service. Work at Kings View Homes, Reedley, California. Contact: Mental Health Services, MCC, Akron, Pennsylvania. (No. P 120)

Hospital Aides

Two male aides needed now at Kings View Homes, Reedley, California. Approved for 1-W. Openings also for VS type of services. Contact: Mental Health Services, MCC, Akron, Pennsylvania. (No. P 119)

Missionary Material Available

Perhaps you couldn't go to the General Conference in Winnipeg, but much of the fine material shown in the line of publicity on the various mission fields is available for your information and as resource material. The missionaries in Japan have issued a pictorial account of the first five years on our work there: "What God Hath Wrought in Japan." India missionaries and those in Colombia had special numbers of their publications, *India Calling* and *Colombian News*. A timely write-up on the work among the Northern Cheyenne in Montana has several helpful maps. The Congo Missionary map is extremely informative. The second number of the *Taiwan Home Bond* (Formosa) is now available. The missionary birthday and prayer list has been revised.

Tell us which you can use, and how many, and we will get them on their way to you.

Into the Beyond

GRACE KLEESE SCHOWALTER, member of the Wayland Mennonite Church, Wayland, Iowa, was born January 8, 1881, and died August 8, 1956.

THE Mennonite

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BIBL
EMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

—United Nations Photo

Homeless and hungry—Arab refugee mother and child (see page 597)

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Lloyd L. Ramseyer

"These Things Are Mine"
Harold Thiessen

This Inescapable Obligation
Jacob J. Enz

If I Were a Minister

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SPONSOR NEEDED

The S. W. H. van Veen family, Mennonites from Holland, is interested in moving to the United States. The family needs a sponsor.

Mr. van Veen is an experienced electric welder. They have five children, aged 8 to 15. Anyone interested in being their sponsor is invited to write to the Mennonite Aid Office, Akron, Pa.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Conference Notes

Walter Neufeld, a last year's graduate of Mennonite Biblical Seminary, was ordained in the Bethel Mennonite Church, Inman, Kansas, September 2, by Rev. P. T. Neufeld, and was installed in the Brudertal Mennonite Church, Hillsboro, Kansas, during the morning worship service, September 9.

Rev. R. L. Siemens of Rosthern, Saskatchewan, has accepted a call to the First Mennonite Church of Ransom, Kansas.

Faith and Life speaker for the week of September 10-15 was Gerhard Peters, Pastor of First Mennonite Church, Burns, Kansas.

BOARD OF MISSIONS

A recent letter from Missionary Henry P. Epp told of the annual Thanksgiving Festival at Witmarsum, Brazil, on July 8. "It showed marks of all three: Thanks, Giving, and Festival. Almost the entire population had come to the center. . . . As the afternoon meeting drew to a close the familiar hymn impressed upon us the spirit of that day as the voices of the large gathering united in 'Praise to the Lord, the Almighty, the King of Creation.' "

Henry Dueck writes from Asuncion, Paraguay, "It is now nearly one month since we have been living in the new parsonage. . . . On the twelfth of August we had the dedication services. It was a clear, warm day; about 150 to 175 people gathered for the occasion. . . . We are thankful that the Lord gave Asuncion this day. May it serve to promote the cause of His kingdom in this city and country."

Mrs. Rodolphe Petter has been a missionary to the Cheyenne Indians in Oklahoma and Montana for sixty years. A celebration honoring her in this momentous occasion in her life and the life of our mission endeavor will be held at the Lame Deer Mennonite Mission on September 25. The celebration will be held in the Petter Memorial Church. Mission board representatives will be Walter Dyck and W. Harley King. Friends of the work at Lame Deer are cordially invited to help observe this occasion on Tuesday, September 25, 1956. Certainly messages of congratulations are in order to Mrs. Petter.

BOARD OF EDUCATION AND PUBLICATION

L. L. Ramseyer, President of Bluffton College, Bluffton, Ohio, has been chosen to serve as chairman of the board for the next three years. Ronald von Riesen, Freeman, South Dakota, will serve as vice-chairman, and Henry Poettcker, Winnipeg, Canada, will be recording secretary. E. J. Miller, Moundridge, Kansas, will serve as financial secretary and with Dr. Ramseyer will represent the board on the Conference Executive Committee.

The four new members elected to the Board at conference were assigned as follows: J. J. Enz, Editorial Committee; Henry Poettcker and Menno Schrag, Committee on Education in Church, Home and Community; D. C. Wedel, Educational Institutions and Publishing Committees.

Another issue of the Educational News Bulletin has been prepared and is being mailed to pastors and Sunday school superintendents. It contains an article "Week Night Church" by Jacob T. Friesen, and a number of book reviews of interest to church workers. Others interested in receiving a copy may write to the Board Office, 722 Main St., Newton, Kansas.

The Youth Hymnary, edited by Lester Hostetler, is now available at Mennonite Bookstores.

Recent additions to our staff have been Mr. and Mrs. Carlyle Groves. Carlyle began as Director of General Conference Information Service on the first of September. He succeeds Frank H. Epp, Altona, Manitoba, who served in this capacity from January to May of this year. Carlyle comes from Freeman, S. D., and has attended Freeman Junior College and Bluffton College. In addition to his work on Information Service he will assist in other promotional and publicity assignments.

Mrs. Groves, the former Esther Bohn, is a graduate of Bluffton College and has taught English and Art at Freeman Junior College. She will serve as editorial assistant in the Mennonite Publication Office where her chief work will be the production of The Mennonite. She succeeds Mrs. Beryl Isaak who served in this capacity until June, and Muriel Thiessen, who served from June to September.

BOARD OF CHRISTIAN SERVICE

The pre-draft mailing program which has been operating for several years is now in the process of getting names of men born in 1940. Beginning January 1 following his sixteenth birthday, each young man receives pertinent draft literature for twenty-four months as well as the 1-W Mirror while he is in service. Contacts are now being made with congregations in the U. S. for names of these men.

As of August 19 there were 204 young men of the General Conference engaged in 1-W service. This number represents approximately one-seventh of the total number of Mennonites in 1-W. Duplicated lists of these young men with present and home addresses are available from the Board office at 722 Main St., Newton, Kansas.

Editorials

ARE WE A DECADENT CHURCH?

We like to think of our churches as alive and active with good organization and budgets that keep us stretching but proud. We like to think of our particular church as a faithful witness, active in promoting the gospel and awake to the best methods of presenting God's truth. We like to think that we are making active progress and are faithful to the trust committed to us. We would be startled if someone were to suggest that we might be a decadent church or even a dying church, and that we are not really true to our main mission in the world. We would be shocked to be informed that we like only to fellowship with our own people and are not really concerned with those about us who may not be Christians. Perhaps we ought to be shocked—when we consider some simple facts. Take a look at the record.

The statistician's report at the Portland Conference in 1953 stated that "the actual membership of the churches who belong to the General Conference now stands at 47,529." In this year's report to the Conference at Winnipeg the membership was given as 48,115. This would show a net gain of 586 members over a three year period or an average yearly gain of 195 members in our 234 churches.

This would mean that we average a net gain of less than one member per church per year. Or figuring it another way, we find that it takes 247 members a whole year to make a gain of one additional member. Of course this does not take into account our mission stations in other lands. Then, too, there are always losses by death or withdrawal; the figures given are net gains. But it does look as if our witnessing in our home communities is not very effective, and that we are barely holding our own—a gain of less than one new member per church in a whole year.

We consider ourselves a God-fearing, mission-minded people, but we average a gain of less than one person a year! We are improving our church facilities, building new churches, and adding space to the ones we already have—but add an average of less than one person per church in a year's time! We have a fine organization, splendid plans, comfortable churches, but how many souls are we winning for Christ?

What avails our fine buildings, our splendid organization, our comfortable (but isolated) fellowship if we are not a soul-winning church? The church was never meant to be a comfort-club but a life-saving station whose business it is to save people's lives by bringing the gospel of Jesus Christ.

How many non-Christians are living within a radius of ten miles of our church, or twenty-five miles in sparsely settled areas? What are we doing to win these unchurched people to Christ? If it takes 247 people to win one person, dare we call ourselves an "efficient" church? There is something wrong—dramatically and uncomfortably wrong! We are not really a "growing" church; we are not truly a witnessing church; we are not an active soul-winning church!

God forgive us for our smugness, our complacency, our exclusiveness! God forgive us for our unfaithfulness to His charge and to the responsibilities He has placed upon us! God save us from being a decadent church!

GROUP DISCUSSION IDEA GROWS

The "workshop" idea where a group of people plan and discuss together some particular problem or theme is becoming quite effective. It was heartening to see it tried out at the Winnipeg Conference.

After a major theme had been presented in open meeting, small groups then met to consider further the implications and details of the theme or problem presented. Reports of these group discussion meetings are very favorable. People like to have a part in discussions and questions rather than merely sit and listen to a number of speakers expressing their opinions. The Book of Proverbs declares that "in the multitude of counsellors there is safety." The best and final thoughts on subjects are not necessarily confined to one or two people. The discussion group may bring forth individual ideas and opinions far more valuable than those given by some one speaker.

The method of recording the best of the various ideas expressed, then comparing them with findings from other groups, and finally presenting a summary to the particular board or whole assembly was an excellent way of registering the concerns of the groups.

The Business Committee is to be commended for arranging such group discussions at Winnipeg, and it is to be hoped even more time will be allotted to such activity in future conferences.

AS OTHERS SEE US

A layman expresses himself in the article "If I Were a Minister" as found elsewhere in this issue. The minister is susceptible to many habits and peculiarities which may be a hindrance to his best mission and message. Usually he is unaware of such unless pointed out by a frank friend.

Many still think of a minister as someone very different, whose faults should be mentioned only among ourselves and not directly to him. Yet if we wish to be truly helpful to our minister, we should be ready to give kindly and constructive criticism where needed to make his ministry of the most value.

A minister should welcome such helpful suggestions. Where he but resents them and becomes irritated, there is lacking something of the true spirit of humility which every minister should possess. Many a minister could be spared odd and detracting habits and mannerisms if he were kindly informed of such in his early ministry. It is not fair to the minister not to help him to be at his best. Members may be quite expert in criticizing him "behind his back" but very reluctant to help with kindly criticisms to his face.

Perhaps our readers may wish to mention still other things they might like to add as to what they would or would not do if they were ministers. If so, send in your suggestions. Perhaps in this way we may render the minister a distinct service.

RUSSIAN EDUCATIAN

(Fourth in a series of articles on Russia)

Lloyd L. Ramseyer*

In the past Russia was known for a high rate of illiteracy. Peasants and common laborers, who comprised a large percentage of the population, were largely unlearned individuals, with little formal schooling. With the industrialization of the country the need for an increase in educational opportunity became apparent. Engineers and scientists were needed in larger numbers. At least partly for these reasons there has been a great increase in emphasis on education, with a great reduction in illiteracy, especially among the younger people.

It is claimed that seven years of formal education is now compulsory throughout Russia, with ten years required in many parts of the country, and that this ten years is to become the standard for compulsory education in the entire country by 1960. These public schools are in session six days per week and ten months of the year.

In the early days of the communist regime educational methods were patterned somewhat after what was known in this country as "Progressive Education." This type of school grew largely out of the philosophy of John Dewey. However, this philosophy of education has been discarded in Russia in favor of a more rigorous type of educational procedure. Subjects are taught in the lower grades which are not taught here until later. The teaching of foreign language is begun in the fifth grade. It is said that much home work is required. A news correspondent who has been in Russia for many years told us that his daughter, who was in the sixth grade in Russia, was advanced to the ninth grade when she came to America. He said that the Russians pack more into their ten years of schooling than we do into twelve.

Following the regular ten years of school work one may go to an institute or into the university. Admission to the university is by examination, and the examinations are rigorous. Tuition and books in the universities are free. In the University of Moscow, with 22,000 day students and 1,500 evening students, 96 per cent of the students receive a subsidy for board and room and other expenses ranging from 300 to 800 rubles per month. (The average monthly wage for an industrial worker is 800 rubles.)

Our group visited the University of Moscow, housed in an entirely new set of buildings completed in 1953. The main building is an impressive structure located on a hill at the south edge of the city, said to be the hill from which Napoleon watched Moscow burn in 1812. The university has 160 classrooms, 350 scientific laboratories, and a library of 1,900,000 volumes. These figures were given to us. We had neither the time nor the opportunity to verify them, neither did we have reason to doubt them.

We were told by an American in Russia that the universities are training more scientists and engineers than are being trained in the United States. He said that it is difficult to judge the quality, that the best are probably as good as in our country but that the average are probably not as well trained as the average here.

We were told very definitely, both by an informed American and by our Russian guide, that one is entirely free to choose the field of specialization in which he is interested. Of course a totalitarian government can manipulate wages in such a way as to make some fields more attractive than others. We were also told that the university education is broad, rather than having very narrow specialization. There are 12 faculties in the University of Moscow; in this country we would use the term colleges or departments instead of faculties.

Russian citizens seem to do a great deal of reading. Some American authors are popular, including Mark Twain, Jack London, and Longfellow. Hemingway was popular until he wrote *For Whom the Bell Tolls*. Writers and translators are among those making the most money. It is said that the translator of *Pygmalion* made a profit of 4,000,000 rubles.

There is strong indoctrination in the Russian schools. Students are given thorough schooling in the writings of Karl Marx. The merits of communism and the evils and injustices which communist leaders claim exist in the capitalist countries are taught.

There is also strong anti-religious instruction. Students are taught that religion is unscientific, an old superstition that no intelligent person should believe. The relationship of the church to the oppressive Czarist state is taught as a part of the history of the country.

On the other hand, religious instruction is definitely curtailed. There are no Sunday schools. Nothing corresponding to our church related academies and colleges would be permitted. Ministers may give religious instruction in the home if specifically invited to do so.

It is true that the Orthodox church does have a seminary at Zagorsk, forty-five miles outside of Moscow. We visited the seminary and saw the buildings, but school was not in session at the time. There is an eight-year program of preparation for the ministry here: four years of academy and four years of seminary work. Ten years of regular school work are required for admission. Two hundred students are enrolled.

What influence increased educational opportunities will ultimately have on the thinking of the people

(Continued on page 597)

***Pres., Bluffton College, Bluffton, Ohio**

"These Things Are Mine"

Harold Thiessen*

"These things are mine" is a statement all of us cherish. The fact that we possess goods causes us to belong—to our family, to our community, to our nation. It is the basis of industry, of trade, of farming. We possess property in order that we might live a full and useful life.

One day the disciples and Jesus were in the Temple worshiping. And when it came time to give the offerings and tithes, the wealthy ponderously dumped a portion of their abundance into the noisy boxes by the pillars of the temple. The sound was pleasing to themselves and to those about them, and, they believed, also to God. They had made a great contribution; the cause was worthy; their sacrifice had been completed.

Yet Jesus failed to admire or commend them. His entire attention had been drawn to a poor woman who was ashamed for the pittance she was able to bring to the Temple treasury. It was so small and so insignificant. But the Lord discovered something about her. She was giving all she had in her worship of God. It wasn't her extra money; it wasn't something she could do without. It was her most precious possession.

Jesus turned to the disciples and asked them to observe, and their eyes were opened to something they had never seen before. It was this: when it comes to the records that God keeps, it is not a matter of shekels and pieces of silver, or a matter of cents and dollars. It is, rather, a matter of the soul and its overflowing love for God which finds joy in giving the things which we call our own.

Jesus gave the disciples added insight into the problem when He answered the Pharisees' question about the tribute to Caesar. Was that money man's or God's? The truth of the answer, as Jesus saw it, lay not in the one side or the other. It lay in the basic attitude toward all money: all things belong to God but are to be used carefully while in our possession.

In the Temple, money was being used professedly for sacrifices to God. But God had been left out. The place where there was supposed to be spiritual communion with God had become a house of bargaining and dishonesty. Here, too, the weightier matters of faith had been forgotten—those matters of mercy, justice, and kindness. Jesus took a rope and drove the money-changers and their animals from the premises. "This is supposed to be a House of Prayer," He declared.

On another occasion, Luke the physician tells a story of the time the rich young leader came to Jesus with somewhat the same problem weighing on his burdened soul. Even after obeying all the laws of Israel, he had not found peace and fulfillment. He came to Jesus with the question, "What else can I do?" Looking deeply into the young man's eyes, Jesus saw that his need was to discover the proper value of his own wealth.

Jesus gave him the one prescription he needed, which was this: Go, and deliberately get rid of that wealth. Give it to the poor, or to the temple, or any place where there is a needy cause. Emancipate your soul from worry over money by the discovery that the richness of life does not consist in the possession of many things.

Early in the Old Testament Jacob, running away from Esau after stealing the birthright and the blessing, fled toward the ancestral home in Haran. On the way he stopped at a place in the wilderness to rest. During the night an amazing dream of a ladder reaching to heaven, with angels walking up and down on it, convinced him that God was his God too. Not only was He the God of Abraham and of Isaac. He still existed and directed the affairs of men. And He had now revealed himself to the new generation.

In thankfulness Jacob built a small altar there and named it Bethel, "This is the house where God dwells." Then Jacob promised God something. He said that of all the material possessions that he might later come by, he would set aside one tenth for God. It was, in a way, his payment of a debt which he owed God for deliverance. This amount was later adopted by the Hebrews, called the tithe, and rigidly practiced.

Now the point of the tithe was not that it had become a legalistic thing—another one of the many complicated laws the Israelites had to obey. It was rather to be a pattern of observance which demonstrated for a man in practical language that the things which he called his own were really not his own. They had all been given by God in the form of intellect, physical health, natural resources, and inheritance. It put man in the correct position in relationship to God. These things were now in a trust fund. They were man's responsibility. They were in his care. He was to be held accountable for them. They had been given to him by another, and when he died, they would pass on again to another. The possession of wealth involves the duties as well as the rights of ownership. Thus a portion must consistently and regularly be shared with someone else, and all of it must be wholly dedicated to the glory of God.

"These things are mine" is an important thing for me to be able to say. But things are not truly mine until I discover that their greatest value is found only in the measure that they serve God and in the measure they serve my fellow man.

From a radio address by Harold Thiessen

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*Pastor, Zion Church, Donnellson, Iowa

THIS INESCAPABLE OBLIGATION

Jacob J. Enz*

The Christian layman, Sunday school teacher, or pastor, is in the position of the doctor who receives a telephone call in the middle of the night. The urgent call for help, coupled with a rich background of experience, produce in the doctor a sense of inescapable obligation that causes him to leave his comfortable home, go out into the storm of the night, and minister to the one in dire trouble without thought for himself. Life has dictated this obligation.

The Christian's telephone, so to speak, likewise is kept ringing by the lives wrecked by sin and slipping into Christless graves as well as by a world that is reeling on the brink of the abyss. Because he has the knowledge of the true remedy—salvation in Jesus Christ—the Christian must also, without any thought to himself, go out with the healing, saving gospel. The history of the church is filled with the names of those who have instantly responded to the call of need. But so often in the church today Christians either are not sure whether they should go, or are afraid, or simply refuse to go.

Experience Involves Obligation

Let it be clear: the preaching of the gospel and the seeking of the lost is not an imposition on others. When a little tot reaches out to touch a hot stove, no parent would consider it an imposition to firmly grasp the hand about to be hurt. Nor do we talk about imposing an education on a child. Education and protection are unquestioned responsibilities. When we provide hospitals for the sick, we never ask first if we have a right to do so. Life has already dictated that responsibility. If a research doctor would find the cure to cancer, he would never ask, "Do I have any right to impose this solution on all mankind?" On the contrary, he would be extremely uncomfortable until he had made known and made available his remedy to millions of sufferers. Knowledge and experience carry with them an automatic responsibility in every area of life.

Passion Not Fanaticism

This is no less true in the spiritual life. Yet how many Christians draw back at the thought of witnessing, personal work, and visitation evangelism. It is as absurd to question the "right" to share the gospel as it is to talk about the "right" to give an infant milk. For here as in other areas of life we are not concerned with rights because God has already given us an inescapable duty. The prayerfully considered witness of the Christian as he spreads the gospel does not arise from the motivation of the fanaticism of a radical who seeks glory for himself, but from the passion like that of a scientist who has made a discovery that will bring healing to millions.

Then, the nature of the gospel makes this obligation doubly unavoidable. We are taught by the Word of God that, though man is marred by sin, God's image is still there. Jesus has said that we meet Him in the lives of those about us—our neighbors, our enemies, and our fellow men the world over. God has a plan for every individual and has done His very best, even to the point of letting Jesus Christ die for sinful man, in making every last individual whom He has created a part of himself. It is God's will that none should perish. If, then, every individual is needed to fulfill His plans, the loss of even one is an immeasurable loss to God and therefore also to us who, having become a part of the body of Christ, now share His nature.

Indifference a Ruthless Boomerang

Furthermore, our neglect to share the gospel will be detrimental to the welfare of unborn generations that follow us as well as to ourselves. Physically, when one suffers, others suffer. Carlyle tells of an Irish widow, who in Edinburgh with three helpless children sought help in vain, fell ill of typhus, and infecting seventeen others, died. Sin is a disease infinitely more contagious and malignant than any physical disease. One has only to note how readily such soul-destroying sins as hatred, killing, immorality, drinking, swearing attain respectability. There is only one way and one place to stamp out sin; it must be by the loving application of the gospel to the individual person. Unless this is done, our very indifference will leave for the next generation a heritage of horror.

Character Becomes Environment

Finally, and this we dare not avoid, we must recognize that without Christ people are not prepared to live, much less prepared for the most universal and inevitable experience, death. How many ministers and Sunday school teachers avoid speaking about death, heaven, and hell for fear of being accused of scaring people into heaven! Yet neither Jesus nor the Apostle John, New Testament figures most noted for their love and kindness, evaded these subjects. Of course there is no place for morbidly dwelling at length on such topics. But any clear presentation of the alternatives to the gospel automatically involves the careful explanation of these matters. The gospel definitely sets forth the fact that life is infinitely more than a birth-to-death affair, and that the choice between God and the devil, Christ and self, righteousness and sin, truth and lie, love and hatred, purity and immorality automatically become a choice of our eternal environment. If the gospel thus presents a choice, then the church, its pastors, teachers, and workers must be ready to state clearly what lies at the end of each possible choice. Otherwise, clear-cut decisions will not be made.

Our rich heritage in the gospel, if unshared in our world staggering under the blows of sin, will judge us if we do not freely discharge this inescapable obligation. —"The Herald Teacher"

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*Professor, Mennonite Biblical Seminary, Chicago

Eastern Gates

Norman A. Wingert

(Almost three years ago Norman A. Wingert, MCC Director in Japan, met Kathryn Dyck at Yokohama as she was on her way to Korea. After her tragic passing, it became his duty to arrange for the body to be shipped by air to her home in Rosthern, Canada. This second meeting at Yokohama inspired the following verse. Ed.)

Across Pacific's blue once came
Three young goodwill invaders,
Steering a course to Chosen land—
Three Christian youth crusaders!

The ship rode light, for hearts were light,
In fact, the joy increased
The nearer that their ship did come
To th' "Gateway to the East."

First hove in sight the snow-capped hood
Of high, famed Fujiyama,
And then the ship pulled up 'longside
The dock in Yokohama.

I saw it come. I boarded ship.
I grasped the hand of each
And thought I sensed in them a thrill
That's not conveyed by speech.

They lingered just until they got
Their legalized permission
To journey on and carry out
Their MCC commission.

And so in spite of hindrances,
'Twas with the one idea
Of serving God and man they spent
Three years in South Korea.

And now with tasks accomplished well
They are returning home;
Already one has said farewell
By Chosen's ocean's foam.

I met her yesterday again
At selfsame Yokohama.
We did not speak; our meeting was
A sad and silent drama.

Did I say "sad?" Too, I was glad,
For on that bed of chrome
Did lay just lump of human clay—
She was already Home!

Although Miss Dyck has lived just half
The years that I have seen,
She finished first her task; her ship
First reached the Heavenly Scene.

No doubt that when I too at last
Life's voyage terminate,
In turn, *she'll* greet *me* at the dock,
At Heaven's "Eastern Gate!"

Flashes of Thought

FEEDING THE FLAME

Walter Gering

It was one of those experiences toward which we had looked with anticipation. An open air picnic can be a time of real fellowship. There is something about eating outside in the great open spaces which is entirely different from all other occasions. the finest of silverware, the best arranged table decorations, the most intricate design of tablecloth—these can never match the inspiration of an hour spent at the close of day under the spell of the beauty of God's creation. To be sure, the food may not always be the best; in fact, often it is seared and burned crisp by the open flame. But there is a warmth and inner glow which always comes in such moments. With anticipation we looked forward to this occasion.

Imagine our dismay when we discovered that there was no wood available for the fireplace. We had taken for granted that fuel for the fireplace would be at hand. It was a city park, open to tourists, and naturally one would expect that the necessary supplies would be available. Determined to have our fire, we combed the park in search of twigs and bits of wood. Others evidently had done the same thing upon previous occasions. There was little to be found.

Yet our efforts were not entirely without results. A small pile of twigs, a few broken pieces of fallen branches were placed upon the fireplace and the flames leaped into the air. Hurriedly the preparations for the meal were made, fully aware that only too soon the flames would die out and a few glowing embers would remain. There was no more wood to replenish the fuel. So it was that the open air wiener roast was hurriedly completed.

Paging through the Word of God some weeks later, I found myself arrested by those striking words: "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife" (Prov. 26: 20, 21).

How true! Many a flame of fire sweeping across the community would have gone out quickly had there been no wood added to the conflagration. Many a fellow traveler seared by the flames might have been spared had there been less fuel poured upon the fire. "Where there is no talebearer, the strife ceaseth."

LORD, SET A SEAL UPON MY LIPS.

If I Were a Minister

By a Layman

If I were a minister, I would first of all try to remain humble in the pulpit. Pride still leads to destruction. Obviously, humility must come from a deep continual spirit, yet it seems to me that many ministers fail in this very vital respect. Perhaps they overdress with flamboyant ties and gaudy suits. The poster for the evangelist shows him in a movie actor pose—quite a contrast to an evangelist who dressed in animal skins and ate berries.

Pride often seems to me to be evident in the very first act of the minister in the pulpit. He reads the Scripture as if he himself had written it or as if he were an announcer reading a commercial. Gone is the reverence for the Word, the approach with humility and awe.

If I were a minister, I would organize my sermon and stick to the organization. Many a minister is still a circuit rider when it comes to the form of his sermon. I have often heard sermons which ran over time, but I have never heard a too-long sermon which would have been lengthy had the minister shaped his thoughts into form. I would compose my own sermon, and if I borrowed from others, I would give credit. There are different kinds of thievery; plagiarism is the name given to the literary variety.

If I were a minister, I would not shout or use verbal gimmicks. Nothing is more true because it is shouted; the congregation is simply insulted by the leather-lunged minister, and the minister is doing nothing but making a carnival barker out of himself. Try shouting the Beatitudes. Are they more effective that way? Why cannot we learn the lesson Elijah learned? This is not to say that the minister should not cultivate and use a forceful voice which will fill the auditorium. But shouting is quite another matter.

When I was a boy we had an occasional evening service at which we did nothing but sing hymns. It was called, I thought rather appropriately, a "singing." It has been a long time since we have had one; now we bow to modern customs and have "singspirations." The label is a harmless one, I suppose, but I am waiting for the time when the ingenious inventor of the word will also give us a "preachpiration" and perhaps "talkpirations." If this seems amusing, it is no more so than the accepted verbal gimmicks we have grown accustomed to. Such devices may sell soap; the church has a message which requires different means of publicity.

If I were a minister, I would not use the pulpit for spite work. I cannot conceive how a man ordained of God can enter a hallowed pulpit and there slander his brothers; that such is often true is surely an abomination before God. I have friends of various faiths and some of no faith—Catholic, Jewish, Hindu. For each of them I feel that we have a message. Yet if I should invite them to many of our churches, it is likely that on Sunday morning they would hear the speaker talk mysteriously in his sermon about some minister "in our own conference" (the phrase is often used) who does not believe in the Rapture or this or that. Or my guests may hear about missionaries Christian churches are sending out who are not really (by the minister's standards) born again. "The news always trickles back," the speaker says darkly. Or, "There was a minister in Nebraska. . . ." Chances are some time would be saved to lambast certain church organizations or Bible translations. What would my guests think? If this is the message our ministers have to give, let us admit that we have no message, that after two thousand years we have lost the faith handed to us. I cannot believe this is true. Rather let us say that we are small, stubborn men who preach hate to our brothers, that we have presumed for ourselves the wisdom and judgment of God, and that in our pride and vanity we have lost all confidence in the power of love.

I have a great deal of sympathy for the young minister and feel that his failings are not so much his own as those of the schools which train him. Generally, I feel our schools and seminaries today are doing a poor job in the training of young clergy.

Taking their cues from the modern kitchen, his teachers have dispensed a ready-mix education. Faced with new problems, the young minister who has never been allowed to think for himself can do nothing but spout cliches and, when that fails, resort to a belligerent attitude in which he is sure that he is set upon by false prophets.

More specifically, our schools err in insisting upon a ridiculous conformity among its students. The young man who does not respond with the pattern phrase to the pattern question is at once suspect. In view of the shortcomings of schools and seminaries in training ministers, it is rather hard for me to agree with the virtual insistence that a minister have such training. The church can still use intelligent, sincere, humble men without Bible school or seminary degrees.

These, then, are some of my observations. I have not wished to call in doubt the faith of any of that group of dedicated servants. My hope is that some of my comments might result in a happier, more fruitful service for some ministers; in that spirit I have written.

Medical Distress in Jordan

Dr. Willard Kaufman*

Our work in medical clinics along the Jordan-Israel border has been in progress more than nine months. We have come to know the people rather well and are able to understand their problems better.

Villagers lead a very difficult life. They are poorer now than before the division of the country. And before, the British government had a rather satisfactory program of medical care for them.

Those we serve did not flee their homes and therefore do not qualify officially as refugees to receive United Nations relief rations.

The shortage of food together with crowded conditions can only lead to a decline in health conditions. In one village the number of sheep and goats owned by villagers before the division was 32,000 head, which provided food for everyone, plus exports of sheep milk butter which made them rather famous.

Today these villagers have only 400 sheep and goats for an even larger village population. The best grazing lands are gone. Gone are rich farm lands where they once raised tomatoes, grapes, radishes, melons, beans, and other vegetables and fruits.

Tuberculosis has now made its appearance. Malnutrition has come to babies and children. Babies sometimes are nursed until they are three years old. During this time, unless they are able to eat bread themselves, they do not receive much other food.

Mothers have not learned to prepare food for babies and to feed them. In fact, mothers themselves are malnourished and deficient in vitamins and minerals, and babies do not receive necessities in the mother's milk.

Sometimes morasmic babies are brought to us—appearing as practically nothing but skin and bones with a haunting look that one must see to really believe. Many of these babies will have amoebic dysentery or tuberculosis.

Six months hospitalization is required for recovery and many die regardless of what is done for them. Sometimes mothers who already have several children do not care if this one dies, especially if it is a girl.

One day we had some extra time and took about thirty minutes to find out exactly what one woman's diet was like. We asked her what she ate.

"Everything."

"What was 'everything,' " we asked.

"Do I know? I am just a peasant," was her pathetic reply.

We persisted until we discovered she had this menu: breakfast—soup made of water, salt and garlic; supper—soup made of water, salt and garlic. No wonder her stomach hurt! Yet she dragged about her household and field duties.

Our work is to do what we can to treat these many diseases after they occur. We are not in a position to carry on preventative medicine. We cannot do much toward raising the standard of living and the means of production and economy in order to provide food for all.

Our work is to bring them what we have "in the name of Christ" and petition God to move men and nations that some solution to the present plight of the Arab may be found.

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*MCC Physician in Jordan

Russian Education

(Continued from page 592)

is a major question. Will the people be content with the narrow views with which they have been indoctrinated as they learn more about how people in other countries live and what they think? Will they perhaps discover for themselves that much of what they have been told is not true? Or do the increased years of schooling merely give added opportunity for indoctrination, thus making the philosophy held there more dangerous than before? One must wait for the answer to such questions.

Anti-religious indoctrination is one of the great dangers which the church must face in Russia. Perhaps outright persecution is easier for the church to endure than a concerted effort to discredit religion through the schools. However, in spite of this indoctrination, it seems to be generally admitted that the church in Russia is growing.

We should grasp every opportunity to demonstrate the falseness of the indoctrination given in the Russian schools. One way in which this can be done is to use our influence as Christians to overcome the evils which admittedly exist in our Christian democracies, such as racial discrimination. Communists make capital of these weaknesses. Another approach is through such personal contacts as are possible with Russian people and through such publications as it is possible to get into Russia. Christians must also not neglect the avenue of prayer for these people.

There is no doubt that Russia is developing a very efficient system of education. The great unanswered question is the effect that this system will ultimately have on the thinking and beliefs of the Russian people.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

Pax Men Build Paraguay Roads

ROADBUILDER (top left) Not only will Peter Harder and the other five Paxmen go to Paraguay, but so will this Caterpillar. MCC is sending the men, and the U. S. government the machinery.

ALL SET TO GO (right) LaVerne Graber and the others in the unit will serve as trainers for Paraguayans who will become operators of this road machinery.

PULL THE LEVER (left) Paxman Johnny Huebert brushes up on roadbuilding procedures at the Caterpillar plant in Peoria, Illinois.

Five Paxmen left from Philadelphia August 20 to begin work on the proposed Trans-Chaco roadway in Paraguay.

They are Floyd Bauman, son of Mr. and Mrs. Harvey S. Bauman of Waterloo, Ont., and member of St. Jacob's Mennonite Church; Johnny H. Huebert, son of Mr. and Mrs. Henry H. Huebert of Henderson, Neb., member of Bethesda Mennonite Church; Peter Harder of Abbotsford, B. C., member of the General Conference Mennonite Church; Robert D. Ediger, son of Mr. and Mrs. David K. Ediger of Henderson, Neb., member of the Mennonite Brethren Church; and LaVerne Graber, son of Mr. and Mrs. Joe C. Graber of Freeman, S. D., member of the Salem Mennonite Church.

The sixth member of the group, Herman Konrad of Abbotsford, B. C., will attend a Red Cross first aid school at Camp Slotsburg, N. Y., before going to Paraguay. He is the son of Mr. and Mrs. P. S. Konrad and a member of North Clearbrook Mennonite Brethren Church.

Harry Harder of Mountain Lake, Minn., joined the group in Paraguay the last of August as a foreman. This will be his second period of service with MCC in Paraguay.

The group has been in training at the Caterpillar plant in Peoria, Ill. They will be trainers for Paraguayans who will become operators of the road machinery.

The 250-mile Trans-Chaco roadway is an ambitious effort sponsored jointly by the Mennonite colonists in the Chaco, MCC, the Paraguayan and U. S. governments. The U. S. government is furnishing equipment and leadership. It will connect the colonies with Asuncion, the country's capital and chief riverport.

This will be the first farm-to-market roadway for the colonists who migrated to this region of Paraguay from Europe in the 1920's and 1938. Economic conditions for these colonists have been hard. But it is believed the

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READY FOR WORK . . . Work begins this fall on the proposed Trans-Chaco roadway connecting Mennonite colonies in the Chaco of Paraguay with Asuncion. Pictured here are the Paxmen who trained at the Caterpillar plant. They are (front row, from left) Floyd Bauman of Waterloo, Ont.; Roger Haines, MCC co-ordinator at the training session; Harry Harder of Mountain Lake, Minn., foreman; and LaVerne Graber of Freeman, S. D.; (back row, from left) Herman Konrad of Abbotsford, B. C.; Robert Ediger of Henderson, Neb.; Peter Harder of Abbotsford, B. C.; former worker on the MCC portable canner; and Johnny Huebert of Henderson, Neb.

Pax Men Build Paraguay Roads

(Continued from page 598)

road will help raise the economy and aid in developing the area for extensive industry and agriculture.

Inter-colony roads have recently been built. This has facilitated market transportation to End Station, the nearest riverport.

Frank Wiens of Reedley, Calif., is now area director for MCC in South America. Headquarters are in Asuncion. He has been working for the Institute of Inter-American Affairs in La Paz, Bolivia. He is former director of the Asuncion office.

ONE HUNDRED AT OKLAHOMA RETREAT

CAROL KANE

Time to get up! The rising bell chimed this message to 102 slumbering retreaters at Camp Hydro, Oklahoma, during the week of July 23 to 28. Some tried to catch a wink or two of sleep, while others were ready to go with shouts of "Rise and shine!"

Forty-five minutes before devotions, and what a scramble! Eventually all got dressed and filed into the camp tabernacle where different leaders led in the Morning Watch. Immediately after devotions all the campers headed for the dining hall from which fragrant odors were coming. There, after a chorus was sung and thanks given for the food, everyone dived in.

Each camper had a number, and after our meals the leader would get up and announce ten numbers — these then had the task of drying dishes. (You see, mothers, they kept us in practice.)

After breakfast we all went to our dorms and cleaned them. When finished with this task we had free time until 8:30 when our first class began. In this class L. R. Amstutz, pastor of the Emmaus Mennonite Church of Whitewater, Kansas, was the speaker. He led us in the study of the Psalms where we saw Christ portrayed as prophet, priest, and king. After this forty-five minute period we had a five minute intermission followed by a class on Sunday school teaching led by various local leaders.

The third class was the music class, led by Ben Nickel, pastor of the New Hopedale Mennonite Church of Meno. For the last forty-five minutes of the forenoon, we all went to Hege Hall where Wilfred Ewy directed the activities class. Here we made and painted many plaster of Paris mottoes. At noon no one hesitated to make his way to the dining hall for the noon meal. A rest period followed dinner, after which Paul Isaak supervised the recreation. Softball and swimming were the order of each afternoon, and the snack bar was a welcome place for everyone several times in the afternoon.

Between five and six o'clock we had the opportunity to go up town if we liked, and at six was the supper hour with another delicious meal. Seven-thirty marked the time for small prayer groups, and at eight L. R. Amstutz brought a message on the theme of discipleship, its costs, and its rewards. At ten o'clock the bell rang again; this meant time to come to the dorms. Group devotions followed, and after preparations for the night were made, the lights were turned out. There were a few whispers, stifled giggles, and it became quiet. All were asleep.

Jesus Christ was the most powerful Person this planet has ever seen. He walked into time and quietly divided it into before and after—B.C. and A.D. He walked into the realm of thought and altered all our conceptions about God and life and destiny. He walked into our moral conceptions and codes, and now we are good or bad according to whether we embody His spirit or not. He walked into our sundered relations with God and healed them by His cross.

—E. Stanley Jones, in *MASTERY*

Soviet Scientist Refused To Work On Bomb

Peter Kapitsa, leading Russian nuclear physicist and Director of the Soviet Institute for Physical Problems in Moscow, refused, on moral grounds, to work on thermo-nuclear weapons. He confirmed this in a telephone conversation with *Peace News*.

For many years before World War II Peter Kapitsa worked at Cambridge University on the behavior of hydrogen. During that time he became acquainted with the late Dr. Alex Wood, a distinguished British physicist who also refused later to work on atomic weapons.

In 1934 Kapitsa went to Moscow for a scientific conference. After that there was silence. Since Stalin's death, Kapitsa has been in evidence at conferences of the Soviet Academy of Sciences, of which he is a member.

Refused on Moral Grounds

Last week an article about Kapitsa and his refusal to work on nuclear weapons appeared in the American news magazine, *Time*.

"In the years following World War II," said *Time*, "when the menace of the hydrogen bomb loomed large and black, the thoughts of many a scientist who had known Kapitsa harked back to the days of his early and significant experiments on the behavior of hydrogen.

"It was presumed that if Russia had indeed perfected an H-bomb, Kapitsa's vast knowledge must have been of considerable help. The Russian government granted him a long list of honors.

"Last week a party of Western scientists, recently returned from a scientific conference in Moscow, reported that Kapitsa, far from helping the Soviet H-bomb project, had run afoul of Dictator Stalin for refusing on moral grounds to devote himself to the development of thermo-nuclear weapons. For the last seven years of the Stalin regime, he had, in fact, been kept under house arrest.

"One of the first acts of the post-Stalin government had been to release the hostage scientist, give him a couple of chauffeur-driven cars, and restore him to his former post as Director of the Soviet Institute for Physical Problems, so that he can dabble with his favorite problem: the behavior of matter at extremely low temperatures."

To obtain confirmation of Academican Kapitsa's refusal to work on the bomb, I telephoned him at Lustitut Physikue de l' Academie des Sciences, Moscow, on Tuesday morning. The direct land line service, which was inaugurated last year, was subject to fading.

"We All Want Peace"

After telling the distinguished scientist that it was *Peace News* calling him from London, the newspaper with which his friend, the late Dr. Alex Wood of Cambridge, was associated, I continued:

"Dr. Alex Wood had spoken well of you. There has been a report that you had refused to work on thermo-nuclear weapons. Can you confirm this?"

Kapitsa: "Quite right."

"This news will be a great encouragement to many people here in England, and to all who are working for peace. Would you like to give a message to the English people?"

Kapitsa: "It is difficult. I should like to think about it . . . difficult. We all want peace."

"What importance do you attach to this refusal; are there others in Russia unwilling to work on thermo-nuclear weapons?"

Qualifying comments which could not be heard clearly followed Peter Kapitsa's "Yes," and then came the familiar pips which indicated that three minutes had expired.

"I'm afraid we shall have to say goodbye."

"Yes, goodbye. Thanks for calling."

Peace News
London, July 27, 1956

From Gulfport

ALWAYS THE SAME

Ethel Krehbiel

In the eleventh chapter of John we have the account of the death of Lazarus. John tells us that when Jesus came to the grave, He wept, and that the Jews, seeing Jesus weeping, said, "Behold, how He loved him!"

We were reminded of this passage of Scripture Tuesday evening, August 21, when the children at the Center received the report of the accidental death of Ethel Jane Krehbiel. Some of the children, as Jesus at Lazarus' grave, were overcome by the tragic news, and wept. The shock of the news and the weeping that followed were vivid evidence that they loved her. This weeping, however, was not a weeping without hope, for one of them was overheard saying, "Well, we know where she is. She is in heaven."

Ethel's testimony in words and deeds was such that no one questioned her devotion and love for Christ. Her life was consistently Christian. Deacon Poole stated it very ably when he said, "She was always the same." There was no false front, no pretense at being Christian.

The children further gave evidence of their appreciation for her three years of living among them by collecting funds to send flowers, to place some memorial in her honor at the Center, and to help with the financing of Charles Flowers' trip to attend the funeral.

Ethel, as the advisor to the Good Deeds Club and as the leader of a prayer group, made an indelible impression on the lives of some of the children. Her Christian influence will live on in the hearts of these children throughout their lives.

Orlo Kaufman,
Gulfbreeze

Our Schools

Worship services at both Bethany and Mennonite Biblical Seminaries on September 5 and 6 marked the opening of the 1956-57 school year. Orientation programs for both new and former students were also planned for those two dates. Other significant beginnings are registration on Friday, September 7; a Convocation Service at Bethany on Monday evening, September 10, and classes on Tuesday morning, September 11.

The Mennonite Biblical Seminary Ensemble returned from a two-months deputation tour on Tuesday, August 28. They visited many Mennonite churches in the States and in Canada before attending the General Conference held in Winnipeg. After conference they presented three more programs in Mennonite churches at Warroad, Minnesota; Mountain Lake, Minnesota; and Freeman, South Dakota.

Seminary staff members returning from vacation and meetings are Rev. and Mrs. Jacob J. Enz and family, who have been in Newton, Kansas, with Mr. Enz's parents, Mr. and Mrs. Henry Enz; Magdalen Friesen, Seminary librarian, who spent her vacation with her parents, Mr. and Mrs. J. John Friesen, Butterfield, Minnesota; and Rev. and Mrs. Andrew Shelly, who visited in Berne, Indiana. Rev. Shelly also spoke at a young people's meeting held in the Berne church.

Dr. and Mrs. S. F. Pannabecker visited with Mr. and Mrs. Richard Pannabecker and family of Bluffton, Ohio, for a few days recently. The visit was in honor of their new granddaughter, Mary Beth, born on August 11.

MCC news & notes

KOREA

"Church life in Korea is an inspiration," writes James C. Hostetler (Louisville, Ohio), serving as an administrator on loan to Christian Children's Fund at Seoul.

He reports the Young Nak Church where he attends regularly supports some forty home missionaries and two foreign missionaries in Vietnam.

James' work is with children's homes and health centers. Besides keeping books (one in dollars and one in hwan), he travels to Pusan for customs clearance work, audits monthly financial records for six CCF-owned homes, maintains vehicles, handles correspondence, and supervises two Korean assistants who do the banking and statistical studies.

The organization currently supports approximately 9500 children in 75 homes, including three homes for the blind and a health home in Pusan for thirty tubercular children. The sewing circle of James' home church in Ohio has made hospital clothing several times for the latter home.

PARAGUAY

The Harry Harder family of Mountain Lake, Minn., has gone to Asuncion, Paraguay, where Harry will be a foreman in the construction of the Trans-Chaco road.

Six Paxmen will help in the project which will provide Mennonite colonists with their first farm-to-market road. Harder helped construct inter-colony roads there in 1952. The Harders are members of First Mennonite Church at Mountain Lake. Children are Martin, 13, and Margaret, 9.

GREECE

The poultry demonstration program by Paxmen at Panayitsa, Greece, is catching the enthusiasm of Greek farmers.

Demonstration hens as parent stock are used to supply the village with good chicks. They are hatched in two 200-egg kerosene incubators. Chicks are sold to villagers who agree to feed balanced rations and meet certain housing requirements.

MENNONITE DISASTER SERVICE

Eighteen areas were visited this summer by Harry E. Martens (North Newton, Kansas) in the interest of Mennonite Disaster Service. In addition, he addressed four conference meetings and visited with three regional Red Cross directors.

A cross-section of various Mennonite and Brethren in Christ groups was represented at nearly all area meetings. Several MDS units were organized, and other areas are making plans to organize.

The following are the areas visited: Greenwood, Del.; Souderton, Lancaster, and Johnstown, Pa.; Smithville and Bluffton, Ohio; Metamora, Ill.; Hannibal, Mo.; Mountain Lake, Minn.; Denver, Colo.; Filer, Idaho; Albany, Ore.; Lodi, Winton, Reedley, Shafter, Bakersfield, and Upland, Calif.

DENVER CHAPLAINCY

How does a chaplain organize his time?

"It is usually organized for me," answers Chaplain Glenn Martin of Denver (Colo.) General Hospital. He is jointly sponsored by MCC and the Denver 1-W unit.

"A chaplain must be able to change emotional gears quickly," he said. For example, within a few days Chaplain Martin conducted two funerals, a wedding, a baptism, preaching services, and professional meetings—in addition to routine counseling at time of births, deaths, surgeries, mental illness, and other hospital cares.

To further illustrate, Chaplain Martin cited these incidents that occurred one morning:

"There was a knock at the door of my office and a young mother stood there in tears. 'My boy has been shot. He's up in surgery. I wish you would help me. Pray, please pray!'

"A few minutes later a middle-aged lady came. Her husband was being placed in a mental hospital, her five children were in foster homes, the oldest was to give birth to a baby in a few days. The lady had no money and she was new in the city.

"Then a young lady arrived to talk about her father who was dying with cancer. They wanted someone to give comfort and courage."

Chaplain Martin feels this work is challenging for the Christian. He said, "There are no magic formulas or stock answers for these people who seek help. But they appreciate a person to whom they can talk freely and frankly to share their concerns and fears."

FAIRLEE MANOR

Children at Fairlee Manor near Chestertown, Md., are not problem children but children with problems, says Laurence

(Continued on page 602)

MCC NEWS AND NOTES

(Continued from page 601)

Stookey (New Athens, Ill.), one of four persons in the summer unit at this camp for crippled children.

"The children's problems are a challenge to each of us," he said. "Many of them have multiple handicaps—they are not only crippled, but some also are deaf and dumb due to brain injury through paralyzing diseases."

Crippled children go to Fairlee Manor, nestled in a spot of natural beauty on Chesapeake Bay, for two-week sessions. This camp provides the experience of camping to children who ordinarily would be left indoors during summer months.

Stookey added, "It has been our privilege to enable these children to face the years ahead with newness of life and a bright happy outlook for the future."

INDONESIA

Medical workers at Kudus, Java, had a busy summer alleviating the physical suffering of persons who went to the clinic for aid.

A record number of 435 patients visited the clinic July 22. During July 4,224 patients were treated.

Christian Yoder (Warwick, Va.) reports the anti-trachoma (eye disease) campaign in public schools is continuing. The medical team presently works in four schools, serving 1,010 pupils. All children in these schools have been examined, and 209 children receive weekly treatments for their eye disases.

JORDAN

Carpentry classes for Arab boys are expanding in interest and facilities at Irbid under the supervision of Robert Lapham (Wyandotte, Mich.). Four groups of eight boys each attend classes. Each group goes to classes twice a week for an hour and a half. Lapham said, "It is interesting to see how some of the boys keep improving the quality of their work."

In addition Lapham is fulfilling a request to teach English lessons to 70 secondary school boys.

GERMANY

Four recruits for Pax Services in Germany left September 8 from New York City. They are: John P. DeCamp, son of Mr. and Mrs. John DeCamp of Cincinnati, Ohio, a member of the Presbyterian Church; Everett Freed, son of Mr. and Mrs. Manford Freed of Wakarusa, Ind., a member of the Mennonite church at Wakarusa; Gerald Jantzi, son of Mr. and Mrs. Ezra E. Jantzi of Wood River, Neb., a member of the Mennonite church at Wood River; and Stephen Phillips, son of Mr. and Mrs. Jackson C. Phillips of Ottsville, Pa., a member of the Society of Friends.

MEXICO

The little town of San Juanita, Mexico, is poetically labeled "sleepy" but two members of the summer service unit dispatched there from Cuauhtemoc for a week had little time for sleep.

Helen Trumbo (Scottdale, Pa.) and Pauline Yoder (West Liberty, Ohio) made things spic and span during their short time of work in the town. They did everything from removing old paint from pews in a local church to scrubbing floors and woodwork at a local school. In addition they served at the San Juanita orphanage.

Thirteen persons participated in the summer workcamp in Mexico. Teams were dispatched to a variety of short projects in Cuauhtemoc and surrounding communities. They were joined in August by fourteen other persons for an educational tour through Mexico.

Is MCC Continuing RELIEF WORK IN JORDAN

Many people both locally and in letters from the United States ask us, "Are you continuing the relief work in Jordan after the interruption by the riots last December and January?" The answer is that a few activities have been altered, but by and large our plans are to continue. The riots of last December and January which took a particular anti-American dimension did not really represent Arab refugee attitude. Rather, they bespeak the vicious skill of a few agitators.

Several of our workers who have been loaned to work with other charitable agencies and institutions have continued almost without interruption. In fact, our Jericho center was one of the more seriously damaged places, forcing an interruption of several months.

In Jericho our layette sewing classes are resumed—that is for Jericho town refugees. (UNRWA has for the time being assumed responsibility for layette making in Ein Sultan refugee camp, where we once had a sewing class.) The needlework class resumed its work, though the summer heat dictated a seasonal recess. With the shoemaking shop totally destroyed, we want to turn vocational emphasis toward carpentry as soon as the summer heat is past.

In material aid distribution we have ceased the large-scale work which we helped to do in the East Jordan areas, both with clothing and US Surplus Foods, and do not plan again to resume this directly. A committee of relief agencies is planning to find a way to continue this work.

We hope to consolidate our material aid work, emphasizing careful attention to areas nearer our local base of operation—particularly the Jericho area. We have distributed some supplementary food, as well as soap, to tuberculosis cases, cripples, blind, and other hardship cases in the entire Jericho area.

—Ernest W. Lehman

NEW YORK MIGRANTS

"Hi, y'all! Y'all gonna help us pick beans?"

Big flashing grins come over the faces of Negro migrant workers in bean fields of Waterville, N. Y., as summer service unit members arrive in the field on a typical morning.

Seven persons compose this unit. (Another unit of nine persons is at Hamilton, N. Y.) One of their newest projects in their ministry to migrants is to spend the forenoon picking beans with them.

In regular work they spend the afternoon visiting camps with recreational and religious activities and the evenings in worship meetings—plus their own housekeeping.

LaVonne Graber (Freeman, S. D.) said, "Such a forenoon of beanpicking turned out to be one of the most interesting experiences of my life. I have found that in no way is it possible to get as close to our Negro friends as to go crawling on hands and knees through a bean field with them.

"Color makes no difference as I slowly find my hands getting black with dirt. Differences in culture only add to the enjoyment of our fellowship. In this way we gain their confidence which makes it possible to help them spiritually."

Jottings

—**Gospel Church, Mountain Lake, Minn.:** Sunday morning, July 1, H. H. Peters of the Open Door Missionary Fellowship of Jackson, Mississippi, gave the morning message. Rose May Davis, a Negro Christian of Mississippi, also gave her testimony. Friday evening, July 6, was the wedding of Delna Goertzen of our congregation and Bruce Holland. Missionary Peter Buller brought the message Sunday morning, July 8, while the pastor and our men's chorus ministered at the St. Cloud Reformatory and the Willmar State Hospital. Rev. and Mrs. Schultz and Richard left July 10 for a two weeks' visit with parents and relatives in California and Dallas, Oregon. Arnold Wall, teacher at the Bible Academy, Meade, Kansas, and H. E. Wiens supplied the pulpit during the pastor's absence July 15 and 22. The men's chorus sang at the community-wide World Vision Missionary Conference Sunday evening, July 15. Ted Nickel of Meade, Kansas, conducted the Wednesday Bible Class. Several young people of our church attended the Tri-State Bible Camp at Lake Shetek for one week beginning July 30. Pastor Schultz was one of the instructors. Missionary Sarah Loewen came home recently from Africa for a furlough.—Mrs. Waldo Stoesz, Corr.

—**First Church, Berne, Ind.:** The Men's Fellowship is sponsoring a radio program, "Songs of Praise," over radio station WOWO (1190 kc), Fort Wayne, Indiana, every Sunday morning at 7:00 (CST). The program, which went on the air Sunday, August 26, for the first time, is thirty minutes in length and features musical numbers by various groups and organizations in the church under the direction of Freeman Burkhalter, minister of music, and a five-minute spoken message from the Word by the pastor, Olin A. Krehbiel. The Men's Fellowship is financing the "air time" of the program, and much effort is going into the work of preparing the tapes for complete broadcasts. Recordings of numbers by the Men's Chorus, Chancel Choir, Radio Choir, oratorio excerpts of actual renditions by the Choral Society, a trumpet trio, and a brass quartet, as well as vocal solos, are being used for the program. Robert Flueckiger serves as narrator and Mrs. Leslie B. Lehman is the continuity writer. David Nussbaum, a member of the church who is on the staff of radio station WOWO, is the producer, and Frederick Stauffer assists as technician.

—**East Swamp Church, Quakertown, Pa.:** We realize the absence of a very capable and willing worker since Miss Dorothy Dietz has taken up work at the bookstore of Grace Bible Institute. Her sister Arlene has resumed her work as secretary to Dr. Schmidt after a vacation at her home. Harold Burkholder was with us Aug. 3 representing the International Leprosy Mission. Miss Elizabeth Penner, R.N., missionary to India, accompanied him, explaining the mobile clinic work among the lepers. Our S.S. picnic was well attended in the church grove Aug. 4. The evening program consisted of instrumental selections and a film. Pastor and Mrs. Sprunger and James Gerhart, Jr., attended the conference at Winnipeg. Dr. Fritsch, Bible professor, and Rev. John Carrara, converted Catholic, ministered during our pastor's absence. Milton Morris and Irvine Robertson spoke at the midweek prayer meetings. Milton has completed preparation to do missionary work among his people, the San Blas Indians. Mr. Robertson is a missionary to India under TEAM.—Corr.

—**First Church, Wadsworth, Ohio:** A successful fund-raising campaign, conducted by Robert W. Hartzler of Goshen, Ind., and held July 16-27, resulted in pledges of over $77,000 for the next three years, with $45,000 designated for the building fund. The congregation voted in April to build a new educational unit, but the decision is still to be made whether to add to the present structure or build a separate unit, either at the present site or toward the edge of town. An Exploratory Committee of twelve members, headed by Myron Friedt, met regularly during the first six months of the year. In recent weeks the Architect and Finance Committees, with Elton Beery and Paul Baker, respective chairmen, have been active, as well as a special study committee for the Junior S.S., consisting of Mrs. Elton Beery, Mrs. Stan Hostetter, and Mrs. L. C. Kreider. The church has voted to incorporate and to clarify the constitution to allow a layman to serve as chairman of the congregation. L. C. Kreider was elected from the Council to fill this office.—Corr.

—**Immanuel Church, Downey, Calif:** A pot luck dinner after church was held in honor of a visiting group from our Canadian Mennonite College, accompanied by their director, Arnold J. Regehr. Our Daily Vacation Bible School turned out well. A closing program was held August 19. Several hundred were in attendance. A refreshment time in Fellowship Hall followed the program. Average attendance for the two-week D.V.B.S. was 94. Praise the Lord for this! Several young people attended the Y.P. Retreat for the week end. Many are looking forward to the Family Retreat at Camp Ocean Pines. Our church sponsored Brother Henry Dirks' trip to the General Conference in Canada.—Elsie Herr, Corr.

—**Butterfield Church, Butterfield, Minn.:** On Thursday evening, July 19, our quarterly Sunday school teachers' meeting took place. Wesley Jantz, our interim pastor, presented various approaches for use in Sunday school teaching. A combined Sunday school and Ladies' Mission Society picnic was held in the village park Sunday afternoon, July 22. Rev. and Mrs. Peter Buller, missionaries to Africa, enacted a typical African dialog scene in native garb and spoke on the present day attempt to introduce the indigenous church in the Congo. Holy communion was observed Sunday morning, July 29. August 26 Reuben D. Goertz of Henderson, Neb., brought the morning message centered around the supremacy of Christ. In the evening our Christian Endeavor presented an exchange program in the Bethlehem Lutheran Church at Darfus, Minn.

—Willis Linscheid, Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** The mission workers had an outdoor meeting August 5 with Rev. and Mrs. J. R. Duerksen, returned missionaries from India, as guests. Mrs. Duerksen spoke on their experiences in India. Delegates to the General Conference in Winnipeg were: Pastor and Mrs. Sawatzky, Mr. and Mrs. Clarence Smith, Mr. and Mrs. Elrich Smith and Max Smith. Burton Holmes of Pawnee Rock filled the pulpit August 12 and 19 during pastor Sawatzky's absence. The church gave an informal "send-off" for Mr. and Mrs. Homer Friesen and son who will sail in the near future for Ethiopia as missionaries. Mr. and Mrs. Friesen spoke and also gave several numbers in song and music.—Mrs. LaVerne Unruh, Corr.

—**Hutterthal Church, Freeman, South Dakota:** Installation services for Abe Wiebe as pastor of our church were held on Sunday morning, June 10. We were busy during the Northern District Conference as host church. The young people accepted an invitation from Mrs. Justina Kleinsasser to a social gathering on her farm on July 29. Rapid progress has been taking place on the building of the parsonage in Freeman. Alice Glanzer and Darlene Waldner spent part of the summer in Voluntary Service work. Among those attending the General Conference in Canada from our church were: Pastor and Mrs. Abe Wiebe, Mr. and Mrs. Ervin Gross, and Rev. and Mrs. Johnny J. Hofer. Brief reports were given on the Sunday following their return. Clarence Glanzer and Shirley Wallman were married on June 17. The wedding of Katheryn Kleinsasser and Johnny Graber took place August 26. No services were held on September 2 due to the Sunday School Convention at Lake Bryon. This is an annual meeting of eight churches in the Freeman and Huron area. Several from our group plan to take the Teacher Training Course beginning in September.—Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** Speakers during August while Pastor G. S. Stoneback and family were on vacation and at the Ministers' Retreat and General Conference were: Dr. D. D. Eitzen, Richard Jones, Daryle Klassen, and John Thiessen. Rev. Thiessen, who has just recently returned from a world tour inspecting our missions around the world gave an inspiring message concerning our mission work. Various groups and individuals served with special music on

these Sundays. Twelve adults and four young people attended our General Conference in Winnipeg. Edwin Stoneback, father of our pastor, has been on the sick list for some time.
—Mrs. John H. Gaeddert, Corr.

—**Friedensberg Church, Avon, S. Dak.:** Rev. and Mrs. Emil Krahn and family and Mr. and Mrs. Sanford Ratzlaff attended the General Conference at Winnipeg. The Mission Society sponsored a special mission program the eve of August 23, with Miss Anna Baerg, General Conference missionary, as guest speaker. The Youth Fellowship of the church presented a fine program on Sunday eve, August 26. Recent guest speakers in the church have been Reuben Goertz, Henderson; Mr. Reimer, Omaha; and Alfred Lau of the Greater Mexican Mission, Inc., Mexico City.—Corr.

—**Bethesda Church, Marion, S. Dak.:** Rev. and Mrs. Orlando Waltner, who have returned from the India mission field, were guest speakers at a recent Sunday evening program sponsored by the Women's Missionary Society. Our pastor, T. A. van der Smissen, and family attended the Ministers' Retreat and General Conference. During his asence Orlando Goering and Joseph Hofer had charge of the worship services. The school supplies, which were collected for the children abroad, were dedicated. For the past two years our congregation has been looking forward to our new house of worship. The final service in the old church was held August 26 with communion in the morning service and a farewell in the evening. Dedication services for the new church were held September 2. We are grateful to our Father for growth and progress. —Corr.

—**First Church, Aberdeen, Idaho:** For the evening services July 22 and 29 we had interesting reports on the Pacific District Conference and the Young Peoples' Retreat. Mr. and Mrs. John H. Friesen celebrated their 50th wedding anniversary Friday, August 3. Outside guests were brother Dave Friesen and wife (she is also a sister of Mrs. Friesen); another sister, Mrs. P. W. Penner, and a brother John Ensz and wife. Rev. and Mrs. P. A. Wedel, who were visiting here, were also guests. Rev. Wedel brought us several messages while here. Five young souls were received into our fellowship by baptism August 5. Rev. and Mrs. H. J. Dyck, parents of our pastor, Walter H. Dyck, were in charge of services during the time our pastor and wife attended the General Conference at Winnipeg. Communion service was observed August 26. Miss Alice Bachert, missionary to Colombia, South America, recently told of her mission work. —F. L. Wenger, Corr.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

Cook—Wanted

Eventide Home in Mountain Lake, Minnesota, is in need of a cook. Ability to cook plain, nutritious, and palatable food, coupled with a friendly attitude and Christian love toward residents and fellow workers are the best recommendations. Apply: Eventide Home, Mountain Lake, Minnesota. (No. P 122)

Dentist—Wanted

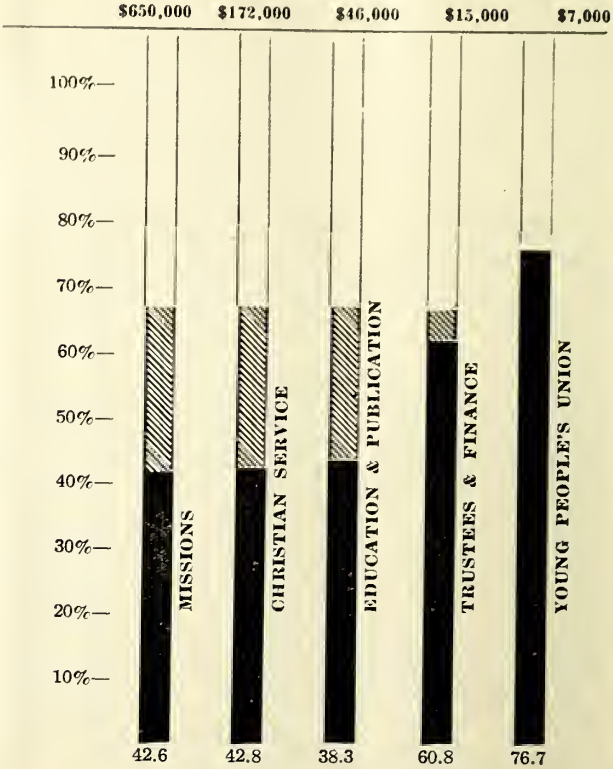
Dentist wanted for thriving Kansas community. Office space available in new professional building. Large practice suddenly made available. Immediate need and opportunity for experienced or young dentist. Contact: Mr. Levi Buller, Hillsboro, or Mutual Aid. (No. P 124)

House for Rent

Quiet country home located near Elbing, Kansas. Ideal for retired couple. Three rooms, electricity, unfurnished. Low cost, with possibility of earning part of rent. Located near Mennonite Church. Inquire: Mutual Aid. (No. P 125)

Conference Stewardship Chart

August 31, 1956



Percentages as of August 31, 1956
(8 months is 66.6 per cent of year)

■ Receipts to August 31; ▨ Short of Budget
☐ Remaining 4 Months of Year (fiscal year ends Dec. 31)

Into the Beyond

ANNA SCHOWALTER MUELLER, a member of the Immanuel Mennonite Church, Downey, California, was born April 9, 1888, and died July 14, 1956, at Bell, California.

ABE BAUMGARTNER, formerly of First Church, Aberdeen, Idaho, and recently of Upland, California, died August 8, 1956.

MRS. ELMER H. QUIRING, nee Melba L. Unger, member of the Bergthal Church near Corn, Oklahoma, was born March 3, 1923, and died August 25, 1956. She was a devoted Christian and faithful deacon's wife.

BEN. DAVID UNRUH, aged 74, died August 22. Services August 25, at Wichita, Kansas; E. D. Schmidt and George S. Stoneback officiating. Formerly of Hillsboro, Kansas, he was a member of the Lorraine Avenue Mennonite Church, Wichita, Kansas.

JOSEPH WURGLER of Sterling, Ohio, and member of the First Church at Wadsworth, Ohio, was born November 28, 1878, and died August 30, 1956.

THE Mennonite

LIBRARY SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Waltner

The Autumn of Life

Our Growing Responsibility for the Aged
Elmer M. Ediger

Christian Love and Iron Curtains
Lloyd L. Ramseyer

Things That Make for Peace
Walter Eisenbeis

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Western District SUNDAY SCHOOL CONVENTION

First Church, McPherson, Kansas
October 7, 1956

Afternoon session 2:30
Devotions and special music
Progress Report on Graded Materials Willard Claassen
Address .... D. C. Wedel
Discussion Groups
Lunch served at 6 o'clock
Evening session, 7:30
Devotions, Music, Offering, Reports
Motion Picture "For Every Child"
Comments .... Edwin R. Stucky

One Moment, Please

A number of churches have indicated plans to dismiss local services to join in the opening Western District Conference service at Memorial Hall on Sunday, October 21, 9:30 a.m. If your congregation has similar plans, please notify *Waldo W. Kaufman*, 722 Main Street, Newton, Kansas, by *October* 10, so that adequate arrangements can be made locally to accommodate the people.

Waldo W. Kaufman, Secretary
Western District Conference

Conference Notes

Faith and Life speaker for the week of September 17-22 was L. R. Amstutz, pastor of the Emmaus Mennonite Church, Whitewater, Kansas.

Calvary Church at Washington, Illinois, extended a call to Heinz Janzen, who graduated this past spring from Mennonite Biblical Seminary. He has accepted the call and will be moving to his new church very soon.

BOARD OF EDUCATION AND PUBLICATION

Five tracts on The Believers' Church have been prepared by the Committee on Education in Church, Home, and Community. These tracts describe in nontechnical language the various phases of the Believers' Church and its meaning. Titles in this series include: "The Believers' Church—What Is it?" by Henry Poettcker; "The Believers' Church in the General Conference," by E. G. Kaufman; "The Believers' Church and Real Membership," by W. F. Unruh; "The Believers' Church and Church Discipline," by Cornelius Dyck; and "The Believers' Church and Lay Responsibility," by Elmer Ediger.

Copies of these tracts will be distributed through the congregations. Additional copies may be secured by writing to the Board of Education and Publication, 722 Main St., Newton, Kansas.

BOARD OF CHRISTIAN SERVICE

The Gulfport, Mississippi, project, according to Orlo Kaufman, director, needs the help of four or five men each week for two-week periods. This will mean much in the work of reconstruction of the North Gulfport community center. This help is needed as soon as possible this fall. Those interested should write the office of the Board of Christian Service, 722 Main St., Newton, Kansas.

The Executive Committee of the Board of Christian Service met Sept. 10 and appointed the following individuals to serve as a special committee to implement the proposal adapted at the General Conference in Winnipeg for the establishment of a new Women's Fellowship: Mrs. O'Ray Graber, Elma Esau, Nellie Lehn, Justina Neufeld, Marvin Ewert, Ralph Weber, Peter J. Dyck, and a W.M.A. representative.

To help make financially possible new treatment services at Kings View Homes, the Board of Christian Services met with Pacific District delegates at Winnipeg. On the basis of their favorable response, the Board approved the expansion planned. If all the Mennonites together can raise one-third of the amount needed, the state and federal governments will provide two-thirds, or $160,000.

BOARD OF MISSIONS

Dr. and Mrs. Joe Duerksen and Philip Keith are scheduled to sail on September 16 from Seattle, Washington, on the "MS Hoegh-Silverwave," for service in India. Their first assignment is language study. Dr. Duerksen, who was born in India, will be relieving Dr. H. E. Dester at the Sewa Bhawan Hospital in Jagdeeshpur.

Glen and June Graber have been busy with retreats, conferences, and church visitations. They expect to sail from New Orleans on October 1. Their sailing address is: "SS Frank Lykes," Lykes Bros. Steamship Company, Inc., New Orleans, Louisiana. Rev. and Mrs. Graber are missionaries in Formosa.

A letter from Arthur Friesen, missionary to the Cheyenne Indians in Oklahoma, contained the following interesting comment, "Yesterday an Indian asked me how much we paid the Sunday school teachers. Upon hearing that they received not a penny, he remarked that he thought maybe they did because there were always more than we needed who were willing to teach."

Mr. and Mrs. Samuel Stephens from our mission field in India attended the General Conference sessions at Winnipeg. John Stands-in-Timber represented the Cheyenne Mennonite churches in Montana that were accepted into the General Conference at Winnipeg.

Very little has been said about the Missionary Orientation Course at Lake Winnipeg. Fifty missionaries and missionary candidates attended, including representatives from the Mennonite Pioneer Mission, a home mission project maintained by the Canadian churches. This project began with Indian people of the Lake Winnipeg vicinity.

Rev. and Mrs. Menno Bergen have been assigned to the mission work at Cuauhtemoc, Mexico. Rev. Bergen received his B. D. this June from Mennonite Biblical Seminary and will succeed Rev. B. H. Janzen. Other recent returnees to the Mexican field are Rev. and Mrs. John Friesen, who will teach at Santa Clara, and Mr. and Mrs. Dan Peters, who will teach at Cuauhtemoc, Mexico.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

PERILS OF MIDDLE LIFE

There is much said about youth—"the morning of life"—with all its possibilities and needs. Of late, more is being said of old age—"the evening of life"—with its attendant problems and our need of a better understanding of it. There are temptations and evils peculiar to youth; others are more definitely confined to old age. But too often we neglect "the noonday of life" which also has its peculiar dangers and temptations. There is a "destruction that wasteth at noonday" against which middle-aged people should guard. If the question is raised as to when "middle life" begins, it is likely ten years before those in that period are willing to admit it.

Those in middle life face the danger of *lost vision.* In youth life is filled with wonder and surprise and high visions. By mid-life there is danger of taking things for granted and becoming extremely "practical minded." Visions fade, and in the rush and intensity of making a living, visions have a way of disappearing. The sense of expectancy and surprise may become lost. There is much talk about the need of being "realistic." Money and things are apt to become more real than spiritual values. The high ideals of youth tend to become a dull and dim memory, and the high visions have a way of being neglected and fading out.

There is also the real danger of *lost courage.* This will not be readily admitted, but those in middle life are inclined to become more timid and more ready to compromise. They settle down, usually so far that they find themselves in a rut, which is just a grave with both ends knocked out. They want above all to feel safe and secure. The spirit of high adventure vanishes, and they do not want to do anything disturbing. They become overly sensitive as to what others think of them. To stand out for unpopular causes now seems impractical and hopeless. They compromise more easily with what is and lose the zest of struggling for what ought to be. Conviction and conscience may both become dulled as they grow more timid and intolerant. The challenging words of Jesus are toned down and thinned out in an effort to play it safe.

But mid-life also faces the grave danger of *lost faith.* Faith is a natural in childhood and youth, and often takes on revived interest in old age. But those in mid-life strive to be self-reliant and independent. They put their trust in all kinds of "insurance" and "securities." They are inclined to become more materialistic and to put more faith in things of this world than in the things of the spirit. They may put more faith in modern "horses and chariots" than in the Lord God himself. They live so much by the seen that the unseen loses its appeal. They walk by sight and not by faith. Religion becomes a formal appendage to real living, and the church a comfortable social group instead of a mighty force for a higher righteousness.

When faith is not fed it is starved out. The faith that burned bright in youth may now be reduced to a feeble flicker. Faith in man is likely to grow less; they have been disappointed too often. The bright faith in God may be lost as men decide they must look out for themselves. Material things become more real, and God and the spiritual forces are likely to be pushed into the background.

Truly there is danger of "the destruction that wasteth at noonday." But the danger can be conquered by being alert to the particular temptations of middle-life, and by keeping in close fellowship with God. For God will abundantly deliver from such dangers where man keeps himself in the center of His love and will. The dimmed vision can be recaptured and made bright and powerful. The lost courage can be revived so that God's ongoing plan can be championed with firmness of heart. The feeble faith can be rekindled into a mighty flame so that men may walk in its strong light and act in its mighty power. Faith in God, in man, in the forces of the spirit can become more real than material things.

While there are very real dangers confronting those of middle-age, by God's help these dangers can be conquered as sturdy souls become fellow-workers with God himself.

THE CHURCH OF TOMORROW

Our first concern in thinking of the future church is that there be a right relationship with Christ, the Head of the Church. For the active Church must be Christ-centered, Christ-controlled, and Christ-inspired. How patient and yet how challenging the Head is. He forgives and yet rebukes; He brings peace but also a divine discontent; He protects but sends us forth.

The live Church is a body of closely knit souls, each important, and all bound together in a deep spiritual fellowship. This fellowship must be kept in repair. It implies a sympathetic and forgiving spirit, an unselfish and co-operative attitude, with love as the binding motive, and all together engaged in the service of witnessing for Christ to the world.

The true Church is a church of faith. It attempts great things for God. It believes in Christ's formula: "According to your faith." It has faith in Christ, the Head; faith in others, and in the spiritual fellowship, with each individual member having faith in himself. Such all-inclusive faith is the victory that overcomes the world.

Such a church must have a great motivating power, the greatest power in all the world—the power of Love. This divine love is disciplined and free, a way of prayer and of service, a way of submission but also of power. It must be experienced and expressed. We should all become specialists in its use, that as partners of God the Church may accomplish its divine task.

CAN LOVE END COLD WAR?

CHRISTIAN LOVE AND IRON CURTAINS

(Concluding Article)

LLOYD L. RAMSEYER*

There is little doubt that communism constitutes the chief threat to peace in our day. Hitherto backward, "have-not" nations are restless, believing that they too have a right to the good things of life that others have enjoyed. The colored races are demanding equality with whites; it is doubtful whether the world can long remain a privileged place for those born with white skin. The communistic countries are ready and willing to capitalize on this unrest for their own advantage.

Russian communism has shown itself to be atheistic, unjust, violent, deceitful, and cruel. Because of these traits many have said that the Russians understand no argument but force or the threat of force. Little attempt has been made to use any other method to secure their co-operation in ending the cold war. Until recently the so-called "Iron Curtain" has made it impossible for the common man in other parts of the world to contact the common man in Russia.

Mennonites have had a particularly sad experience with Russian communism. Members of families have been killed, some have been exiled, thousands have been forced to flee to other lands to seek refuge and liberty. It is only natural that it would be difficult for those who have suffered such mistreatment to have any confidence in the people of Russia. However, we believe in the way of Christian love. We believe that Jesus meant what He said when He said that we should love our enemies. We believe that the use of violence is wrong, and we know that the threat of violence almost invariably has led in the past to its eventual use. We seem to face the alternative of winning through the use of Christian love, or eventually being faced with the necessity of using physical force. When faced with that alternative, there seems no other choice for a Mennonite, or for that matter for any Christian, than the use of Christian love.

However, Christian love cannot act without at least a minimum of trust and confidence. We must believe that there is that within the human soul capable of responding to love, whether the individual be a Russian communist, someone from China, or our next door neighbor. Paul believed that Christian love must have both trust and endurance when he said, "Love bears all things, believes all things, hopes all things, endures all things. Love never fails."

I am confident that we can have such love and confidence with respect to many of the church leaders and the common people of Russia. Certainly this does not mean that we should be easy marks or gullible. Christian love does not mean letting one's heart substitute for one's head. I am confident, however, after seeing the common people of Russia and visiting the church of Russia, that there is legitimate ground for enough confidence and trust to make Christian love possible.

As common people we are not in a position to use this force of Christian love on the leaders of Russia, except as we can do it through prayer and our influence upon our own leaders. However, there are ways in which we can extend Christian love to the common people and the church leaders of Russia.

We were impressed by the friendly way in which we were received by the common people of Russia. This could hardly have been managed, planned propaganda. The masses are not responsive to such domination in any country. It seemed to all those in our party, and there were forty-three of us, that this was a genuine and spontaneous expression of good will. By contrast one is humbled by the reception given Russian church leaders in their visit to America last spring, when some who called themselves Christians picketed their meetings, demanding that they go back home. Perhaps the way to begin in exerting this force of Christian love is by showing Christian friendship to any who come to our country from Russia. If the Russian citizens would have met us with hostility we would doubtless have come away feeling hostility toward them. Their friendship won our friendship. Should we not be at least as friendly, as Christians, as those who live in a communist country?

Our group, as well as other groups of Americans, was permitted to enter Russia this summer. Apparently the communist authorities were not afraid that their principles would be undermined by such a visit. It was pointed out to us repeatedly that similar groups of Russian citizens could not gain entrance into the United States, and we had to admit the truth of this statement. Had they been granted visas, they would have faced the necessity of being fingerprinted, which may be harmless, but to them is a symbol of suspicion of crime. They implied that the iron curtain is much nearer the United States than we like to think it is. Is our Christian democracy on such an unstable basis that we must be afraid to admit at least a limited number of Russian citizens for visits, other than official delegates? Members of our group had the feeling that it would do much to help them see that the propaganda which has been directed against us is false if some of their citizens could visit our country and see for themselves the freedom which we have, the way in which our working men live, and experience the vitality of our church life. This would given another opportunity for the use of Christian love. Could we not suggest to our government that such visits be made possible?

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*Pres., Bluffton College, Bluffton, Ohio

After nearly forty years of oppression and vicious propaganda there is still an active church in Russia. Due to conditions, this church has had to live in isolation from the churches of the rest of the world. I do not believe that any open-minded person could come away from a church service such as we attended in Moscow and believe that this religious spirit was anything but genuine. To be sure the church leaders are restricted in the message which they may preach. The church cannot serve as the conscience of the state and still be free to operate as a place of worship. Some may call this compromise with a communistic state. I do not believe, however, that any large proportion of the church leaders are believers in communism or that they are agents of their government. Christian love should, then, reach a helping hand to the church of Russia, visiting and encouraging that church whenever possible and urging their leaders to attend church gatherings in other countries wherever that is possible.

We can also touch the common people with Christian love by having as many Christians as possible visit Russia and show the spirit of love. Visitors have many opportunities for contacts with the common people, even though one cannot speak their language. Friendship can be shown by other ways than through direct conversation.

We would hope that as time goes on there will be increasing opportunity for communication between our countries through publications. As this becomes possible this will be another avenue for the flow of Christian love.

One can hear someone say that all of this will be futile, since Russia is not controlled by the common people, but by the communist party. It is true that a party of only six or seven million members does control a country of two hundred million. Yet even such a controlling minority cannot completely disregard the feelings and the will of the majority. We may for the present have no access to their leaders except through our own leaders, but there are ways in which the spirit of Christian love can flow. The iron curtain has been partially punctured; we should let the spirit of Christian love flow through.

We believe that Christian love is the only real answer to force and violence. If we fail to extend the Christian love of which we are capable, we can hardly complain when the powers of violence demand our allegiance. Christian love has the possibility of not only avoiding violence, but also of winning the souls of many in Russia who now have little possibility of hearing a favorable word concerning Christ and His Church. As Mennonite Christians we should demonstrate the fact that we do not hesitate to place faith in love.

A Fire Out of Control

(A MODERN FABLE)

"How great a forest is set ablaze by a small fire. And the tongue is a fire" (James 3:5, 6a, RSV).

The fire started in the home of Mr. Pack Rat, under the old dead tree. You see, Mr. Rat is one of those persons who loves to pick up everything he finds and "pack" it to his house—and what a pile of junk he has!

Anyway, one day he found, of all things, a match that someone had carelessly dropped. This was something new, a prize for his great treasury of odds and ends. In his basement home, Mr. Rat began to look and sniff and nibble, and "Pfizz!"—Mr. Rat jerked back with his whiskers smoking! In a moment the place was on fire! First the string, the boxes, then the leaves and paper were on fire. Soon the whole house under the old dead tree was in flames.

Luckily, the Forest Hill Fire Department was told in time, and the fire didn't spread to the other houses in the town. But so much damage from one little match!

As bad as this fire was, the second was much worse. It was a different kind, and yet it sounds a lot like the first.

This fire began down by the river, where Mr. Beaver was building a new house with the help of his hired man, Sleepy Possum. This one evening, when it was time to quit for the day, Mr. Beaver couldn't find his hammer. He looked everywhere that he thought it might be, but no hammer. Then, as he was about to leave, he glanced over to where Mr. Possum was cleaning up his tools, and he thought he saw something that made him wonder.

At the supper table Mr. Beaver was telling his wife about the day's work. "And when I quit for the evening, I couldn't find my hammer. I thought I saw it in Mr. Possum's tool box, but I guess that couldn't be, he's too honest." But the fire had started!

The next morning, over the back fence, Mrs. Beaver was saying to Mrs. Rabbit, "The old Possum stole my husband's hammer. And I wonder if he didn't take the shovel, too, that we've been missing so long."

Mrs. Rabbit just couldn't keep the story to herself; she told her husband. Mr. Rabbit told his friends, "Sleepy Possum's finally shown what kind of fellow he really is. He had the nerve to steal Beaver's tools—in broad daylight! He's probably the thief who stole Farmer Jones' chickens, too."

Well, the day after Mr. Beaver lost his hammer, he found it—just where he had left it! But the fire was raging out of control! And my, how much harder it was to put out than the fire in Mr. Rat's house.

The plans of the mind belong to man,
but the answer of the tongue is from the Lord.

—Proverbs 16:1 (RSV).

Things That Make for Peace

WALTER EISENBEIS*

The institution which we regard nowadays as a church is a highly differentiated and complicated organism. One of its special marks is the fascinating activity which it develops in all its branches and which is so much reflected in statistics found in nearly any church magazine or book. It gives us the pleasant feeling that something is done and even that there is progress. What there is said for the whole church seems to be true also for its peace attitude. I need not say more concerning this area of the church as an institution and its peace statistics because it is already well covered by different writers in the Mennonite Church and would be only a repetition. I rather want to comment on a few basic principles which I consider necessary as things which make for peace as a member of the church.

The first is faith. I think that faith is the basic presupposition for the peace testimony. The faith of a real Christian can be known by others. A Christian realizes that he is a sinner who will be saved by the grace of God alone. The center of his life is the gospel. It is really a joyful message which he cannot keep with himself alone but must spread among others. This is a joy which will fill the heart and mind.

The second is humility. I think everybody who really knows the gospel cannot be proud, not at any time. On the contrary! He will find happiness in serving his brother. Every service, however, naturally excludes totally any will of ruling over others, of self-righteousness, and of egocentric life.

The third is love. Concerning love I am able to think about it only in relation to humility. Love is only genuine in a twofold way: It finds its expression toward my brother, my fellow man, and is always concrete. As genuine life it is at the same time also suffering, suffering together with the brother. As brother, I love first everybody who is my neighbor (according to the parable of the Good Samaritan) and in a wider contact every human being. But love also finds its expression toward God and is then also concrete. As genuine life it is at the same time obedience without any compromise or excuse in behalf of the demand of God.

The ultimate principle is discipleship (Nachfolge). Discipleship we find in any situation where Jesus is Lord and where faith, humility, and love are practiced. This is the situation where they will be such mighty forces of our whole existence that we are not able to feel happy without them. Thus discipleship has become a basic element of our life. And here it is, where the word of James receives value, which reads that whosoever knows to do good and does it not, to him it is sin.

Someone may now be doubtful whether *these* things are things which make for peace. But I have to confess that I do not know any others. For particular rules or particular forms of organization never can be things which make for peace because peace exists only where we find discipleship. Discipleship in the church, however, is not only a possible attitude among many others, but it is for the Christian the *only* possible attitude. It solely can find its expression in the fellowship of believers but not in the institutionalized church. Discipleship will be seen as the attitude where the Christian feels responsible concerning peace not only as a contributing member of his local church organization, but where he feels responsible also for explosive areas as we find them nowadays in social life: race relationship, science, politics, and economics.

There is no area of life in which the Christian as a member of the church could not gain influence with his peace testimony. But there is also no area of life in which he would be free from giving his peace testimony. We may be afraid of the consequences involved in such a peace testimony, but there is no necessity for this. For Jesus knows about our fear. When He revealed to His first disciples that He had to leave them, they were frightened, but Jesus said to them: "I say unto you that in *me* you *have* peace. In the world you have tribulation, but be of good cheer, I have overcome the world." And on this word we can depend.

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*Formerly of Germany, now student at Biblical Seminary, Chicago.

LOST AND FOUND

At General Conference Sessions in Winnipeg

FOUND:

Brownie box camera with 7 pictures taken, at Bethel Mennonite Church.

Yellow filter with adapter ring, on tour at Hutterite Colony.

Black ball point pen, silver top.

Man's tie chain with letter F, engraved "Class of '52."

Man's tie chain, plain.

Notebook, brown, with conference notes, also knitting instructions.

Man's hat, Panama, size 7 1/8.

Change purse with some money.

Clothing items:

two aprons, one white cotton, one white synthetic fabric; two pairs ladies gloves, 1. nylon, navy; 2. nylon, white; one scarf, mauve, synthetic fabric; one baby's blue tam; one child's purse, beige color; one pair slippers, new and wrapped; numerous hankies.

When writing about these items, please give full identification, where possible. Write to Chairman, Service Committee, 254 Kenaston Blvd., Winnipeg 9, Manitoba, Canada.

LOST:

Argus 35mm camera in case. Contact Miss E. R. Miller, 722 Main St., Newton, Kansas.

Bookmarks

For Richer Christian Living

THE CHALLENGE OF CHRISTIAN STEWARDSHIP by Milo Kauffman, 180 *pp. Herald Press,* $2.50.

The Challenge of Christian Stewardship is one of the best books among scores which have been published in this field. Certainly it is the most complete study made by a Mennonite author.

"Stewardship has its origin in the very heart and mind of God, and was for the happiness, blessing and good of man." "We become Christ's stewards when He becomes our Lord. To acknowledge the lordship of Christ means that we accept stewardship. Professing Christ as Lord and failing in stewardship is to say 'Lord, Lord,' and not do the things that He says."

Unlike many other writers on the subject, Milo Kauffman, who for nineteen years served as president of Hesston College, gaining very practical background for the writing of a book of this kind, treats thoroughly the underlying principles of stewardship as revealed in the Bible.

Time and again he asserts his basic thesis that stewardship is not a disagreeable yoke, but is for the "good of man." "Stewardship is His way of enriching the life of man, leading him to deeper experiences with himself—making him a partner with God." In Brother Kauffman's thinking a person can only fully realize his potentialities by being a good steward. He frankly states that this self-realization is a worthy motive expounded by Jesus and strikes out against a false humility.

The book is wonderfully balanced. His companion chapters, "Stewardship of All of Life" and "All of Life a Stewardship," are a masterpiece of description of the range of stewardship.

Kauffman firmly believes that the Bible teaches that Christians today ought to pay the tithe. He handles objections sometimes raised to tithing in a very dynamic and positive way. For example, there is a long section tracing the teaching on tithing through the Bible. The treatment of the tithe is not only inspirational, historical, and biblical, but also practical. His section on "How to compute the tithe" has good points. As one reads this, one is again assured that the Lord's directives are not as complicated as unwilling man has supposed.

The author quickly scans the pages of Mennonite history—this time with the focus of stewardship. Then, he gives an analysis of the present status of stewardship in his branch of the Mennonite Church. It appears that the figures for the General Conference Mennonite Church would be higher; however, this does not detract from the value of the book.

A prophetic part of the book deals with possible progress in stewardship practices in the church. He refers to the cry coming from many quarters: "Too many offerings," "Too much solicitation." (I hear these cries too.) He writes vigorously for "a more

(Continued on page 613)

Flashes of Thought

CHILDISH FOLLY

Walter Gering

"Daddy, let go. Let me do it alone." What father has not heard these words from the lips of a little child? In every home the experience is the same. Life is a growing experience of new skills and achievements. Who does not remember those first faltering steps as those little hands grasped the back of a chair? Those countless "first" achievements of a child in the home linger long in the memory of every parent.

There comes the inevitable day when every child longs to get hold of the wheel. All these months there has been perfect contentment just to stand at the side and watch the cars go by. The excitement of traveling along the highway is enough to satisfy the childish heart. But all too soon the hands begin to reach out for the wheel. No longer is the youthful traveler content merely to ride along. He must take hold of the wheel. He must satisfy that inner desire to drive himself. To stand at the side and watch is a matter of the past.

Then comes the moment. Seated upon daddy's lap, hands upon the wheel, the eyes beam with excitement. A new day has dawned in the soul of this growing child. He has stepped out into a world in which tremendous power lies at the tip of a finger. He will never be the same; he has begun to taste the thrill of this growing world. Gleefully he shouts with joy. "Look, daddy, I am driving all alone."

But only for a brief moment. Then comes the discovery; the hands of daddy are still on the wheel! Not for a moment have they relinquished their hold. It has all been a make-believe. Our excited driver has not been in control after all. Then comes the cry: "Daddy, let go. Let me do it alone." Tugging at the hands of a wise father, he seeks to gain the wheel for himself.

How foolish! In a day of super power, speed beyond measure, when thousands of cars are crowding the highways—surely no child should be permitted to be at the wheel alone. Yet there comes that insistent cry: "Daddy, let go. Let me do it alone."

There are times when we all feel that way. Flushed with confidence in our own abilities, feeling the throb of power within our souls, it is so easy to take the wheel into our own hands. Then through bitter, humiliating experiences we learn the solemn truth uttered in the Upper Room: "Without me ye can do nothing."

LORD, KEEP THY HANDS UPON THE WHEEL

What do our aged really want? To take it easy and rest, or to achieve self-fulfillment?

Ou

ELMER M. EDIGER*

The average age of Americans, thanks to the help of medical science, has risen rapidly. Today according to a U. S. Public Health Report it is 68½ years, an increase of four years over ten years ago. Obviously this has resulted in a much larger number of people in the older age bracket. In fifty years we will have approximately twice as many people above sixty as we do now.

The growing number of aged in our congregations and communities presents *a new frontier* to the church. The challenging aspect of the frontier is not so much their number, as a growing awareness of the potential of the aged and the new approach to their distinct needs.

The Christian church has in the past taken the lead for our society in attitude and in actual provisions for the aged. We are now at a point, however, where society at large has taken an aggressive hold of this situation. Medical science has a branch of medicine for study and treatment of diseases of the aged, known as "geriatrics," a society for which was begun in 1942. As late as 1950 the United States held its first national conference on aging. For this wider interest and advance the church can be truly grateful.

Christian leadership is now becoming awakened, however, to the fact that it can have a distinct role in the pioneering ahead. Are we as a Christian group getting a grasp of this new field and the contributions being made? Are there possibly new ways in which we can contribute privately and as a church?

Attitude Toward the Aging Process

"Take it easy and rest" has until recently been the underlying tone of our American ideal for Grandpa and Grandma. The implication was—"now enjoy yourself." There is something good and commendable in such kindness but also a lack of appreciation and imagination for the *potential* of the aged person. Also it reflects a lack of understanding of what the older person experiences.

When our older people in former years could just remain in the large family homestead near the warm chimney, there was always work for Grandma whether shelling peas or tending the baby. Grandma also had status, for she represented several generations of experience. Thus in a rather natural way old age often became years of fulfillment rather than *years to be dreaded*. Today smaller homes and smaller families have taken away much of this natural opportunity for growing old usefully and meaningfully.

To make up for small houses we have rapidly moved to the "home for aged" answer where Grandma or Grandpa can have a warm room, good food, a rocker and friends. This has been wonderful for certain values. Thus far our concern as families has been "Is there room? Can we afford it?" Increasingly, however, supervisors of homes for aged are saying that we have not thought deeply enough as to purpose and program for such people. Will the coming generation of occupants with more education, more complicated, active lives point up this need for "purpose" and "program" even more? Does this point to more of a professional staff for personal attention, and more of a program that stresses continued growth even in old age? Or is TV the only supplement necessary to the rocking chair?

As we think concretely of our own experiences with the aged, whether our own aging mothers or that of someone else, inevitably we have some theology, some framework of values, by which our attitudes and decisions are guided with reference to the aged. What then is and should be our theology for aging? Perhaps there are phrases we use over and over again. "God wants us to 'honor' our father and mother." That is, respect their contribution to us and give them due recognition. Or perhaps, "God has a purpose for Grandfather as long as he lives." How might this rather significant Christian assumption be expressed from Grandfather's point of view? Perhaps we often repeat such a phrase to console ourselves.

All of this underscores the need for a strong spiritual ministry to the aged at home, in our congregations or those in our institutions. Not so long ago young pastors were challenged only by having a congregation in which there were many youth. Today, because a growing emphasis like the above in our seminaries, some young men actually feel challenged to go into a congregation where one-fifth are above 60! Here the minister thinks of the aged as individuals, as humans suffering from a lack of purpose and ways to express their potential. Such an awareness of potential, and understanding of the problem, must come not only to leaders of our institutions and pastors, but to our laity and community in general.

Using Our Resources

There are many other fronts of church concern and interest. Our concern for the aged must fit into the total. Our Christian love emphasizes *respect for the needs of the individual,* which include his desire to be useful as long as he lives. As a Mennonite people we may have identified working and serving so much that we actually make our older people feel guilty without things to do. We should find more ways to utilize older people in tasks that need doing.

This increasing need for serving the aged offers a unique opportunity for Christian service. Although the total answer may not be clear to us as a church, it would seem to be a mistake if the church turned over to the state complete responsibility for our

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*Ex. Sec., Board of Christian Service

owing Responsibility for the Aged

aged. Like certain phases of education we cannot afford to lose the opportunity of this human relationship.

Living and Housing Patterns for Aged

Our small towns in Mennonite communities were for a long time the place for retirement to an individual home in line with financial means. For rural families there has been a trend in certain areas to build an extra home on the farm. This reflects the experience, particularly for men, that "retirement," to do nothing but loaf in town, is not what we want. Aside from the finances and the limited time these homes are in use by a couple, there is also the question of what to do when they can not care for themselves. Because some homes for aged have a policy of not admitting those who are unable to care for themselves, one senses a little feeling of panic that "we better convince our mother to go to the home for aged even before she wants to."

In consideration of "homes for aged" we need to distinguish between the need for homes of retirement and nursing homes where most patients need personal care. The field of occupational therapy is perhaps the one that needs most exploring for Mennonite homes for aged. Every individual has drives and energies to create. Everyone needs opportunity and encouragement to do something by choice that has interest and meaning for him, whether it be collecting recipes or trying to paint pictures. Our excessive reliance on gainful employment has allowed many of our people to grow old without reading one book after finishing school.

From an article "Forsake Me Not" (*Pastoral Psychology Magazine,* Sept., 1954, p. 33 ff) we share this scene painted by Orlo Strunk, Jr.:

"The tiny, wrinkled old lady stood to the side as the congregation moved past her to shake hands with the minister. It was apparent that she was waiting until the rush was over so that she, too, could tell the preacher how she had enjoyed his sermon. A large man brushed against her as he made for the door and she retreated a step or two away from the morning worshipers. She smiled meekly and clasped her bony hands together patiently. The line thinned out and she took several uncertain steps forward. But just then the young people's group came thundering out of the sanctuary. The minister met them with a broad smile. They reminded him of the afternoon trip to a nearby lake, and as they crowded about him they moved off toward his office, leaving a trail of laughter behind. The old lady looked about, somewhat embarrassed, and then, her tiny shoulders slumped slightly, she walked out into the sun.

"Just how often a scene such as this takes place in the average church would be difficult to say; but what is distressingly certain is that with the passing of time the possibilities of such scenes are likely to be greatly multiplied."

Just as we have a task of public education in developing proper understanding and attitudes toward the mentally ill and retarded children, so we have a task with regard to attitude toward the aging. In earlier years children got this rather naturally when grandmother lived with them. Are we developing a generation where the aged are too often looked upon as people somewhat strange to our children, yet for whom this generation of parents feel "responsible." Let us be grateful for this sense of responsibility for the burden that may be involved; but let us also endeavor to lift public attitudes to a new level which emphasizes fulfillment.

This article is excerpted from a report given at the annual meeting of the Association of Mennonite Homes and Hospitals, February, 1955.

FOR RICHER CHRISTIAN LIVING

(Continued from page 611)

systematic and sound program of church finance." He sees one answer in what he calls "the unified church budget." He reasons that in the system of offerings the proportion needed by the various causes is difficult to attain. He believes in giving to the total work and having the money divided for its particular cause. "For myself," he writes, "there could be no more satisfactory way of giving than to know that every dollar I gave was broken up and went to support every phase of the work of the church."

He thinks basically the tithe ought to be given through the regular channels of the church and church-sponsored institutions. Over and above that there is room for special giving. There is one chapter on other forms of giving—wills, annuities, property deeds, and establishing a trust.

Kauffman reaches a high point in thought content and literary style in his chapter on "The Blessings of Stewardship." He clearly brings out the basic, scriptural fact that proper stewardship "enriches life."

It is no exaggeration to say this is a good book worthy to be read, studied, and prayed over by all Christians. The average reader can read it in three hours. A quick reading of the book and then a study of its contents will bring its rewards in richer Christian living. I have no hesitation in recommending that this book be read by all our people.

Andrew R. Shelly

(Books reviewed in this column may be purchased from Mennonite bookstores in Berne, Newton, and Rosthern.)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Maynard Shelly, Editor, 722 Main Street, Newton, Kansas.

YPU RETREAT

Well Rounded Oneness

The name is familiar, but I can't place the face. Well, get out your magnifying glass, and we'll look to see who was at this YPU Retreat. Front row, from left: Margaret Kehler, Leola Schultz, Betty Pannabecker, Marie Hoeppner, Hedy Sawadsky, Kathleen Braun, Mary Kehler, unidentified friend, Edith Klassen, Mary Epp, and Lucille Peters. Second row: Joanne Andres, Ann Hilty, Carrie Benton, Marguerite Enns, Edith Harder, Grace Neufeld, Anne Harder, Sara Suderman, Lillian Sawadsky, Eva Friesen, Olga Teichroeb, Tina Friesen, Kay Friesen, Helen Penner.

Third row: Milo Kauffman, Leola Epp, Betty van der Smissen, Doneta Amstutz, Mary Waltner, Barbara Claassen, Mary Ann Hooge, Abe Teichroeb, Paul Klassen, Vernon Pauls, Margaret Jahnke, Mary Hein, and Rosella Zacharias. Fourth row: William Gering, Verner Friesen, Edgar Epp, Joe Neufeld, Henry Harder, Ernest Neufeld, Don Schrag, Ronald Kirkwood, Erland Waltner, Marjorie Lehman, Georgianna Stoneback. Fifth row: Henry Funk, Harris Waltner, James Graber, Larry Andres, Harvey Toevs, James Andres, and Roy Henry.

Despite a flat tire, two rain showers, and "several miles" of rather rough road, fifty-one young people from various United States and Canadian communities met at Camp Arnes for the YPU retreat, August 8-15. Harris Waltner, Bill Gering, Henry Funk, Leola Schultz, Leola and Edgar Epp, Roy Henry, and Betty van der Smissen had planned a well rounded, well balanced retreat program.

The retreat offered an opportuity to find genuine Christian fellowship. For some it meant standing around a table under the trees, camera in hand, listening and observing a photography lesson taught by Willard Claassen. Maybe the snap in one camera was over-exposed—or perhaps the composition in another was poor.

For another group of young people it meant trailing Roy Henry through the thick growth of trees, tripping over dead branches looking for caterpillars, different types of birds, and fungus-like plants. Still other folk learned how to make belts, flowers, or moccasins in the crafts room under the direction of Leola Epp.

Fellowship was also enjoyed during the recreation periods planned by Betty van der Smissen and Roy Henry. Each afternoon from three to five o'clock missionaries, ministers, church workers, and young people donned blue jeans and runners for an exciting game of ball. In one game the "youngsters" eeked out a narrow victory over the "oldsters." Some of the "oldsters" thought it must have been the rules. Horseshoe, volleyball, and croquet were enjoyed too. And, of course, no afternoon could have been complete without a quick dip in Lake Winnipeg.

Then there was the fellowship enjoyed during mealtime when many of the conversations started earlier were pursued further. These were also convenient moments to introduce new friends. We as young people took advantage of the opportunities to meet and shake hands with missionaries, ministers, and Conference leaders, whether it was on the ball diamond, under the trees, or at the dining table. The retreat helped us to gain a greater appreciation and a clearer understanding of our Conference.

Furthermore, the retreat enabled us to grow in understanding the biblical concept of the stewardship of life. Milo Kauffman of Hesston, Kansas, gave his Christian stewardship lectures, challenging the thinking of each retreater. "What portion should the Christian give?", "What is the meaning of Christian Stewardship?", "How can we improve our stewardship?" are samples of the problems discussed. Each retreater was given an opportunity to express himself.

Most important, these retreat experiences permitted us to grow in our personal experience with Christ. The "Creative Moments in Mark" directed by Dr. Erland Waltner before breakfast were inspirational and invaluable. As we prayed, "Break Thou the Bread of Life," the Word became genuinely real and precious to us. The personal devotions, the hymn sings, the vesper services, and the counseling were all vital steps in helping us to grow spiritually.

The "sharing period" in the form of a faggot service on Tuesday evening climaxed a week of rich experiences at Camp Arnes.

We were deeply impressed by the spirit of oneness evident throughout the week. The many and varied experiences at the camp made us realize that *all of life* must be *FOR CHRIST*.

SUMMER HONOR ROLL

Eighty-nine young people took part in the General Conference Summer Service program this past season. These were in addition to the forty-seven General Conference volunteers that served with the Mennonite Central Committee's Summer Voluntary Service program in the United States and Canada.

The units at Camp Friedenswald, Cassopolis, Michigan, the retreat grounds of the Central and Middle Districts, and at the North Battleford, Saskatchewan, Mental Hospital had the largest number of volunteers, with seventeen in each group. Eleven were enlisted in the Chicago mission program, with ten and nine in the units serving the Indian Americans in Oklahoma and Montana. Four also served with our missionaries in Colombia.

Other units served in Arizona (Indian Americans), Mennoscah (Western District Retreat Grounds), Topeka, Kansas (mission project), Fresno, California, and Sweet Home, Oregon (church extension), and Mennonite Youth Farm, Rosthern, Saskatchewan.

Leola Schultz, Chicago, Illinois, was the director of this Summer Service program.

Arizona: Willard Stucky, McPherson, Kansas; Mrs. Willard Stucky, McPherson, Kansas; Anna Thiessen, Hague, Saskatchewan; Loreen Toews, Hotevilla, Arizona; John Wiebe, Austin, Manitoba.

Colombia: Charles Gardner, Dolores, Colorado; Russell Hildebrand, Harrison, Nebraska; Huldah Myers, Quakertown, Pennsylvania; Lena Waltner, North Newton, Kansas.

Mennoscah: Lois Duerksen, North Newton, Kansas; Deane Hines, Mooreland, Oklahoma; Phillies Willems, McPherson, Ks.

Oklahoma: Allen Busenitz, Kansas; Wynona Classen, Benton, Kansas; Lucille Entz, Peabody, Kansas; Esther Goosen, Kansas; Twila Krehbiel, Moundridge, Kansas; Joyce Regier, Whitewater, Kansas; Carol Schmidt, Buhler, Kansas; Luella Stucky, Moundridge, Kansas; Rosalie Voth, Inman, Kansas; Gladys Wiebe, Whitewater, Kansas.

Topeka, Kansas: VeAnna Decker, Freeman, South Dakota; Doris Enns, Inman, Kansas; Eileen Reimer, Newton, Kansas; Waneta Schrag, Freeman, South Dakota; Carol Smith, Inman, Kansas; Verda Wiens, Newton, Kansas.

Fresno, California: Rosa Linda Bartel, Aberdeen, Idaho; Edna Regier, Newton, Kansas.

Friedenswald, Cassopolis, Mich.: Marguerite Enns, Hutchinson, Kansas; Elizabeth Fast, Mountain Lake, Minnesota; Dorothy Garwood, Williamstown, Ohio; Lorraine Kauffman, Middlebury, Indiana; Ronald Kirkwood, Nappanee, Indiana; Mrs. F. Lowenberg, Donnellson, Iowa; John Miller; Mrs. John Miller; Kathryn Penner, Hillsboro, Kansas; Joanne Plank, Middlebury, Indiana; Gene Ann Rothe, Gibson City, Illinois; Arlene Saggers, Sarita Schrock, Goshen, Indiana; Timothy Smucker, Lombard, Illinois; Catherine Snyder; John Stahly; Wallace Yoder, Danvers, Illinois.

Montana: Dorothy Ewert, Hillsboro, Kansas; Homer D. Goering, Moundridge, Kansas; Phillip Guerena, Los Angeles, California; Velma Penner, Inman, Kansas; Amy Petter, Ashland, Montana; Ardys Preheim, Hurley, South Dakota; Birdie Preheim, Hurley, South Dakota; Helen Ratzlaff, Springfield, South Dakota; Ruth Schirmer, Birney, Montana.

Sweet Home, Oregon: Kenneth L. Funk, Aberdeen, Idaho.

Chicago: Karen Bamberger, Hanston, Kansas; Joyce Gering, Freeman, South Dakota; Joyce Larimer, Goshen, Indiana; Doris Liechty, Berne, Indiana; Ruth Liechty, Berne, Indiana; Edith Neufeld, Chicago, Illinois; Esther Preheim, Marion, South Dakota; Doris J. Reimer, Whitewater, Kansas; Elaine Teichroew, Mountain Lake, Minnesota; Darlene Waldner, Freeman, South Dakota Winona Waltner, Hurley, South Dakota.

Mennonite Youth Farm, Rosthern, Saskatchewan: Bob Bailey, Busby, Montana; Mary Froese, Niverville, Manitoba; Norma Siemens, Hesston, Kansas; Martha Voth, Newton, Kansas.

North Battleford, Saskatchewan: Sarah Borne, Winkler, Manitoba; Irene Boschman, Petaigan, Saskatchewan; Verna Boschman, Petaigon, Saskatchewan; Victor Epp, Eigenheim, Saskatchewan; Lindsay Fast, Saskatoon, Saskatchewan; Gustav Friesen, Rosthern, Saskatchewan; Ed Giesbrecht, Waldheim, Saskatchewan; William Guenther, Hepburn, Saskatchewan; Tena Hebert, Glidden, Saskatchewan; Helen Heinrichs, Herbert Saskatchewan; Hilda Neufeld, Didsbury, Alberta; Don Penner, Waldheim, Saskatchewan; Gerard Redekopp, Laird, Saskatchewan; Marjorie Sawatzky, Salmon Arm, B. C., Carole Schmidt, Rosthern, Saskatchewan; Susan Unrau, Northern Pine, Saskatchewan; Art Zacharias, Garthland, Saskatchewan.

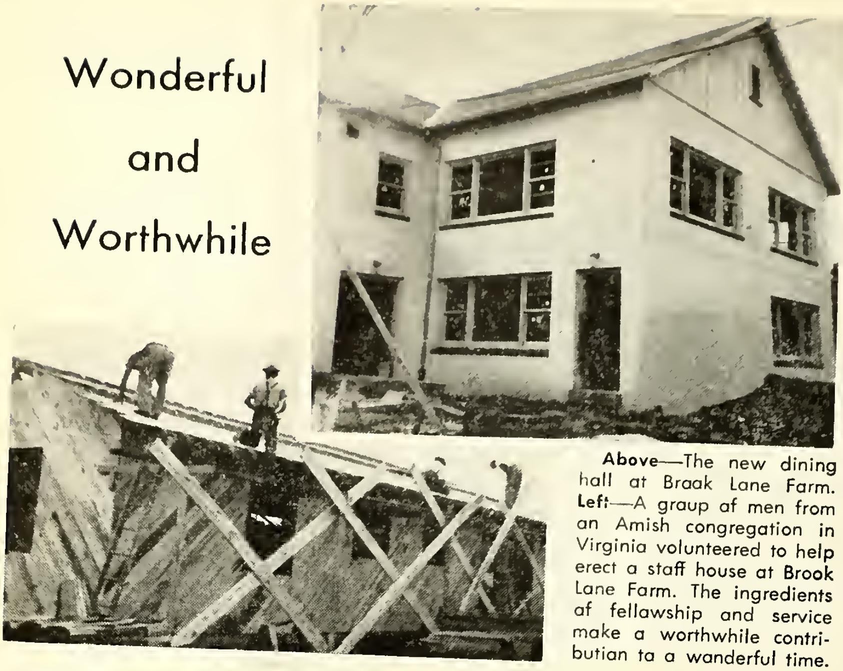
YPU FINANCIAL REPORT FOR JUNE

RECEIPTS:

Jan. 1 — May 31, 1956	$4,265.64
June, 1956	249.69
	$4,515.33
Loan from Board of Education and Publication	500.00
	$5,015.33
General Fund Deficit	$ (312.23)
Promotional Folder Fund Bal.	165.00
Missionary Educ. Fund Bal.	322.22
Notes Payable	500.00
	$ 674.99

The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. 2 Cor. 9:6, 7 (RSV).

Wonderful and Worthwhile



Above—The new dining hall at Brook Lane Farm. **Left**—A group of men from an Amish congregation in Virginia volunteered to help erect a staff house at Brook Lane Farm. The ingredients of fellowship and service make a worthwhile contribution to a wonderful time.

"Mach' schnell, Charlie! Was fur ein Zimmermann bist du?"

"Schlag die Nagel, nicht den Finger."

No matter what variety of Pennsylvania Dutch you speak, you might possibly hear it in good-natured joshing at Brook Lane Farm these days. Brethren from many parts of the East have been at Brook Lane to help erect staff houses. A variety of jobs, from flooring to roofing, have formed good projects for several groups of men. Youth groups and women's groups from various communities have contributed days of sewing and cleaning.

Any group wishing to contribute labor to this expansion program may contact Dennis Miller, administrator, Brook Lane Farm, Rt. 5, Hagerstown, Md.

The expansion program is progressing steadily. Contributions from churches east of Ohio amount to 75 per cent of the total amount needed to complete the dining hall-laundry facility. Some conferences have a considerable amount to raise to meet the goal, but all are aware of the need and are working on the project.

The unity of purpose and effort which has been shown thus far has been an inspiration to the many groups of Mennonites supporting the expansion.

NONRESISTANCE IS RESISTING

Pacifists should demonstrate Christ's love how and where it will be most effective, even in areas of tension, according to French Pastor Andre Trocme.

Pastor Trocme addressed 120 persons at the second annual peace conference sponsored by European Pax Services August 9-11 at Backnang Mennonite Church. He is a secretary for the International Fellowship of Reconciliation and a pastor in the French Reformed Church.

He said positive Christian nonresistance is actually "resisting evil with God's power of love." Pastor Trocme has been active in educational and goodwill work in strife-ridden Algeria.

Another French pacifist, Elder Pierre Widmer of the French Mennonite Church, also addressed the group. He and Pastor Trocme are active in promoting legislation for France which will set up an alternative service program for conscientious objectors.

Orie O. Miller, executive secretary of Mennonite Central Committee, told the conference that Pax Service is a new concept in Christian missions. "It has a very significant part in fulfilling the Christian task to communicate and make communicable the love of Christ around the world," he said.

Two members of the MCC European peace committee participated as speakers and discussion leaders. They were Paul Bender of the Heerwegen Peace Center, Holland, and Albert J. Meyer of Valdoie, France. Erwin Goering of Bethel College in Kansas was also a leader. He directed the Mennonite student tour in Europe.

Paxmen registered from Germany, Austria, Holland, and France. Others in attendance were European and American church leaders and workers in international summer camps of Mennonite Voluntary Service.

The Backnang congregation provided lodging for conference visitors, and the facilities of the Backnang refugee camp were used for meals. The Pax-constructed church is located in the nearly-completed refugee settlement of twenty Pax-constructed apartment houses.

AUGUST VOLUNTARY SERVICE CLASS

Fifteen young people participated in the August orientation school for the Voluntary Service program of Mennonite Central Committee. Seven of them are members of the General Conference. They are:

Margaret Harder of Winkler, Man., teacher at Twillingate, Newfoundland; Erna Fast of Chortitz, Man., nurse at Twillingate, Newfoundland; Herman Dueck of Abbotsford, B. C., migrant ministry at Coalinga, Cal.; Helen Buller of Reedley, Cal., secretary in Akron personnel office; Darlene Hinemon of Reedley, Cal., file clerk and PBX operator at Akron Offices; Mr. and Mrs. George Jantzen of Dominion City, Man., administrative assistant at Reedley regional office and nurse at Kings View Homes respectively.

He who is slack in his work is a brother to him who destroys.
Proverbs 18:9 (RSV).

Our Schools

BLUFFTON COLLEGE

Dr. L. L. Ramseyer, President of Bluffton College has announced some recent faculty changes for the coming school year. Miss Katherine T. Moyer, Associate Professor of French, is resigning from the Bluffton College faculty due to family responsibilities. She joined the Bluffton College faculty in 1928.

Mrs. Kenneth Luginbuhl will teach elementary and intermediary French this fall. She will also have one section of the freshman course in communications. Mrs. Luginbuhl graduated from Bluffton College in 1938 and studied at the University of Lausanne in Switzerland. During the 1947-48 school year she assisted in teaching French at the College.

Mrs. Harry Yoder will also teach one section of the freshman course in communications. She received her A.B. from Pembroke College in Brown University and did two years of graduate work in the Hartford School of Religious Education. She is the wife of Rev. Harry Yoder, Assistant to the President.

Mrs. Kathryn Little has been engaged to instruct the courses in women's physical education. Mrs. Little attended Findlay College and will continue studies at Bluffton College in elementary education.

The faculty met for their annual retreat at Camp Friedenswald from Aug. 31 to Sept. 3. Highlights of the retreat were the report by Paul Shelly, Bluffton College representative to the NCA Workshop; President L. L. Ramseyer's report on his summer trip to Russia; and a report on Bluffton's development program by Harry Yoder. The retreat was concluded with a communion service led by J. N. Smucker and E. J. Bohn.

The Student Christian Association also met for their annual retreat at Camp Friedenswald from Sept. 4 to 6 to plan for the coming school year. Lyn Blomgren is president, and Miss Edna Ramseyer and Earl Lehman are faculty advisers.

Registration began on the Bluffton College campus Tuesday, Sept. 11. Indications show an approximate 10 per cent increase in enrollment over last year. About 90 freshmen and 20 transfer students have enrolled. This increase has filled the men's dormitories and has made it necessary to place some men in private homes off campus. Expected among the new students are an Austrian, a Formosan, and a Korean student.

MENNONITE BIBLICAL SEMINARY

New students registered at Mennonite Biblical Seminary for the coming school year are William Block, Steinbach, Manitoba; Mary Epp, Hanley, Saskatchewan; Nicholas W. Dick, Niagara-on-the-Lake, Ontario; Gordon R. Dick, Newton, Kansas; Loris A. Habegger, Wayland, Iowa; Abraham Krause, Mountain Lake, Minnesota; George Janzen, Mission City, British Columbia; Mrs. Charles Sprunger, and Mrs. James Waltner. Rev. Ben. K. Friesen, Moundridge, Kansas, is also planning to attend seminary for the fall quarter.

Others who have registered are Menno Ediger, Ronald Krehbiel, Raymond Reimer, Leola Schultz, Charles Sprunger, Donald Wismer, Robert Coon, Arthur Dick, Leo Driedger, Delton and Marian Franz, Don Kaufman, Myron Krehbiel, Max Miller, Ernest Porzelius, James Waltner, and Eleanor Wismer.

Jacob J. Enz presented the message at the opening chapel service on Friday morning, Sept. 7. A mixed quartet composed of Mrs. Gordon Dyck, Abraham Krause, and Mr. and Mrs. James Waltner sang a number of special music—the hymn, "Master Speak, Thy Servant Heareth."

Students and staff of Mennonite Biblical Seminary joined with students and staff of Bethany Biblical Seminary for a reception held at Bethany Friday evening, Sept. 7.

A Seminary Fellowship Picnic was held on the Seminary lawn Saturday evening, Sept. 8.

Visitors here during the past week were Mr. and Mrs. H. D. Friesen, Steinbach, Manitoba; Mr. and Mrs. Paul E. Hofer, and Mr. and Mrs. George Hofer and Rodney, Freeman, South Dakota.

Mennonites on Tour

Jantzen Photo, Winnipeg

Mennonite Tour-Guests on the Grand staircase of the Manitoba Legislative Building. In connection with the General Conference of the Mennonites of North America, a tour was organized which took the guests around Winnipeg, Steinbach and district, and the Altona-Winkler area. About 500 conference delegates and guests crowded into the thirteen buses provided by Thiessen Transportation. The above photo shows the guests at the Legislative Building shortly after they were greeted by the Hon. W. C. Miller, Minister of Education, and by Victor Peters, Chairman of the Tour Committee. (The Tour Committee is preparing an illustrated documentary of the tour which is to appear in *Mennonite Life*. For this purpose it is anxious to receive photos and pictures taken by the touring guests. The Committee is also interested in getting film slides for which it is willing to pay. Photos and slides, together with the sender's name and address, should be mailed to Tour Committee, 113 Borebank Street, Winnipeg 9, Canada.)

MCC news & notes

PERSONNEL

Katherine Friesen of Marquette, Man., left for Korea where she will serve as a nurse at Seoul. She is the daughter of Mr. and Mrs. Peter Friesen and a member of Schonfelder Mennonite Church.

Mrs. Aganetha Wieler of Mountain Lake, Minn., is the new matron at Cuauhtemoc, Mexico. She is a member of Bethel Mennonite Church at Mountain Lake.

Mrs. Herman Eitzen, also of Mountain Lake and a member of Bethel Church, is serving under Voluntary Service at the clothing depot at Ephrata, Pa.

Twenty vocational trainees, who have been in the United States the past year, left New York City September 8 for their homes in Europe.

BERLIN

German refugee families in Berlin who received food and comforters in distributions by J. K. Klassen (Gretna, Man.) were grateful and asked their thanks to be conveyed to North Americans. Clothing and new baby articles were distributed in a Berlin refugee camp. Baby blankets and comforters were given to a number of poor families in the area.

Klassen reports 14 young people from the East Zone of Germany went to Menno-Heim to receive baptismal instructions from Pastor Paul Schowalter of Weierhof. He later officiated at a baptismal and communion service for 17 young people.

JORDAN

If you were to visit the school for boys at Hebron, Jordan, one day in August you would have seen them with purple faces! The school was moved into a different building nearby —but it was not the moving that made their faces turn purple. Rather it was the location: the new building is surrounded with all kinds of fruit trees, including mulberry. So the little fellows lost no time in sampling the fruit and promptly letting it dye their faces.

The new building provides larger facilities for the school, directed by Ida and Ada Stoltzfus. It was formerly used by the United Nations relief offices and had been burned during riots last January. Repairs and redecorating were finished just before the Muslim New Year began, when their contract in the old building expired.

GERMANY

Two Pax Services projects of housebuilding for refugee families have been completed at Wedel and Backnang, Germany. Plans call for Paxmen to return next year to Wedel to construct a church for the Mennonite congregation. Wedel Paxmen Dalton Hostetler (Harper, Kansas) and Forrest King (West Liberty, Ohio) now serve at Vienna, Austria, rebuilding a Christian school.

GREECE

Persons joining the agricultural demonstration project at Tsakones, Greece, are Ira Zook (Latour, Mo.), James Lambright (LaGrange, Ind.—his two brothers are already in Pax Greece), and Anna Ewert (Bingham Lake, Minn.) who will be matron. They were transferred from units in Germany.

PARAGUAY LEPROSY MISSION

Dr. John R. Schmidt (Newton, Kan.) is currently doing deputational work in the interest of the Barrio Grande leprosy mission in Paraguay. The project is staffed primarily by service volunteers from Mennonite colonies. Treatment is both on the hospital compound and in homes of patients who find geographical and financial barriers too great to go to hospitals.

The mission was formed when Mennonite colonies in Paraguay and MCC decided such a project was a way to say "thank you" to Paraguay where some 8,000 Mennonite refugees from Russia had found a home and freedom (an additional 7,000 migrated in 1947).

JUNIOR VILLAGE

Junior Village at Washington, D. C., has a new home for the 200 dependent and neglected children it serves. Members of the Voluntary Service unit here participated in the dedication ceremonies that officially opened the new and spacious quarters on a 60-acre tract overlooking the Potomac River. Present Mennonite volunteers serve in the nursery school department.

Village administrators say they are in need of more counselors and maintenance workers—an approved placement for 1-W men. Inquiries may be addressed to MCC Voluntary Service, Akron, Pa.

NEWFOUNDLAND

Anne Voth of Winnipeg, Man., has gone to the Newfoundland Voluntary Service unit to teach in one of the public schools at Twillingate. She is a member of the Mennonite Brethren Church and attended the Mennonite Brethren College. She has been a teacher the past six years.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

Cook—Wanted

Eventide Home in Mountain Lake, Minnesota, is in need of a cook. Ability to cook plain, nutritious, and palatable food, coupled with a friendly attitude and Christian love toward residents and fellow workers are the best recommendations. Apply: Eventide Home, Mountain Lake, Minnesota. (No. P 122)

Dentist—Wanted

Dentist wanted for thriving Kansas community. Office space available in new professional building. Large practice suddenly made available. Immediate need and opportunity for experienced or young dentist. Contact: Mr. Levi Buller, Hillsboro, or Mutual Aid. (No. P 124)

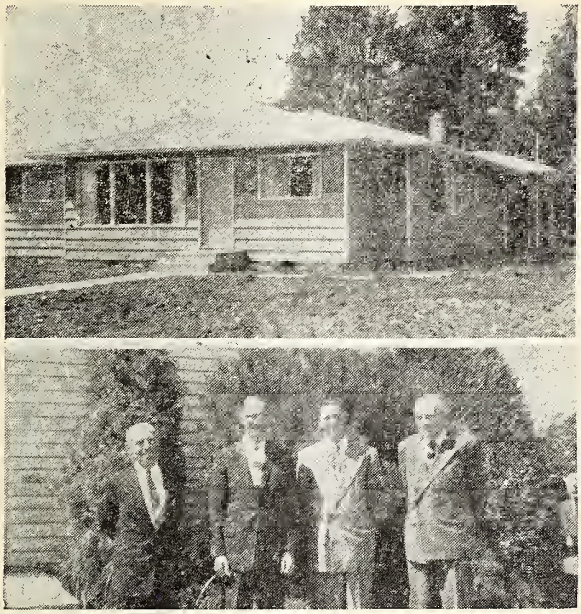
House for Rent

Quiet country home located near Elbing, Kansas. Ideal for retired couple. Three rooms, electricity, unfurnished. Low cost, with possibility of earning part of rent. Located near Mennonite Church. Inquire: Mutual Aid. (No. P 125)

Purchasing and Transportation Manager

Opening by January 1 for capable, responsible man to manage all the purchasing for Kings View Homes; manage the transportation system, and some chauffeur duty. Work includes doing minor repair work, and arranging for major jobs. Information available from: Mental Health Section, MCC, Akron, Pennsylvania. (No. P 121)

Jottings



Top: The new Glendale parsonage.
Bottom: Building committee for Glendale parsonage.

—**Glendale Church, Lynden, Wash.:** The annual Harvest and Mission Festival was observed on Sept. 2. The special speaker for this occasion was Don Emmert, pastor of the Monroe Country Church. A bountiful noon meal was enjoyed together with our guests, the Whitehorn Mennonite Brethren congregation. Following the afternoon session, the new parsonage located on the church grounds was dedicated. The service was led by pastor Regier. After a few remarks by the members of the building committee one of our former pastors, E. D. Koehn, brought a short message. The dedicatory prayer was led by M. D. Hilty, another former pastor, presently serving as superintendent of the Light House Rescue Mission in Bellingham.
—Mrs. Clarence Schmidt, Corr.

—**Gospel Church, Mt. Lake, Minn.:** Calvin Flickinger was the guest speaker Sunday morning, Aug. 5. Wednesday evening, Aug. 8, a farewell was held for Rev. and Mrs. Flickenger, who left for Costa Rica to study the Spanish language. Delbert Wall returned home following his discharge after serving for two years in the service, part of which was overseas. The wedding of Arlene Stoesz and Calvin Schoonhoven of Rockford, Ill., was Aug. 18. A reception for Eldon Klaassen and Mary Ann Siebert of Ulysses, Kansas, was held Aug. 24. John W. Richey was the United Temperance speaker Sunday morning, Aug. 19. Carol Nickel, daughter of missionaries P. J. Nickels of Alaska, is making her home with the J. W. Nickels for the coming school year. Mr. and Mrs. Ted D. Nickel were received as members of our congregation Sunday morning, Aug. 26, from the Zion Church at Elbing, Kansas. John Eitzen was the guest organist that morning. A special welcome home service Sunday evening, Aug. 26, was held for missionary Sarah Loewen who arrived home recently from Africa.—Mrs. Waldo Stoesz, Corr.

—**Victoria Ave. Church, Regina, Sask.:** On July 29, 1956, the church held a baptismal service in Regina, Saskatchewan. It was the first baptism to take place in the church and four young people were received into church membership through baptism administered by Paul Schroeder of Drake, Saskatchewan. They were Misses Hilda and Alice Schroeder, Mrs. Edith Richert, and Alvin Schellenberg. Rev. Schroeder's text was found in Acts 1, 8: "Ye shall be witnesses unto me," stressing the fact that baptism identifies the believer with his Lord and is a sign of being spiritually born of God, putting on Christ and of being united with the church. Holy communion was observed during the evening service. Norman Bergen clarified the meaning of the Lord's Supper as found in 1st Corinthians, and Rev. Schroeder administered the sacrament.—Corr.

—**Salem Church, Freeman, S. D.:** Sixty relief Christmas bundles were given by the Sunday school children and dedicated on June 3. Recent guest preachers have been: A. H. Schultz, Ronald von Riesen, H. J. Brown, Verney Unruh, and Delbert Schrag. Couples from ages of 30 to 40 enjoyed a picnic dinner on June 17. Pastor Fretz has published six western travel sermons titled "America the Beautiful." The King's Daughters sang for patients at Yankton State Hospital. The pastor's family vacationed in the Black Hills and Lame Deer, Mont. Special Sunday evening programs: June 17 the Salem K.M.B. mixed choir and guest speaker presented a program; the Bethany church juniors were guests and gave their program on the parsonage lawn for our juniors. Erwin Schrag showed slides on Mexico MCC Service on July 15. The congregation welcomed the Verney Unruh and Orlando Waltner families, recently home from Japan and India, on July 29. On Aug. 5 Larry Eisenbeis showed slides of Pax Service in Greece. M.B., E.M.B., K.M.B. and G.C. youth participated in a Mennonite Youth Fellowship the afternoon and evening of Aug. 26 at Swan Lake Christian Camp, the Northern District retreat ground. The Mennonite Biblical Seminary Ensemble was with us on Aug. 27. The Women's Missionary Society recently sent 545 pounds of used clothing for relief.—Willard Unruh, Corr.

—**Walton Church, Walton, Kan.:** Jake Esau of Buhler, Kan., sponsored by the Gideons, was speaker on April 22. Other special speakers were J. J. Voth of Newton, Kansas, on May 6; E. M. Yost, Denver, Colorado, on June 3; Marvin Ewert, chaplain of Bethel Home and Hospital, Newton, Kansas, June 24. On May 1-6 our pastor, Curt Boese, held services in the Gotebo Mennonite Church, Oklahoma. Members received into the church by baptism on May 20 were: Harley Bruce Voth, Robert Siemens, Clifford and Clinton Esau, and Rose Marie Friesen. Those received by letter were Mr. and Mrs. Al Hiebert, Mr. and Mrs. Art Friesen, and Mr. Howard Schroeder. On June 10 we observed communion. The annual Sunday school picnic was held in the Peabody Park, Peabody, Kansas, on July 1. Joe Duerksen was the speaker for the morning. A church social was held at the E. A. Peters' home Aug. 5. Delegates to the General Conference were Pastor and Mrs. C. D. Boese, Mrs. Mabel Reusser, and Edwin Peters. While our pastor was at the Conference, members of our church attended the Walton Methodist Church. Young people returning from service are Edwin Peters, who was serving his two years in 1-W at Dodge City, Kansas, and Joan Voth who was in Voluntary Service for the summer in Bethesda, Maryland. Ruby Woelk, who was an exchange student for Bethel College, returned from Germany on September 2. Births were: a daughter born April 2, to Mr. and Mrs. Alva Buller; Karen Ruth born to Mr. and Mrs. Kenneth Arlo Voth, May 27; and Vonna Jean born to Mr. and Mrs. Harry McCreary. At a congregational meeting the pastor's contract was renewed for three more years.—Donna Jean Graves, Corr.

—**Salem Church, Dalton, Ohio:** Claren Sommer, son of Mr. and Mrs. A. B. Sommer, was a most welcome visitor at our church when he was home for a vacation from his teaching position at Robert's College in Isanbul, Turkey. Mr. Sommer, who was formerly our church organist, presented a recital of sacred music and showed pictures of the many countries that he has visited, at the evening service on Sunday, Aug. 5. General Conference reports were given at the morning services Sunday, Aug. 26, by the delegates from our church They were Pastor James Reusser, Mr. and Mrs. Wilbur Gerber, and Mr. and Mrs. Leonard Moser. The Bluffton Reunion was held on the evening of Aug. 26 at the Diller Cabin in Wooster with L. L. Ramseyer, President of Bluffton College, bringing the message. We are happy to report that Mr. and Mrs. Gordon Sprunger are the parents of a daughter, Jane Louise, born Aug. 6. Mr. and Mrs. Harley Himes have a new daughter, Elinore Mae, born Aug. 22.—Mrs. Earl Hofstetter, Corr.

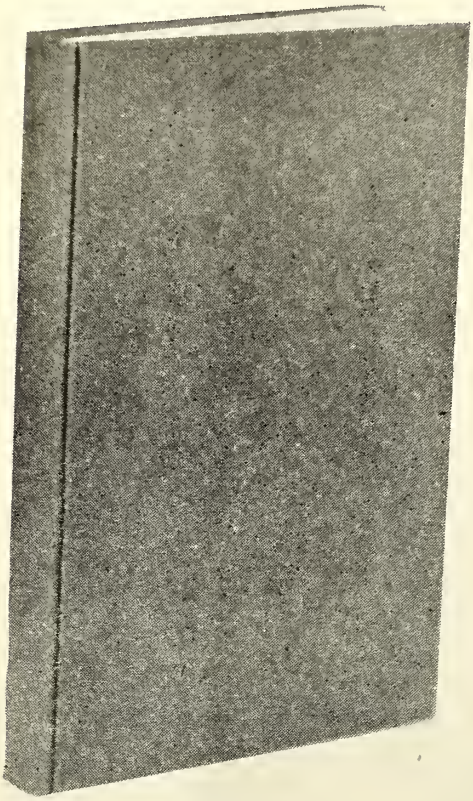
—**Faith Memorial Church, Filer, Ida.:** This new congregation was received into the General Conference in August. The congregation was established under the direction of the district Evangelization Committee in 1954. It has been worshiping in the new building since September, 1955. To contact Mennonite people who may be living in the area of south central Idaho, we would appreciate it if pastors would inform Pastor Rev. W. Harley King, Filer, Idaho, of any members who may have moved to the Twin Falls-Filer area or any who may be interested in locating here. He will be happy to answer any inquiries.—Corr.

Into the Beyond

MRS. CAROLINE TSCHANTZ was born in Hugsweir, Germany, on January 22, 1880, and died at the home of her daughter, Mrs. Lester Wurgler of Sterling, N. D. She was a member of the Salem Church, Dalton, Ohio.

The Youth Hymnary

edited by
LESTER HOSTETLER



- Ideally suited to many aspects of the church program for youth, this hymnary can be used for youth choirs, Sunday schools, summer Bible schools, youth fellowships, retreats, and singing in the home.
- It was designed for use by youth in a wide age range in the belief that songs of permanent worth taught to youth will last throughout life.
- This hymnary contains material that passes the test normally required of church music that it be Christian in thought, good literature, music of quality, and finally that it be singable.
- A wide range of musical background can be traced in the selections of this book. From the great compositions of Bach, Mozart, Beethoven, and others to the well loved folk hymns and spirituals of our own land are offerings of inspiration to youth.
- The material represents the whole Christian church year in subject matter, and is handily classified in the table of contents. This makes for ease of selection of songs for any type of program and thus enhances the worship service.
- The Youth Hymnal is offered with the hope that it will meet the religious needs of youth, serve the purpose of the Church, and lead to a deeper devotion to our Lord.

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THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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What Would You Say?

Jacob J. Enz

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Glenn Martin

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Volume 71 Number 39 October 2, 1956

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YOU

have been elected

TREASURER

treasurer of many
blessings—of life,
health, and strength;
of the beauty of the
earth; of the love
of God and man.

"All that we have
is Thine alone,
A trust, O Lord,
from Thee."

DO YOU TITHE?

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Conference Notes

Faith and Life, the General Conference Radio Program heard on Radio Station KJRG, Newton, Kansas, at 6:45 a.m. and 12:15 p.m. each day Monday through Saturday will be sponsored by the First Mennonite Church of Newton, Kansas, for the week of September 24-29. Speaker for this week will be Rev. Arnold Epp, pastor of the sponsoring church.

STUDENT SURVEY

The ninth annual survey of General Conference Mennonite students in high schools and higher educational institutions is now being conducted. Blanks have been sent to all congregations asking for the names of students from high school seniors to graduate students. Special mailings will then be sent to these students during the school year, giving them information on the work of the Conference and opportunities for service. The Mennonite will be sent to students away from home if the congregation requests this service.

NEW CHURCH BULLETINS AVAILABLE

A new series for our Church Bulletin Service began with the October numbers. Formerly produced solely by Mennonite Press, these attractive bulletin covers for use in the congregation's worship service are now published jointly by Mennonite Press and the Board of Education and Publication. These bulletins carry a picture on the front page with an appropriate meditation on the back page which draws its inspiration from the work of the General Conference. The inside pages are left blank for the order of service and announcements of the congregation.

The four numbers for October include Communion, Mission, Harvest, and Reformation themes. These numbers can be ordered individually or subscriptions for the entire series entered for 80 cents per hundred plus postage. Orders or inquiries may be sent to Mennonite Press, North Newton, Kansas.

STAFF NEWS

Mrs. Virginia Neufeld of North Newton is a new employee in the Mennonite Publication Office. She is a graduate of Bethel College with a B.S. degree in business. The past two years she taught commerce in Goessel High School. Virginia's home church is the Garden Township Mennonite Church at Hesston, Kansas.

William Gering, full time conference youth worker, attended a workshop in Beatrice, Nebraska, Sept. 15 and 16. The workshop consisted of discussion and choosing of projects which were completed at the workshop. On Sept. 26 Bill left for the Eastern District to visit many local churches and participate in community youth rallies. During these visits he is speaking to local youth groups, helping them with their problems, and encouraging them in the support of the Young People's Union. He will participate in a workshop in the Lancaster, Pa., area on Oct. 13 and 14 and attend a mission conference at Souderton, Pa., on October 20.

WANTED: PIONEERS

A new information or news sheet called Regarding Mennonite Settlements has been started and soon will be sent out to persons interested in information about growing Mennonite communities. The news sheet points out that pioneering is not a thing of the past and that many opportunities in pioneering are yet available. For those who wish to locate in a pioneering church centered community, or for those who are interested in helping establish a new church in a growing settlement community, this news sheet will serve a valuable need.

Persons desiring to be placed on the mailing list of this new publication should send their name and address to Mutual Aid, 722 Main St., Newton, Kansas.

AN INDIAN CHRISTIAN WITNESSES

A letter, dated Sept. 12, from Mrs. Harold Ratzlaff, missionary in Champa, M.P., India, included the following interesting experience as told to her by Blondina Bail, an Indian Christian: "Not long after I became a Christian, I was bitten by a poisonous snake. . . The villagers said I was bitten because I had angered the gods when I accepted Jesus as my Saviour, and now the gods were punishing me. I became unconscious. A large crowd gathered around. The people suggested to my Christian relatives that they make an offering to the idols in order to appease the anger of the gods. My Christian relatives said, 'No, we need not do that. We are followers of the true and living God. We will pray to Him, and if it is His will that she live, our God is able to raise her up, but if it is not His will, then she will die to live eternally.' And so my relatives bowed their heads and prayed to Jesus, my Lord. In a short while I opened my eyes; then my brother gave me his hand and with his help, I sat up. God had raised me up. Indeed my faith was greatly strengthened after this experience."

MISSION NEWS

Mr. and Mrs. Calvin Flickinger have arrived in Costa Rica and are now attending language school. Their address is: Apartado 2240, San Jose, Costa Rica.

A baby boy, Daniel Dwight, was born September 11 to Mr. and Mrs. Peter Voran. Mr. and Mrs. Voran are missionaries to Japan now on furlough in Pretty Prairie, Kansas.

Rev. and Mrs. Verney Unruh, missionaries to Japan on furlough, were in central Kansas visiting in churches of the area.

John Thiessen, executive secretary of the Board of Missions, visited the mission field in Mexico during the week of September 17-24. General Conference missionaries in Mexico are stationed at Cuauhtemoc, Chihuahua.

Editorials

Maynard Shelly, Guest Writer

A SPECIAL "SESSION OF CONFERENCE"

Our Winnipeg General Conference left much business undone.

It was a long and adequate conference, but since the work of the conference is so large and the concerns of the congregations so many, only a few items received full treatment, while others were touched only lightly.

Indeed, there was more talking and discussion at this session of conference than there has been at many other sessions. Much more of this discussion came from the delegates themselves, and this was good.

You may differ about the value of talk, but we feel that most of it is worthwhile in the long run. While some people can talk without thinking, most people will have to think—either while they are talking or shortly thereafter.

The kind of conversations we had at Winnipeg should not be limited to a one week festival held once in three years. It is true that bringing a thousand or more people together where they can meet face to face is a costly proposition.

But there are other ways of getting together and talking things over. The pages of *The Mennonite* are the property of the people of the General Conference, and they can and should be used for the kind of discussions we held at our Winnipeg sessions in August. True, our fellowship will not be quite as personal as it is when we meet face to face and sit together in an airless mausoleum-like edifice and re-breathe each others' breath for several hours, but, then, intimacies like the latter I am willing to forego.

We believe that the Winnipeg-type parleys should and can be continued on our pages, probably through our withered up letters-to-the-editor column. (It dried up because no one has watered it with their ideas.)

All of our readers could consider themselves delegates to this town hall on paper. Anything which we might lose in personal contact we would make up in the number of delegates at this caucus in printer's ink, for instead of less than a thousand delegates we would have 15,000.

Now older and wiser heads will say it can't be done—or, at least, that it won't be done. Mennonites aren't writers, it will be said, or Mennonites don't write unless they're mad.

Well, if we have to stir up people's tempers to get them to react, it might seem that we ought to publish a number of controversial articles to work their passions up. Perhaps we have grown too cautious here.

You see, the problem is that we are an official conference paper, and perhaps the fear has taken hold of us that if we publish something which seems slightly unorthodox, some will consider this a statement of conference policy. But this is not so. It should be clear that signed articles usually express only the convictions of the author.

Again there are a number of issues which are sensitive to some people. They would rather not see them discussed. In fact, some might be offended to see some vital issues facing our conference in print. Yet these same issues are discussed in many churchyards and by the kitchen stove. If we are going to talk about these things in small groups, we can certainly write about them in a larger group, and perhaps bring more light and healing to our problems.

As we think of recent issues which were discussed at the Winnipeg meetings, we do not recall that any letters to the editor ever appeared in *The Mennonite* on the seminary affiliation problem, or the believers' church, or on church discipline. All of these are important and live issues. It might have been helpful if we could have pre-discussed some of these things in public before we got to the official meetings. It might have taken the sharp edge of controversy off some of these issues, and might have made for an even better resolution of differences of opinion.

But the issues do not have to be large. If we have had no letters on weighty issues, neither have we had any communications in regard to such things as Bible translations, church architecture, General Conference procedures, the ecumenical movement, the German language, 1-W work, recreation, child evangelism, Billy Graham, divorce, public and private schools, the national election, disaster service, life insurance and hospitalization, Sunday school classes, missionary itineraries, comic books, raising the conference budget, the race problem, new settlements, communism, prayer meetings, or anything else in the yellow pages of the telephone directory or in Strong's concordance.

Then again, a number of people must have things to report on what people in their community have been thinking and doing. New ideas are always worthy of notice. There are so few of them anyway.

With a small apology to the conference officers for my upstartishness, I would like to declare this special session of General Conference open for business. Discussion will be held in our letters to the editor column. We have proposed some items for the agenda. You may add others.

Who will be the first to speak?

MENNONITES ARE WRITERS

It was encouraging to look through the many manuscripts submitted to our Board of Education and Publication during its recent writers' contest. Quality varied, but that so many people are practicing the art of writing is a good sign. Award winning materials will be used in the *Junior Messenger*, our storypaper for children ages nine to twelve. As you see it appear during the coming year we feel sure you will be encouraged too.

Why I Like Hospital Chaplaincy

Glenn Martin*

a hospital experience is a test of faith. . . ministry is one of unlimited witness. . .

Those who have been through it know that a hospital experience is one of the severest tests of faith that life offers. The test affects both patient and family. From the first knowledge and preparations, from the admitting office to the post-operative shock of receiving the bill, it's a story of anxiety, tension and uncertainty. The hospital experience presents to the church and its workers one of the supreme opportunities to witness the Christian faith.

It is now over three years that the author has worked within the hospital as a minister to the sick. The one great challenge and task of the chaplain and his staff has been to make the hospital "Christ-centered." There is a common notion that a hospital chaplain ministers only to the sick. This is part of the broader opportunity. Hospital chaplaincy is a ministry to the patient, to his family, and to the hospital personnel. There are opportunities for teaching, for preaching, for work in public relations, for research in inter-personal relationships—in fact, a ministry with unlimited opportunities.

A MINISTRY TO PATIENTS

A hospital census represents a cross-section of society . . . the old, the young, the rich, the poor, the educated, the uneducated. Disease is no respecter of persons. All classes of people from the high, the middle, and the lower stratas of society sooner or later find their way into the hospital. One patient may need heart surgery, another may need some type of neurosurgery, and a third may have some very rare type of skin cancer. No one hospital chaplain could possibly minister to even a small portion of the enormous number of patients in the larger hospital. He must be selective, and choose his patients depending upon religious interest or need, or he might develop a daily load responsibility from referrals coming from the nurses or doctors, or from patients who ask for his visits, having been informed about the hospital chaplain by medical staff or other patients. A parish clergyman and/or relatives often tell the chaplain of opportunity and need.

A hospital chaplain will be alert to situations which the patient interprets as crises. The illness alone may be interpreted as such, or hospitalization may symbolize a crisis and precipitate anxieties not felt before. A patient may discover a change in status to serious or critical illness. He may be anxious and uncertain about pre-operative preparations or post-operative pain and adjustments. He may be forced to accept a handicap from amputations, or he may be faced with long convalescence demanding financial adjustments. These are crises in which the chaplain's senses will be on the alert to help.

The emotional crises which are often products of the illness build up like waves meeting the shore. The thought and fear of death come to many hospital patients. Sometimes a patient will live in horrible dread of incurable cancer until returns from the laboratory prove otherwise. For any of these situations the chaplain should have a particular peak of readiness to minister comfort and courage and assurance of God's healing presence.

There is a silent ministry the chaplain offers merely by his presence among the patients. A patient, father of two children, introduced the hospital chaplain to his mother with the words, "He's the guy who can walk past your door, wave, smile, and somehow make you feel better all over." The chaplain bridges several gaps in the patient's relationships. The chaplain symbolically represents a portion of home to the patient in his hospital setting . . . . an extension of his own pastor, church, or community. The chaplain is one person with whom the patient can talk over his concerns which he may not feel free to mention to a "medical" person or social worker, or may feel might only worry a relative. The chaplain represents the availability of care which furthers the team function of other hospital personnel serving the patient.

A MINISTRY TO THE PATIENT'S FAMILY

The patient's family must endure separation from the patient and entrust his care to the hospital, sometimes willingly, sometimes unwillingly. The chaplain often bridges the gaps by a spiritual concern that includes prayer, counsel, a non-medical interpretation and orientation about the condition and treatment of the loved one. Members of the family may come in groups or one at a time to release tension. It is not uncommon for them to express themselves in tears stating, "We don't dare cry where———will see our tears." The chaplain's interest and counsel release tension and lend supportive assistance to the doctor. Restricted visiting is often better accepted and followed when interpreted by the chaplain instead of the nurse or information office. Thus, the chaplaincy becomes a ministry of interpretation, not only of hospital routine and policy, but also of the ways and will of God in suffering and crisis.

The chaplain will be alert to the effect patient crises have upon the family. He may work directly with the attending doctor or nurse and share with them family concerns. He may work directly or indirectly with home pastors, telling them of specific strains that relatives have faced because of the

(Continued on page 629)

***Accredited chaplain, Colorado Medical Center, Denver, Colo.; Mennonite minister.**

- *What about war in the Old Testament?*
- *Isn't the Old Testament inspired?*
- *Did God change in the New Testament?*

What Would You Say?

Jacob J. Enz*

If someone came up with the question as to *how to reconcile the wars of the Old Testament with the New Testament,* what would you say? For people who believe that the Bible is the Word of God, this is no easy question. In parts of the Old Testament slaughter is commanded of God. On the other hand, Jesus by the very nature of His death for us as well as His teachings and example shows that the Christian can have absolutely nothing to do with such activities. An answer to the question that will take care of all the problems it raises will not be given here. Certain suggestions, however, may be brought out.

See the Bible Through the Gospel

First of all, in accordance with the historic position of the Church down through the centuries, *Jesus Christ himself must be accepted as the guiding standard* by which all of the Bible is to be understood. I believe it was Wilhelm Pauck who said that the unique thing about the Anabaptists was that they interpreted the Bible by the gospel, not the gospel by the Bible. The Bible simply does not make sense on any other basis; unless the ultimate appeal is made to the Living Word who is active and powerful in the world today through the Holy Spirit, even the written Word becomes dead to us.

We behold Christ, then, the willing sacrifice for sins, and believe with all our hearts that the various commands of the Old Testament concerning ceremonies and sacrifices are not binding upon us. We hear Christ teach that from the beginning the monogamous family was God's intention; therefore we reject the example of polygamy on the part of the honored patriarchs and of David and Solomon. Every attempt to fit the old ceremonies and sacrifices into Christ (the legalism against which Paul wrote so vehemently in *Galatians*) or to fit polygamy into the Church (Mormons and others) has been terrifically detrimental to the Church. It is no less so when we try to find a place in Christ for the warfare of Joshua, the judges, and the kings of Israel, that thereby we may find an excuse for becoming a part of a military machine today. In wartime Christ's example for living is restricted almost entirely to the Man with the whip in His hands cleansing the temple. This facet of Jesus' experience is the usually quoted evidence for dragging all the wars of Israel into the Christian Church, and thus giving support to the sanction of participation in present physical warfare.

The Church's Appointed Path

All Old Testament ethics must be weighed in the balances of the teachings and judgments of Jesus Christ. "Other foundation can no man lay than that is laid which is Jesus Christ." If the Old Testament says, "Go and slay utterly. . ." and Jesus says, "Love thine enemies. . ." the Christian has no other choice in the matter but to follow Jesus. C. I. Scofield has strikingly pointed this up in his booklet *Rightly Dividing the Word of Truth* (1936) when he says, "It may safely be said that the Judaizing of the Church has done more to hinder her progress, pervert her mission, and destroy her spiritually than all other causes combined. Instead of pursuing her appointed path of separation, persecution, world-hatred, poverty, and nonresistance, she has used Jewish scripture (i.e., the Old Testament) to justify her in lowering her purpose to the civilization of the world, the acquisition of wealth, the use of an imposing ritual, the erection of magnificent churches, the invocation of God's blessing upon the conflicts of armies, and the division of an equal brotherhood into clergy and laity."

The Gospel's Perennially New Ways

This is not depreciating the value of the Old Testament. It is rather understanding with Jesus its incompleteness. For Jesus, at the same time that He believed thoroughly in its inspiration to the point of saying that one jot or one tittle would not pass away, also showed its incompleteness when He said, "Ye have heard that it was said to them of old time . . . but I say unto you." The Church, its leaders, and its Sunday school teachers need to be careful always to point men, as Jesus did, away from the old, old, worn-out ways of conflict and destruction to the perennially new ways of the gospel of redeeming love in Jesus Christ. The heroes to be praised by the Church are the warriors of the spirit who take men's souls captive for Christ.

What of the Old Testament Then?

Someone is bound to follow up with the question, *"What is the value, then, of the Old Testament for us today?"* The Old Testament, like the foundation of a building, is at once indispensably crucial and yet obviously incomplete in itself. While the foundation stones of every great teaching of the Scriptures is found there, only the Son of God as incarnated in history in Jesus Christ and in His present Body, the Church, could possibly be the incarnation of the Law so clearly anticipated by the Old Testament and so direly needed by a sinsick, morally reeling world. It should never be forgotten that every truth quietly resting on tables of stone or on the printed page or even in the words of the preacher wait for some flesh and blood, real-life presentation to penetrate the hardened conscience of man.

God Is Not Fickle

What, then, are the foundation stones referred to above? The first is that the God who is sovereign creator of the world is not fickle but law abiding;

(Continued on page 629)

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*Professor, Mennonite Biblical Seminary, Chicago.

Christian Brotherhood IN ACTION

Roads are wonderful.

People who have no roads realize how important roads are in the pursuit of a livelihood.

A corps of Mennonite men now are being recruited to see to it that their Mennonite brothers in the Chaco of Paraguay have roads to help them economically.

The Chaco is a vast stretch of plain comprising 175,000 square miles (a little larger than the state of Montana) located west of the Paraguay River, which slices through the middle of the country. The area is a mixture of swamp land and fertile plains with scrub trees, tiny shrubs, and cacti.

The colonies are about 250 air miles from Asuncion, the capital of Paraguay and nearest market city. Colonies are approximately 140 miles from the river port of Puerto Casado which is two to four days by boat from Asuncion. The time involved in shipping freight causes many products to lose value through spoilage.

Colonists' Problem

The lack of roadways for transporting products was a major problem for these colonists. That situation prompted North American Mennonites to give a hand by helping them construct an inter-colony road system.

With this system nearly completed, efforts are under way for the biggest road project there to date —a roadway from the Chaco colonies to Asuncion. It is a joint undertaking of North and South American Mennonites through Mennonite Central Committee, the International Co-operative Administration (under the U.S. government's Point Four plan), and the government of Paraguay.

This ambitious project will require more man power, to be supplied partly by Pax men. At least a half dozen new Pax recruits with mechanical ability will be needed immediately.

Christian Brotherhood

The story of roads in the Chaco is a story of Christian brotherhood in action.

When the Northern District conference of the General Conference Mennonite Church met in June, 1953, at Bloomfield, Montana, there was present a Montana contractor, Verne Buller. He proposed to the conference Brotherhood that he would donate for a Paraguay road building project a DT18 International Bulldozer, an Adams elevating grader, a Caterpillar road grader, a LeTourneau four-wheel scraper, a jeep, tools, and machinery parts.

More than that, Mr. and Mrs. Buller with their three children were willing to volunteer for two years of service in Paraguay to get the project rolling and to train others to continue the work. The Brotherhood offered to pay shipping and maintenance costs for the Bullers.

This equipment was teamed with a D7 Caterpillar and grader sent there years previously for intra-colony road building. Workers included several colony men and a Pax unit of five young men transferred from the LeTourneau road project in Peru.

Roads Built

Buller and his men, prodded only by a desire to offer assistance to Mennonite brotherhoods in Paraguay, set out to build a dry-weather farm-to-market road connecting the capitals of the three Chaco colonies—Fernheim, Menno, and Neuland—and a connecting link to End Station (also termed "Km. 145" as it is 145 kilometers or 90 miles from the river port of Puerto Casado).

These roads will be completed this summer after about two years of work.

Colonists can now move freight to and from End Station by truck or with tractor-drawn trailers. At End Station connection is made with the Casado Railroad to Puerto Casada where boats transport products to and from Asuncion.

How is the new road working out?

Before this road was built, for example, 30 hours were required for a trip from End Station for a half-ton load of horse-drawn freight. Today colonists haul three tons by truck in ten hours' round trip from Filadelfia to End Station.

Another example is the road from Filadelfia to Neu-Halbstadt, capital of Neuland Colony. These 21 miles formerly took an hour and 45 minutes by jeep. Today it is a 35-minute drive.

In another instance a 300-horsepower steam boiler weighing 16½ tons was transported by trailer and tractor from End Station to Filadelfia in 15 hours. This would have been a major undertaking before the road was built.

The completion of this inter-colony road system and the proposed roadway to Asuncion means residents of the Chaco in Paraguay will enter a new era in transportation and economy. These roads will be a monument to oncoming generations of Christian brotherhood in action.

VERNE BULLER beside jeep on an old road.

MODERN ROAD BUILDING near Filadelfia, Fernheim Colony.

The Reader Says

It Can Be Done -- If . . .

Dear Editor:

Having read the editorial "Are Goals to Be Admired or Achieved," as a Sunday school teacher (young married people) I feel that these goals can and will be achieved **IF** the Board of Education and Publication of the General Conference will publish more articles on the following subjects:

The importance of witnessing for Christ.
How to do personal work.
How can I be a soul winner?
What must man do to be saved?
What are provisions God has made for man's redemption?
How to lead a soul to Christ.
How to help young Christians to grow in grace and knowledge of our Lord and Saviour.
What does it mean to be born again?
How can we help people to have assurance of salvation?
How to start a new Sunday school outpost.
How to do personal visitation for Sunday school.
How can lay people help in establishing a mission outpost?
What does God require of me, His child?
Who can and should be a soul winner?

The young people are willing to do Christian work if they have the help necessary to prepare them for this work. It seems that nearly all material on these subjects has to be obtained outside our own Conference. Why not make more of this material available through *The Mennonite,* since it goes into every home of the members? These articles might even reach some members who have become indifferent. Let's print more articles to make people concerned about doing personal work. After all, is this not the main objective that Christ has for all of His children?

Sincerely Yours in Christ,
E. T. Nickel
Bessie, Oklahoma

Judged by the reception it met at the hands of those in power, both in Church and State, equally in Roman Catholic and in Protestant countries, the Anabaptist movement was one of the most tragic in the history of Christianity; but, judged by the principles which were put into play by the men who bore this reproachful nickname, it must be pronounced one of the most momentous and significant undertakings in man's eventful religious struggle after the truth. It gathered up the gains of earlier movements, it is the spiritual soil out of which all nonconformist sects have sprung, and it is the first plain announcement in modern history of a program for a new type of Christian society which the modern world, especially in America and England, has been slowly realizing—an absolutely free and independent religious society, and a State in which every man counts as a man, and has his share in shaping both Church and State. **Rufus M. Jones**

Flashes of Thought

A CHILD SHALL SEE

Walter Gering

Like a flash came the answer, almost before the question had been asked. It was one of those Sunday morning worship periods in the Sunday school. At least once a year the pastor is called upon to speak to the boys and girls in the various departments. This was the morning when the Junior department was on the schedule.

The subject for the object lesson was: shoes. One by one the various shoes had been presented to the group. Interest ran high as it always does when an object lesson is presented. There was that pair of shoes which surpassed all the rest. It was the best pair that the dealer in shoes could supply for the lesson. In every respect they were outstanding. Their only fault: they had never been worn, had never taken a forward step. Then there was the shoe which had seen much wear at some time or other. It was still usable and could be expected to travel many miles. But it was useless without the companion shoe.

But it was the last shoe which brought forth the unexpected answer. As it was held high, in full view of the children, the question went forth: "What about this shoe. What is wrong?" Never for a moment did I think they would guess it. But the answer came flashing back from an observing youngster: "It does not shine!"

It was true; the shoe had lost its shine. Once it had been sparkling with a brilliant shine; now it was dull and lusterless. I knew it, but I never thought a little child would be so observing. I had expected almost any other answer than that.

The thought has lingered on these past weeks. He was just a little fellow in the crowd. But there was no doubt about it—he was wide awake. How often the children amaze us with their insight. Not only in the matter of shoes, but in the daily walk of life as well. "Walk as children of the light" is sound advice for all of us. How often that light begins to fade. The moments in daily communion with the Son of God, the quiet time spent in meditation upon His Word are neglected. Slowly but surely that inner glow which once radiated from the face begins to dim. We lose our shine. Believe it or not, the children know it!

LORD, HELP ME TO WALK
AS A CHILD OF THE LIGHT.

Omitted from the last issue were these authors: Vernon Neufeld ("A Fire Out of Control; a modern fable") and Joe Neufeld ("Well Rounded Oneness").

Sixty Years in His Service

> *"It is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.*
>
> Deuteronomy 30:11b-14

This biblical injunction closes the preface of the New Testament in Cheyenne as translated by the late Dr. Rodolphe Petter, and has helped provide the Cheyenne Indian a way to Christian life. This missionary philosophy still lives in the dedicated work of Mrs. Rodolphe Petter at the General Conference Mennonite Mission at Lame Deer, Montana. It also aptly serves as a theme for the celebration in her honor, for after sixty years of service to the Lord on the mission field she still shows that "the word is very nigh unto thee, in thy mouth, and in thy heart."

Mrs. Petter began this work at the Cantonment station in Oklahoma in 1896. This was the same year she graduated from Wittenberg College in Springfield, Ohio, and achieved the distinction of being the first General Conference woman to receive a Bachelor of Arts degree. The determination which led her to this distinction led her also to a mission field of which she knew very little and in which there was to be little physical ease or comfort.

An assignment by the mission board in 1908 placed her into the work being done by Rodolphe Petter. She and Petter were married in 1911 and together made a very unique contribution to the mission program. Dr. Petter had come to Oklahoma as a young man and was making it possible, through the task of reducing to writing the hitherto unwritten language of the Cheyenne, to bring great writings to a people who needed them so badly. A Cheyenne-English dictionary, a translation of the New Testament from the Greek, portions of the Old Testament, Pilgrim's Progress, and many songs were among the tasks Dr. and Mrs. Petter accomplished. For his accomplishments Dr. Petter received wide acclaim, and his contribution to Cheyenne culture is unparalleled.

In 1916 the Petters were transferred to the Montana mission field at Lame Deer and here continued their life work. Mrs. Petter taught young and old of the Cheyenne to read, taught English, worked in the Indian hospital, and worked with her husband's Indian assistants to prepare for Sunday worship services. As time went on and Dr. Peter became troubled with a heart condition, Mrs. Petter shouldered more and more work and responsibility.

After her husband's death in 1947 Mrs. Petter occupied her time with cataloguing notes and manuscripts left in his collection. In 1952 she supervised the publication of a Cheyenne grammar, which was one of the works Dr. Petter was engaged in at his death. Mrs. Petter also organized a collection, believed to be the most complete in the United States, of Cheyenne artifacts. In the completeness of this collection one can see the intimacy and high esteem their work was accorded by the Cheyenne Indians. This collection is now permanently housed in the Historical Library on the Bethel College campus.

Mrs. Petter is presently engaged in writing her husband's biography. It will be a fitting memorial to the life of a dedicated missionary linguist, and a reminder of the missionary interest that has played so vital a part in the life of the Mennonite Church.

The celebration of this 60th anniversary took place on the mission field September 25, 1956, with services in the Petter Memorial Church. Mission board representatives and friends were on hand to honor this worker of the Lord.

WESTERN DISTRICT MEETINGS

Mennonite Men: Bethel College Mennonite Church, Oct. 20, at 2:00 p.m.; speaker: C. L. Graber. Men's Dinner at 5:45 p.m. 8:00 evening meeting in Memorial Hall; message by C. L. Graber.

Women's Missionary Organization: Inman Church, Oct. 20, 9:30 a.m.; messages: "Manifestations of God's Power" by Peter Voran, and "My Brother Behind the Iron Curtain" by Rosa Kim. Noon sack lunch. Afternoon meeting at 1:00 p.m. Business session, and address on missions by Mrs. Waldo Harder.

The Ministers' Conference: Bethel Church, Inman, Oct. 20, 9:00 a.m. Communion meditation and service. Topics: "The Need for a New Look at Ministerial Recruitment" by P. K. Regier; "Biblical Light on the Problems of Ministerial Recruitment" by Richard Tschetter; and "What Other Denominations Are Doing to Recruit Ministers" by George Stoneback.

Afternoon meeting at 1:30 p.m. with the following topics: "A Survey of Ministers to Determine Factors Which Led Them into the Ministry" by William Unrau, and "Placing Responsibility for Ministerial Recruitment" by Albert Gaeddert.

Young People's C. E. Fellowship:. Oct. 20. Business session at 2:00 p.m., Bethel College Chapel. Banquet at First Church, Newton, 6:30 p.m.; special speaker: C. N. Hostetter, President of Messiah Bible College, Grantham, Pa.

SPECIAL FEATURE

A special feature of the Western District Conference will be a round-table presentation, "Witnessing Through Our Conference," Sunday, October 21, at 2:30 p.m., Memorial Hall, Bethel College, with Dr. J. Winfield Fretz, moderator. Some channels to be discussed are home missions, Arnold Epp; youth work, Lois Duerksen; women's work, Mrs. O'Ray Graber; peace program, Harry Martens; education, George Stoneback.

FIRST AND LAST THINGS

THE ALPHA AND THE OMEGA by Paul Erb, Herald, 153 *pages.*

The title of this book indicates that it is a study in Christian eschatology. It was prepared in the form of lectures to be delivered under the sponsorship of the Conrad Grebel Lectureship. The purpose of this study, in the words of the author, is to "make some helpful contribution to the increased current discussion of eschatology" and to "lift the discussion of unfulfilled prophecy" above the level of "profitless argument."

In this purpose the author has succeeded rather well. He has in mind primarily the lay reader who would welcome a clear analysis of what the Bible teaches on this subject. With a keen understanding of the temper of the lay mind and what interests the lay reader, the author appropriately and consistently uses the nontechnical, practical approach in the discussion of this study. He does not try to write a volume on systematic theology or on Christian doctrine. He is chiefly interested in presenting a sound intelligent biblical study of the question.

The most significant contribution of the book is its thoroughly Christ-centered approach to this great vital issue of eschatology. Christ must ever be the key to sound biblical eschatology. This approach helps to give to this study a clear sense of direction and a certain validity and vital appeal to its conclusions.

The value of the book is greatly enhanced by its irenic spirit. The author is not fighting anybody and he is not battling to establish his own point of view. He is interested primarily in presenting clearly, fairly, and convincingly the teaching of Scripture in the light of Christ, the Saviour and Lord.

As a result the reader finds here an eschatology that stirs and grips him. It gives meaning to the Alpha of God's creation and to the Omega of its glorious consummation, and to the orderly process by which God is guilding the affairs of history toward His own glorious purpose.

—H. A. Fast

(Books reviewed in this column may be purchased from Mennonite Bookstores in Berne, Newton, and Rosthern.)

WHY I LIKE HOSPITAL CHAPLAINCY

(Continued from page 624)

patient's illness. There may be financial needs as well as spiritual needs forced upon the family.

When death takes a patient there is counselling work to be done with members of the family. Some feel guilty, wishing they had been more faithful to parents, or parents feel guilty toward care given to their children. "Did we do wrong by consenting to the operation?", or "Should we have brought him to the hospital sooner?", or "What have I done to deserve this?", or "What is God trying to tell us by taking our child?" These and many other questions bombard the chaplain at time of death. The question of autopsy confirmation is often best decided after talking it over with the chaplain. "Is this the right thing to do?" the family often asks. The chaplain ministers as a liaison between the family and the doctor and between a church tradition and medical advancements.

There may be a funeral to plan, perhaps for an aged widow left alone. There may be financial need. There is the question who the mortician should be, for out-of-town families. Some may have no means of transportation. A hospital chaplain often must serve as a home town pastor, providing transportation, introductions to mortician and cemetery managers, and he may need to help in housing or other arrangements when members of the family come from some distance. The chaplain uses religious resources throughout and tempers his ministry with Christian love, sympathy, and understanding. His personal interest becomes personal service in the name of Christ.

(continued next week)

WHAT WOULD YOU SAY?

(Continued from page 625)

He is a righteous God. The second is that man is in some real sense like God, and therefore he is not truly man unless he becomes like God, being righteous. The third is that sin, the rebellious decision of man not be to righteous like God, is the most serious distaster in life, simply because by the decision to rebel man brings ghastly chaos into God's world and destruction into his own soul; it is a rebellious attempt to drag hell into heaven. By the very nature of God right and wrong, love and hate, strife and unity, purity and impurity, truth and falsehood are forever separated.

God's Eternal Initiative

Another foundation stone is God's eternal initiative in seeking the same rebellious sinner and wooing him away from the doom of going his own way. Even judgment itself becomes a call of a loving God to His wayward child. In Deuteronomy (10:13) especially, all the laws which have seemed to separate man from God are seen as the loving manifestation of a righteous God who is drawing man unto himself, revealing himself in ever growing fullness in accordance with the needs of men. The evidences of God's full provision for the race in the Messiah are increasingly sensed as approaching.

The Old Testament reveals God's will as extending to every level of personal and group living. It shows God dealing with nations and individuals at every stage in their growth. It reveals the soul decision of the individual as the major element in the history of the world, as well as the destiny of that soul.

—*The Herald Teacher*

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Maynard Shelly, Editor, 722 Main Street, Newton, Kansas.

YPU General Assembly

Emphasis on Stewardship

Gathering as a "United Mennonite Youth in Christ," approximately 150 delegates met in the Young People's Union General Assembly, a part of the Winnipeg General Conference. Convening at the Sargent Ave. Mennonite Church, delegates represented YPU groups from Pennsylvania to Oregon, Manitoba to Oklahoma.

A brief worship period led by Frank Epp, Faith and Life chairman, opened the first of two half-day business sessions, at which President Harris Waltner presided.

Especially significant in the first session were the YPU reports from all seven conference districts. Noted in practically all reports was general acceptance of the altered organizational pattern, namely the three-area fellowship plan, dividing the YPU's activities into the categories of faith and life, fellowship, and service.

All districts reported progress in their summer retreat programs and most had sponsored workshops and youth rallies. Often mentioned appreciatively was the role of Youth Worker Bill Gering in helping to bind widely separated districts closer together.

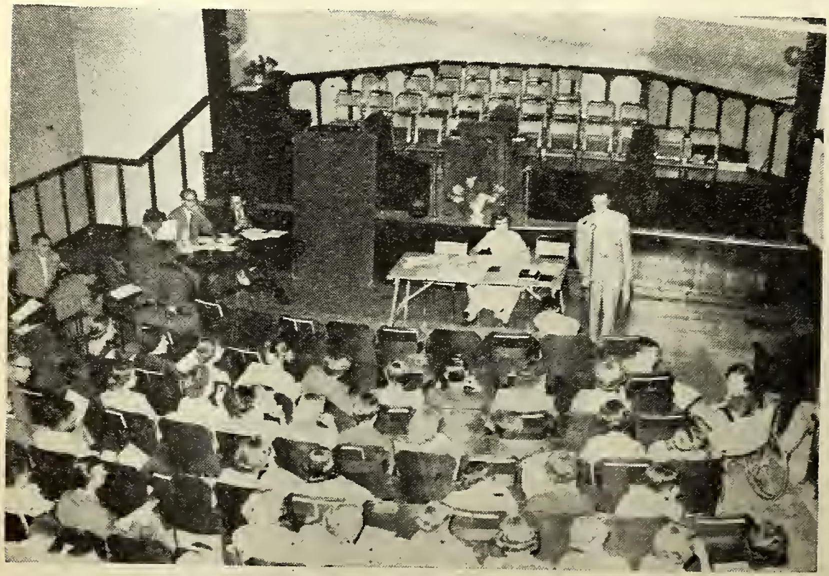
Elected by the YPU General Assembly to the office of vice-president was Bill Block of Steinbach, Man., a graduate of Canadian Mennonite Bible College and Bethel College and now attending Mennonite Biblical Seminary. The new secretary is Helen Neufeld Coon of Chicago, presently teaching elementary school there.

The treasurer's report showed tremendous growth in receipts, indicating expansion of activities and increased interest. Through its missionary education project, the YPU has pledged $1,200 this year for the VS project at Gulfport, Mississippi—a work among Negroes in an area of racial tension.

FOUR FIGURES—probably figuring out how to get the picture taking over—are the new YPU officers: Bill Block, vice-president; Harris Waltner president; Helen Neufeld Coon, secretary; and Bill Gering, YPU worker.

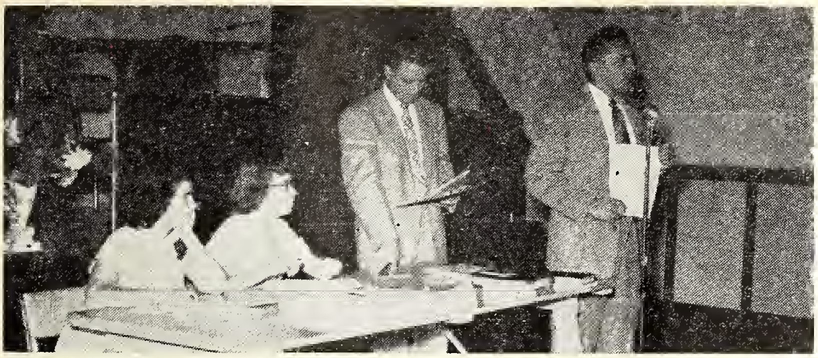
Among the recommendations passed by the General Assembly were those encouraging contacts with youth of other Mennonite groups as well as increased inter-racial Christian fellowship; for further emphasis of the retreat theme "Christian Stewardship" to be made on the district and local levels; and for possible expansion of youth activities especially for the high school age group.

From the assembly floor, several delegates voiced appreciation for the services of the YPU



ON THE FLOOR—The floor belongs to the Sargent Avenue Mennonite Church, Winnipeg, and the people are the YPU General Assembly.

MAKING A POINT—Erland Waltner who has been youth advisor for six years speaks to the Assembly for the last time. Jacob T. Friesen, Bluffton, Ohio, will follow in his tracks.



FACING FORWARD—The YPU officers look to the right putting their best profile forward during the General Assembly including Rosemary Moyer, retiring secretary; Harris Waltner, president; and Bill Gering.

Youth Worker and expressed the desire that such work be continued. Definite interest in the YPU Prayer Calendar was also indicated by the assembly.

Young people's prayer sessions were held each morning throughout the conference, with one meeting devoted to a memorial service for Larry Kaufman, late 1-W man who worked with the General Conference mission in the Belgian Congo.

Summing up the spirit of the YPU, Erland Waltner, out-going youth adviser, said in his message to the General Assembly, "We are united youth in Christ because we belong to Christ."

—Robert Schrag

The Deep South Helped Me

What else can one expect but joy and satisfaction when one seeks to serve God?

Not that I doubted this, but I did at times wonder just what a period of time in the summer service program of Mennonite Central Committee in the deep south here at Gulfport, Mississippi, would have in store for me.

It had much in store for me. My experience at Camp Landon—a community project of recreational, educational, and spiritual service—not only proved to be educational, but above all, I feel that it was a real forward step in personal Christian growth.

To work and play with the Negro means I must win his confidence. To win his confidence I must love and understand an unloved and misunderstood group of people. How difficult it is when so very often one's efforts appear to be in vain. At such times one learns patience.

Prayer is essential too. I have often wondered if two weeks of summer Bible school leaves an impression upon the Negro pupil. It is hard to visualize a change in these children when at home they see only hatred, drunkenness, and immorality.

I pray that God will give me wisdom, love, and patience in efforts to sow the Seed of the Word of God that "in due season we shall reap if we faint not" (Gal. 6:9).

—Ivan Unger, Camp Landon Service Unit.

WE SAY God is all-wise . . . but we try to live by our own wisdom.

WE SAY God is all-powerful . . . but we try to manage everything ourselves.

WE SAY God has all the answers . . . but we consult only our own wishes.

If we loved God wholly, we would obey Him perfectly.

Pencil Points

THE JANITOR'S ENGLISH

There's a janitor in one of our congregations I'd like to meet. I plan to propose his name to the faculty planning committee of our seminary board as a candidate for professor of homiletics (fancy name for a fellow who preaches to preachers about preaching).

Now, I know I'm going out on a limb, but judging from a short article he has written, I think he has some of the necessary qualifications. You see, he dusts the pews in a church where the language used in the pulpit is almost always German.

Like the minister, this janitor had tidings he wanted to get across to the congregation, so he wrote on a piece of cardboard and tacked it to the door. In his best janitor's English he said, "Clean off your shoes before coming inside."

Now here's a man with insight. Burdened with a concern, he didn't choose flowery or involved words. Nor did he choose the language of the pulpit, but used instead the speech of the street, school, and shop which must have been the lingo best understood by the young people (who probably needed the message the most).

If we can't arrange for this man to join our seminary faculty, the least we can do is to secure his services for six months to tour our General Conference and hold conferences with all our congregations. And I would like to see him spend most of this time with our English speaking congregations, for the folks who don't know they have a problem are often in the worst shape.

Our ministers preach in English and think they are getting the good word across to the bench warmers. But all too often they miss the majority. Those clattering consonants sound like Anglo-Saxon, but if it's conventional, it's a dead dialect. And it's not the preacher's fault—entirely.

Slowly but surely our people have forced on our evangelists a crusty kind of religious jargon which is making less and less sense to more and more people. This is largely the congregation's fault, for they flatter the minister when his sermons have in them the most pulpit gobbledygook—lofty theological terms pickled in the brine of the King James Version— and eye him suspiciously when he tries to speak the gospel in a way that the clean-your-shoes crowd can understand.

In this campaign for virile verbs I would hope that my janitor friend could show people that because the proclaiming of the gospel is more important than keeping the clay out of the corridors we must use today's words, picking some from the telephone party line and collecting others from the backyard fence. Our best authority for this is the fabric of the New Testament: its writers scorned the syllables of the synagogue, filling the verses of the Gospels with phrases they heard at those first-century county fairs, the marketplace.

Sure, we'd like to be old fashioned. But let's face it. We can't go back, and the people who need the gospel aren't going to push their minds to fathom a fading terminology. Yes, the gospel is old, but the truth in Christ is the only new thing under the sun. It deserves the most up-to-date presentation possible.

Please write soon for dates for this itinerary, since I think they will be filling up fast. Of course, if we can't arrange a date immediately, you might be able to work out a few sessions with your own janitor. Before you do, check his signs. If he writes, "Undo the inorganic matter that cleaves to your footgear," he's been sitting too far front.

—Maynard Shelly

AN HOUR FOR GROWTH

Most American Protestant church school pupils drop out of church school at 12 or 13. But adults need church school, too. No believer stands dead in his tracks in the Christian walk. Moving forward means growth —growth in proportion to our own *learning* and *sharing*.

Sunday church school is a time to learn. It's a time to learn of Jesus, to grow in fellowship around God's Word, to mature in applying our faith to daily living, and to gain inspiration for renewed witness. Nine-thirty to ten-thirty on Sunday morning is a time to learn.

I am convinced that part of every church school period should be spent in group discussion, because this hour is one of the few opportunities we have thus far for sharing our problems, our insights, and ourselves in a group.

But why don't all people participate in church school? The group may be too large and the period too short. The teacher may do all the talking or not enough of the kind that makes people think. Maybe not everyone studies his lesson. Sometimes a few in the group monopolize the discussion.

Or perhaps some have the false humility to believe that their thoughts are not worth sharing. No one is mentally blank in Sunday school. Silence is not so much humility as it is self-protection. It is protection against what we fear others may think of what we think. It is also protection against sharing ourselves too much with others.

To express ourselves in a group means sharing ourselves with the class. But it means also gaining the helpful reactions of the others in the group, and to express what we're thinking on the point.

We need to see the new possibilities of church school that are left unused. We could have several more groups of ten to twelve people per class. Each class could choose the kind of lessons most needed: standard lessons book study, or topical series. Or it could be more of a school by following good principles of planning and technique. Church school ought to be a growing edge of our spiritual fellowship. Acquaintances could be brought into the group. For a non-Christian the church school can be part of the preparation needed to make a meaningful acceptance of Christ. For "homeless" Christians it is a necessary preparation for belonging to the church fellowship.

I'm still looking for the person or persons in our fellowship who, like D. L. Moody, will even gather his own church school class of young people or children. Can you do it?

Floyd Bartel
Capitol Highlights

GULFPORT MINISTER VISITS WESTERN DISTRICT

A banquet, an inspirational program, and a business meeting will constitute the activities of the Western District Young People's C. E. Fellowship at the Western District Conference to be held at North Newton, Kansas, starting October 20. The business meeting begins at 2:00 p.m. on Saturday in the Bethel College Chapel. President Virgil Flickinger of Inman will preside.

The youth banquet begins that evening at 6:30 with Jim Juhnke, Bethel College, as master of ceremonies. C. N. Hostetter of Messiah Bible College, will give a short inspirational message. The banquet will be served in the basement of the First Mennonite Church, Newton.

Plates may be reserved by sending $1.25 to Betty Bartel, North Newton, before October 16.

On Sunday evening, October 21, the youth fellowship sponsors T. B. Brown, a Gulfport, Mississippi, minister and school administrator. He will speak on "The Christian Approach to the Race Problem in the South." Reared and educated in Mississippi, holding an M.A. degree from Northwestern University at Evanston, Illinois, and now serving the Mt. Bethel Baptist Church, he is enthusiastic about the work being done by Mennonites at Gulfport. The meeting is open to the public and begins at 7:30 p.m.

Our Schools

BLUFFTON COLLEGE

Miss Edna Ramseyer, Associate Professor of Home Economics at Bluffton College received a Doctor of Philosophy degree in Home Economics Education at Ohio State University on Aug. 31.

Miss Ramseyer's dissertation, "The Role of the Home Economics Unit in Ohio Colleges in Education for Family Living," was based on interviews with 144 faculty members and 166 seniors in various schools throughout the state.

Miss Ramseyer graduated from Bluffton College in 1932, and received her M.A. from Ohio State University in 1938. From 1932-35 she taught at Trenton High School in Trenton, Ohio. In 1937 she joined the Bluffton College faculty.

At the college she is Dean of Women and co-adviser to the Student Christian Association.

Dr. Lloyd L. Ramseyer, President of Bluffton College, spoke on "An Adventure in Russia" at a vesper service in Ramseyer Chapel on the Bluffton College campus Sunday evening, Sept. 16. President Ramseyer visited Russia this past summer as a member of the Sherwood Eddy Seminar.

Approximately 125 new students, including over 90 freshmen, 25 transfers, and 10 former students, began getting settled at Bluffton College Friday, Sept. 7. One-hundred fifty upperclassmen were expected to register Tuesday, Sept. 11. Freshman registration began Wednesday morning, Sept. 12.

BETHEL COLLEGE

Total enrollment has now reached 462 according to Acting Dean Eldon Graber. This compares with a total figure of 429 last year at this time.

Of the above total 172 are freshmen, 106 are sophomores, 86 are juniors, and 67 are seniors. A total of 31 students have enrolled as special students. The freshman class is the largest to enroll at Bethel.

The annual Bethel Family Picnic was held Sunday, September 16, in the Student Union Room of Memorial Hall.

The feature of the program at 3:00 p.m. was an illustrated presentation of General Conference missionary work in Japan by Verney Unruh, now on furlough from a term of service in Japan.

All classes except the freshmen have elected their officers for the year. For its officers the sophomore class has elected Richard Brandt, North Newton, president; Loren Kuehny, Deer Creek, Oklahoma, vice-president; and Vera Harder, Mt. Lake, Minnesota, secretary-treasurer.

The junior class has elected Lowell Teichroew, Mt. Lake, Minnesota, president; Ted Zerger, McPherson, vice-president; and Emma Voth, Newton, secretary-treasurer.

Freddie Unruh, Newton, has been elected president of the senior class. Other officers elected are Leonard Wiebe, Whitewater, vice-president; and Lorene Epp, Buhler, secretary-treasurer.

FREEMAN JUNIOR COLLEGE

A preschool faculty workshop and retreat at Swan Lake Christian Retreat Grounds began the new school season at Freeman Junior College.

After a two-day registration period for the Academy and College, classes began on Sept. 5. The enrollment in the college department has increased over that of last year. Students enrolled come from South Dakota, Minnesota, Montana, Nebraska, and Japan.

The formal school opening was held Sunday evening, Sept. 9. Arnold Nickel, head of the Bible Department, spoke on "The House of Wisdom."

Several instructors and staff members from last year are continuing their education or have entered private business and are not back this year. Those not returning are Orlando Goering, Dr. J. D. Unruh, Kenneth Deckert, Paul Becker, and Mrs. Paul Becker.

Among new staff members are Arnold Nickel, formerly of Henderson, Nebraska, who teaches Bible and sociology, and Mrs. Mildred Wollmann of Freeman, who is the new bookkeeper in the business office. Robert Lerch, a 1956 graduate of Goshen College, will teach science and mathematics as soon as arrangements can be completed to change his 1-W service to Freeman. T. Albert Korn will teach these courses until Lerch arrives. Korn received his master's degree in mathematics and physics from the University of South Dakota this summer and will leave for Europe in October where he will study at the University of Heidelberg. He is the son of Rev. W. E. Korn, pastor of the Reformed Church of Menno.

MENNONITE BIBLICAL SEMINARY

The opening Convocation Service for the 1956-57 school year of Mennonite and Bethany Biblical Seminaries was held Monday evening, Sept. 10. Professor Don. E. Smucker, speaker of the evening, emphasized the importance of preaching in the work of the minister. The Seminary Ensemble, who traveled among our churches this summer, assisted in the service. They sang "The Beatitudes" by Evans.

President S. F. Pannabecker was the chapel speaker on Wednesday, Sept. 12. His message, entitled "True and False Prophets," was based on Jeremiah 23.

During the first week of school Jack D. Kressly of Canton, Ohio, joined the student body. This brings the total enrollment to twenty-nine.

Rev. Jacob J. Enz spoke at the morning and evening services of the Calvary Mennonite Church, Washington, Illinois, on Sunday, Sept. 9. At a joint session of the Adult, YPU, and Junior Christian Endeavor groups he spoke on "Archaeology and the Bible."

Andrew R. Shelly, Public Relations Director for the Seminary, spent the week end of Sept. 8 and 9 in Ohio. While there he spoke at the St. John Mennonite Church of Pandora.

MCC news & notes

NEPAL

Rudy Friesen (Marquette, Man.) has moved to Katmandu, Nepal, where he is helping construct hospitals for a new united Christian mission effort. It is expected Christians from India will carry the major evangelistic responsibility while several Christian mission groups provide institutional facilities.

CHRISTMAS BUNDLES

More than 28,000 colorful goodwill Christmas bundles are baled and ready for shipment to many parts of the world where they will be distributed to homeless and suffering children during the coming yuletide .

A total of 28,222 bundles were contributed this year. This represents a slight increase over the total of 27,920 bundles given a year ago.

The four processing centers report the following figures (the 1955 number in parenthesis): Ephrata, Pa., 15,204 (14,917); North Newton, Kan., 6,240 (6,421); Kitchener, Ont., 5,347 (5,257); and Reedley, Calif., 1,426 (1,325).

The bundles are to be shipped to the following nations: Korea 6,636; Jordan 6,624; Austria 5,309; Germany 4,456; Viet-Nam 3,336; Taiwan 840; France and Algeria 534; Hong Kong 444; and England 38.

INDONESIA

Groundwork continues to be laid for agricultural services on the island of Timor in eastern Indonesia where Leonard Kingsley (Berne, Ind.) serves.

He has been made a member of an economic development committee of the Christian Church, which is studying the cattle market situation and also the possibility of setting up a dairy demonstration project.

The committee is working on openings in other Indonesian cities to market the range cattle of the interior of Timor. Cattle marketing in Timor up to this time has been done only by Chinese businessmen because Timorese stockraisers did not have necessary capital to get started.

Government surplus milk is to be distributed to school children in mountain areas of the island where economic conditions are poor.

GREECE

"There is such a need for so many types of help that I have a problem deciding in what way I can do the most for the people of northern Greece," stated Paxman Robert Lambright (LaGrange, Ind.)

Experimental plots of crops are doing nicely, he said, and the villagers are beginning to take an interest, although some find it hard to break with old customs. Improved breeds of pigs and goats are welcomed by Greek farmers and they like to raise rabbits. Members of Lambright's newly-organized boys' club are learning to raise pigs, rabbits, and corn.

Ten pressure cookers sent from the U. S. have been given to villagers, who paid shipping costs. Lambright said this shows their interest in learning to preserve foods, something new to them.

DENVER YOUTH CENTER

A new building designed for neighborhood youth activity and for the Voluntary Service unit house has been dedicated in Denver, Colo. It is located at 430 W. 9th Ave., next to First Mennonite Church.

A program of Bible instruction, recreation, crafts, and hobbies is planned for youth of the area under the supervision of VS unit members who work in Denver hospitals. Denver I-W men also make use of the facilities. Twelve persons presently compose the Denver VS unit. They are Mr. and Mrs. Leo Janzen (unit director), Loren Eden, Richard Ediger, Lynford Hershey, Metta Ann Janzen, Chaplain Glenn B. Martin, Alvin Penner, Angelin Peters, Naomi Schellenberg, Wilbur Schmidt, and Wilmer Wedel.

Writers' Contest Winners

Mary Duerksen

Rosella Wiens

Ruth Ann Liechty

A writers' contest sponsored by the Board of Education and Publication was climaxed with the presentation of prizes to winning contestants at the Winnipeg General Conference on the evening of August 21.

Three top prizes of $30 were presented to Mary Duerksen, Hillsboro, Kansas; Rosella Ruth Wiens, Inman, Kansas; and Ruth Ann Liechty, Berne, Indiana; for stories written for junior age children. Seventeen prizes of $5 each were also presented to the following entrants: Mrs. Lotus Troyer, Meadows, Illinois, two prizes for two stories; Harvella Bauman Stutzman, Peoria, Illinois, two prizes for two stories; Lydia Kehler, Abbotsford, B. C., two prizes for two stories; Alice Suderman, Westville, Indiana; Mrs. Oscar Miller, Berlin, Ohio; Esther Pankratz, Moundridge, Kansas; Mrs. Richard Schmidt, Wichita, Kansas; Harry W. Janzen, New York, N. Y., Harold Peters, Walton, Kansas; Mrs. Alvin Becker, Burrton, Kansas; Mrs. Ivan Badertscher, Orrville, Ohio; Clara K. Dyck, Laird, Saskatchewan; Mrs. Ernest Bohn, Pandora, Ohio; and Mrs. Henry A. Toews, Inman, Kansas.

The contest which closed on June 16 was judged by Christine Miller, Instructor in English, Bethel College; Naomi Brenneman, Professor of English, Bluffton College; Grieselda Shelly, Editor of the *Junior Messenger;* and Willard Claassen, Executive Secretary of the Board of Education and Publication.

Prizes were made available by the Krehbiel Writers' Fund Endowment which was established by a $2,000 gift given in memory of C. E. Krehbiel at the 1953 session of the General Conference Mennonite Church.

The purpose of the contest was to encourage writing for Conference publications and to discover potential writers for them. Award winning stories will be published in future issues of the *Junior Messenger*, the story paper for children, ages nine to twelve.

Jottings

MINISTERS AND MISSIONARY BRING MESSAGE

—**Burrton Church, Burrton, Kan.:** J. J. Voth brought the morning message July 8. On July 15 Maynard Shelly filled the pulpit. Saturday evening, July 14, the Bouchee Gospel Singers, a colored family from Bay St. Louis, Miss., gave a sacred program in our church. H. A. Fast of Bethel College preached in our church July 22. Willard Claassen brought the message on July 29. The Junior Department made a bag of stuffed toy animals to be sent to the mission field. During the month of August the following filled the pulpit: P. K. Regier, Marvin Ewert, A. J. Dyck, and Leonore Friesen, missionary to Japan. Aug. 19 we had our annual Sunday school picnic in the Harvey County Park, with A. J. Dyck as speaker for the worship service.—Mrs. Harold Martens, Corr.

CHURCH WOMEN CAN FOR SCHOOL

—**Grace Church Enid, Okla.:** On Aug. 15-22 Pastor Albert J. Unruh and wife and Mr. and Mrs. Simon Unruh attended the Conference sessions at Winnipeg, Canada. Aug. 25 a daughter, Marcia Gay, arrived at the home of Mr. and Mrs. Wesley Kroeker. Aug. 28 a son, Robert Bruce, was born to T/C Sgt. and Mrs. Bruce Randall, and passed away Sept. 7. We extend our deepest sympathies to the family. Sept. 6 the women **of our church canned** 41 quarts of grape jam and 29 quarts of peach jam for the Oklahoma Bible Academy. We have four boys attending Oklahoma Bible Academy, two girls attending Grace Bible Institute, and one girl attending Alva College.—Mrs. Ray Buller, Corr.

HOME BUILDERS' RETREAT

—**Bethesda Church, Henderson, Neb.:** The Home Builder's retreat was again held the last week end of August at the Covenant Cedars camp near Hordville. Young married couples from the General Conference churches of Beatrice, Madrid, and Henderson participated in this annual retreat. Miss Elizabeth Fast left Sept. 3 for the "Go Ye" Mission in Oklahoma. A hymn festival was an event of Sept. 2. In the afternoon Rosella Schmidt and Philip Kroeker presented organ music. The evening program, held in the park, was presented by a choir of one hundred voices which sang well-known hymns of the church. Bill Gering was guest speaker to the congregation **Aug. 26.—Corr.**

VS WORKERS ASSIST IN BIBLE SCHOOL

—**Mennonite Community Church, Fresno, Calif.:** Vacation Bible School was held in our church for the first time this year, with average attendance of 72. We were grateful for the two V.S. workers who assisted: Edna Regier of Newton, Kan., and Rosa Bartel of Aberdeen, Idaho. Forty men were present at a dinner meeting at which Walter Dyck spoke on "Mennonite Pioneering in South America." Officers of the Brotherhood: Harry Friesen, pres., John Kempus, v.- pres., and Otto Schmidt, sec.-treas. Eighteen youth from our church attended a three day retreat in the mountains of Cedarbrook. The California young people's retreat was held Aug. 11-18 at Lake Sequoia. Mrs. J. J. Janzen of our church was music director. Our pastor and family visited in Colorado and Kansas and then attended the General Conference at Winnipeg. We had guest speakers during the pastor's absence.
—Mrs. Otto Schmidt, Corr.

CHURCH GIVES COOLER TO MCC CENTER

—**Johannesthal Church, Hillsboro, Kan.:** An evaporative cooler was installed in the MCC center at North Newton; finances were provided by the mission societies of the church. The wedding of Edith Franz and Wayne Unruh took place in the church June 8. Seven children were consecrated on Children's Day. June 17 the YPU had an all-day meeting at Kanapolis Dam with S. S. and church services held there in the morning. In the absence of our pastor Orlando Harms brought the morning message June 17, and H. A. Fast June 24. He told of the meeting with the Russian Baptists in Chicago. Our church dedicated 66 Christmas bundles. Our pastor attended the Historic Church Peace Conference at North Manchester, Ind. A daughter was born to Mr. and Mrs. Allen Unruh, July 21. The Y.M.M. had a "family night" picnic at the Hillsboro park on their August meeting. Our pastor and wife attended the Winnipeg Conference. The Mennonite Men sponsored the worship service Aug. 19, when Eugene Plenert spoke on "Impressions of Old Mexico," Wesley Bartel on "Singing As an Aid to Worship," and Walter Gaede on "Vacationing with God."—Corr.

MISSIONARIES RETURN FROM AFRICA

—**Bethel Church, Inman, Kan.:** Rev. and Mrs. G. B. Neufeld each brought a short message to their home congregation Aug. 19, having just returned from Africa. A reception and shower was given them Aug. 29. Mr. and Mrs. Willie Regehr arrived home Aug. 17 after serving under the MCC for one year at Twillingate, Newfoundland. Those attending the Winnipeg Conf. were: Pastor and Mrs. P. T. Neufeld, Robert Neufeld, Mr. and Mrs. John H. Neufeld, Mr. and Mrs. J. T. Regehr, Mr. and Mrs. G. P. Ediger, the brethren John Thiessen, Vernon Pauls, and Elmer Neufeld. The wedding of Annie Ediger from here and Dorrance Martin from Castorland, N. Y., took place here Aug. 24. Bro. Walter Neufeld was ordained into the ministry Sept. 2. He has been called to the pastorate of the Brudertal Church near Hillsboro, Kan.
—Mrs. A. F. Enns, Corr.

TEACHERS IN VOLUNTARY SERVICE

—**Woodland Church, Warroad, Minn.:** Our D.V.B.S. was held June 11-22. Selma Hiebner, Elisabeth Fast, Evelyn Fast and Alvina Franz, all from Henderson, Nebr., were the teachers. After teaching at Ponemah on the Indian reservation for one week, Elisabeth Fast and Mrs. Melvin Ortmann taught at Middleboro, Man., for two weeks; the other three taught at Pitt, Minn. June 24 Theo. Epp from "Back to the Bible" broadcast brought us the morning message. July 4 our Ladies Aid had a program. H. B. Klassen from Carrich, Man., brought us several numbers in song and told of the mission work they are doing. A number of children from our church and community attended the American S. S. Bible Camp at Lake Bronson, Minn,. July 15-22. Aug. 5 the S. S. and worship service was held in the open at Bennis Hill. Our pastor, Arthur Ortmann, and a few other families attended the Winnipeg Conf. Visiting pastors recently were Hanson, the American S. S. Supt., H. F. Ortmann, and Frank Harder. Aug. 24 the Biblical Seminary group gave us a program. Sept. 8 was the wedding of Carl Joseph Hanson and Esther Thiessen.
—Mrs. Peter Thiessen, Corr.

FAREWELLS FOR J. T. FRIESEN FAMILY

—**First Church, Beatrice, Neb.:** Eight children were consecrated on Mother's Day; on Pentecost eight members were added to the church by baptism, and Mrs. Donald Penner by letter of transfer. The annual D.V.B.S. was held May 28-June 8. Horton Flaming of Reedley, Calif., who was summer assistant, taught the advanced Bible class. June 24 the annual church picnic was held in a local park. July 1 our pastor, J. T. Friesen and family participated in the retreats in Canada. The new Mennonite Hospital cornerstone laying exercises were held the afternoon of July 22. Aug. 25 a memorial service was held for Sara Ann Jantzen, who was taken from this life in an auto accident near West Chester, Pa. She had just completed a little over a year of V. S. and was enroute home. Aug. 26 our pastor, J. T. Friesen, who accepted a call to the First Church, Bluffton, Ohio, preached his farewell sermon to the congregation. The evening of Aug. 27 a farewell service, including a fellowship meal, was held for the family.
—Martha Jantzen, Corr.

MEETING ON MISSISSIPPI MISSION WORK

—**Ebenezer Church, Gotebo, Okla.:** Lewis Krause, Jefferson City, Mo., brought us the message the morning of July 7. Union revival meetings were held July 22-29. Erwin Wedel, Jackson, Miss., was the speaker. Hiss messages were based on the Ten Commandments in the New Testament light. Bible studies in I Peter were held in the mornings. Communion was held July 29. After the Sunday evening message, Rev. Wedel showed slides of his mission work in Miss. Churches taking part in the meetings were: Presbyterian, Christian, Methodist, and Mennonite. Aug. 5 Bro. Hanson, Clinton, presented the work of the Gideons. Aug. 31 Missionary Alliance was held in the Presbyterian Church. A nice program was given; Willis Thiessen, a ministerial student at Moody's, Chicago, spoke to us.—Mrs. Arnold Brandt, Corr.

Jottings

(Continued from page 635)

MESSAGE ON AFRICA

—**Apostolic Church, Trenton, Ohio:** Olin Naffziger and young men's quartet of Archbold, Ohio, brought the message in worship and song July 29. Miss Vesta Sommers, niece of the pastor, gave a most interesting and challenging message on her mission work in Africa, Aug. 12. In the evening she showed slides of Africa at the home of the pastor. The Mennonite League held a picnic at the home of Mr. and Mrs. Carl Hendrickson. The choir has resumed practice. The organist and leader provided special numbers each Sunday, which were greatly appreciated. The Women's Christian Service group met at the church in the social room. Mrs. Otto Augspurger and Miss Florence Augspurger served as hostesses.—Corr.

MCC WORKER SPEAKS

—**Inman Church, Inman, Kan.:** Miss Rosa Kim, who served two years with MCC in Europe spoke at the Aug. 12 union service on "My Brother Behind the Iron Curtain." Our pastor, Ben Rahn, and several of our church members attended the Winnipeg Conference. During the absence of our pastor guest speakers were: Albert Gaeddert, A. L. Friesen, and Edwin R. Stucky. Sept. 2, Arnold Epp of the First Church, Newton, Kan., was speaker for the union service. A musical program was held at the local high school Sept. 9. This was our last union service and also a welcome service for the teachers of the community.—Corr.

IOWA MINISTERS MEET

—**Pulaski Mennonite Church, Pulaski, Iowa:** Two weddings have taken place this summer: Florence Hartzler and Donald Lowenberg, and Kay Grim and Burr Brown. The Iowa Mennonite Ministers and families met at the parsonage on May 21 for a quarterly get-together. Bible school was held May 28-June 8; 46 were enrolled. Walter Eisenbeis, a student from the Seminary brought a peace message on Saturday evening, June 9. The church sent our 27 Christmas bundles and the Dorcas Missionary Society sent 338 pounds of clothing to MCC. The pastor served as instructor at the intermediate camp at Camp Friedenswald, July 9-15. Ernst Harder and family visited the community, speaking Sunday morning, July 15, and attending a fellowship supper in the church in the evening. July 29 Verney Unruh and family visited the church, speaking in the morning and evening service. Both Rev. Harder and Rev. Unruh are former pastors of the church. Mr. and Mrs. Jim Baughman and Mr. and Mrs. Donald Payne represented our church at the Peace Retreat July 27-29 at Camp Friedenswald. Andrew Shelly solicited our community on behalf of the Seminary on July 16, 17. The Pastor assisted at the ordination service of Glen and June Graber. They leave for our mission field in Formosa early in October. Three of our young people, J. Augspurger, Evaleen Bachman, and Glenn Baughman are attending Bluffton College; four are going to Northeast State Teachers College in Kirksville, Mo.: Fred Bachman, Roger Augspurger, Francis Blasi, and Robert Blasi; and three are going to college in Iowa: Edward Blasi, Eddy Ross Cowles, and Darrell Payne.—Corr.

YOUNG PEOPLE PRESENT PLAY

—**Friedensfeld Church, Turpin, Okla.:** We were happy to send pastor and Mrs. Levi Koehn and Sharon to the Winnipeg Conference. Aug. 26 a number from our church attended the Tobias T. Dirks family reunion at the Dodge City, Kan., park. Mr. and Mrs. Klass Dick celebrated their 55th wedding anniversary Sept. 2. A good many friends and relatives were present to help celebrate. Sept. 3 the young people of our church presented the play "Blessings on This House," by Elizabeth Riggall. The second Sunday in Sept. the Homebuilder's Class had a wiener roast at the church yard with Mr. and Mrs. Sherman Hinz and Mr. and Mrs. Adrian Ellexson in charge. New officers elected; Sherman Heinz, pres., Mrs. Chester Windsor, sec.-treas. The third Sunday evening in Sept. we had services together with the Church of God in their church. Pastor Levi Koehn brought the message and our church had charge of the special music.—Mrs. Chester Windsor, Corr.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

Cook—Wanted

Eventide Home in Mountain Lake, Minnesota, is in need of a cook. Ability to cook plain, nutritious, and palatable food, coupled with a friendly attitude and Christian love toward residents and fellow workers are the best recommendations. Apply: Eventide Home, Mountain Lake, Minnesota. (No. P 122)

Dentist—Wanted

Dentist wanted for thriving Kansas community. Office space available in new professional building. Large practice suddenly made available. Immediate need and opportunity for experienced or young dentist. Contact: Mr. Levi Buller, Hillsboro, or Mutual Aid. (No. P 124)

House for Rent

Quiet country home located near Elbing, Kansas. Ideal for retired couple. Three rooms, electricity, unfurnished. Low cost, with possibility of earning part of rent. Located near Mennonite Church. Inquire: Mutual Aid. (No. P 125)

Purchasing and Transportation Manager

Opening by January 1 for capable, responsible man to manage all the purchasing for Kings View Homes; manage the transportation system, and some chauffeur duty. Work includes doing minor repair work, and arranging for major jobs. Information available from: Mental Health Section, MCC, Akron, Pennsylvania. (No. P 121)

Wanted—Reporter-Bookkeeper

Reporter-Bookkeeper with some training, for Mennonite community weekly newspaper. Write to: Larry Paulson, Mountain Lake, Minnesota. (No P 126)

Into the Beyond

DAVID J. FALK, a member of the First Mennonite Church of Mountain Lake, Minnesota, was born February 12, 1883, and died September 1, 1956.

SUBSCRIPTION ORDER

If you are not receiving the **Junior Messenger** regularly, why not enter your subscription now? Send a dollar for a year's subscription to: Mennonite Publication Office, 720 Main Street, Newton, Kansas.

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THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

H. Armstrong Roberts

LEADING THE CHILDREN SKYWARD

The Challenge of the Sunday School

Jacob T. Friesen

Why I Like Hospital Chaplaincy

Glenn B. Martin

When Cholera Strikes

Mrs. Harold Ratzlaff

Volume 71 Number 40 October 9, 1956

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Prayer

Today, heavenly Father, help me to be a good steward of the little things, for they, too, are Thine, and in Thy sight they are not little. May I be less wasteful with the material things I use every day, for so many have nothing. May I be more efficient in the use of Thy time, for life is so short and the opportunities so great. May I not waste time or money on trivialities, for only Thy kingdom is important—and the things I could do without will feed the starving, clothe the naked, and bring Light to those in darkness. Help me, dear Father, to see that it is the little decisions, the little actions and words, the little wastes or savings that delay or build the kingdom of heaven on earth. Amen.

Conference Notes

MENNONITE MEN SPEAK

During the week of October 1-6 Mennonite Men both sponsored the Faith and Life broadcasts and provided the daily speakers. Those who brought a message were: H. F. Janzen, Hillsboro, Kansas, physician; Harold D. Schmidt, Kingman, Kansas, teacher; Wilmer Goering, Hillsboro, Kansas, lawyer and county attorney; John W. Goering, McPherson, Kansas, vice-principal and teacher; Henry T. Reimer, Jr., Beatrice, Nebraska, owner and operator of grocery store; Harold Keuhny, Deer Creek, Oklahoma, farmer.

BOARDS DISCUSS NEEDS

A meeting of board executives was held Monday, September 24, at Central Offices, Newton, Kansas, to discuss the matter of Conference promotion and finances. Andrew Shelly, Chicago, Illinois, appointed by the finance committee to study financial needs and methods, met with the staff. Discussion included the Conference resolution on tithing and many other aspects of General Conference promotion.

NEW STAFF WORKER

Paul E. Roth of Canby, Oregon, is a new employee of the Mennonite Publication Office. He is doing mailing and duplicating as well as maintenance. This is a probable I-W assignment for Paul, who began work September 15. He is also taking one course at Bethel College. Paul replaces Mr. Eugene Archer, who has done Central Offices maintenance work for ten years.

MISSION WORK CHANGES HANDS

Arrangements have recently been completed to transfer the mission work in Cuauhtemoc, Chihuahua, Mexico, from MCC to the General Conference Board of Christian Service and Board of Missions. These boards working in conjunction will be responsible for what has been the MCC area of work, particularly in health, agriculture, and relief. Final transfer of responsibility will be made August 1, 1957; however, the total group of General Conference missionaries and MCC workers will begin functioning as one team immediately.

Although plans are still being made for a Mennonite Hospital in Cuauhtemoc, definite steps on this project are being postponed for the time being. Four nurses and one businessman will continue to be supplied to the regional government hospital in Cuauhtemoc.

The area covered by the mission effort stretches from Cuauhtemoc to Santa Clara, a distance of 80 miles. At the present time the workers include thirteen adults and seven children. The area suffered near crop failure and will undoubtedly suffer hardship this year.

NAMES, ADDRESSES AVAILABLE

Included in information currently available from the Board of Christian Service are complete lists of names and addresses of General Conference workers in I-W, MCC, Pax, and Voluntary Service. These lists may be had free of charge from the Board office at 722 Main, Newton, Kansas.

HOME MISSIONS VISITED

John Thiessen, Executive Secretary of the Board of Missions, and P. A. Wedel, Goessel, Kansas, Board member, spent two days in Hammon, Oklahoma, visiting the General Conference mission stations there.

TYPHOON IN JAPAN

From a letter from Bernard Thiessen, chairman of the mission at Miyazaki, Kyushu, Japan: "The missionaries are all well. . . . A week ago typhoon Emma had just passed. Waiting for this storm was rather tense since the radio kept informing us of the 140 mile an hour wind which was raging in its center. No one came to church on Sunday night, for it was to strike anytime after six o'clock. Soon after six the winds became stronger, and at nine o'clock came the news, 'The center of the storm is passing us by, 400 kilometers to the west, and the winds will not become much stronger.' Everyone relaxed and praised the Lord that He had seen fit to spare our area the fierceness of the wind."

"AN INSPIRATION TO YOUNG PEOPLE"

A recent letter from James W. Bixel, Dept. of Music, Bethel College, North Newton, Kansas, had this to say of **The Youth Hymnary**: "This book will be an inspiration to young people of all churches, stimulating them in their worship and recreation. I know of no volume which answers a need as well as this one does. It is precisely what directors of youth choirs need."

He who forgives an offense seeks love, but he who repeats a matter alienates a friend.

Proverbs 17:9 (RSV).

Whoever loves discipline loves knowledge, but he who hates reproof is stupid.

Proverbs 12:1 (RSV).

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

The Sunday School Teacher Needs Help

There is no doubt that the Sunday school can be a tremendous power in the life of the church and in the community. With enthusiastic and enlightened pastor and superintendent working together as leaders, it can be given the proper direction and guidance. But it is the teacher who stands between two things that never die—the Word of God and the soul of the pupil. It must be his purpose to bring these two together. To accomplish this he needs all the help he can get, and all the help that as a church we can give him.

The church can help its teachers in a number of ways. It can supply a good course in teacher training and methods of teaching. There are certain principles of teaching in the various grade levels which should be mastered and used for the best effects. Teachers should always welcome any such course and eagerly avail themselves of the opportunities they afford. Qualified leaders in such courses, as well as the proper study material, should be made available by the church for all its Sunday school teachers.

There should also be offered to teachers, courses in Bible which would anchor them deeply into the message of the Word. This should be broader than merely the lesson text for the week or quarter; it should set a background in general biblical knowledge and appreciation so that all that is taught may be rooted and grounded in the Word of God. That alone gives teaching its permanent value. The Sunday school is charged with building characters, lives and homes; and unless centered in God's Truth it builds on sandy foundations.

The church should provide the proper facilities for its teachers. The public schools have certain rigid requirements about separate classrooms and proper equipment for day-school teachers. The country school with all eight grades is largely a thing of the past. Even where they do still exist, not all eight grades are reciting at the same time as is still practiced in many of our church auditoriums. No teacher can do his best when striving to outshout the teacher next to him.

Large numbers of our churches are building educational wings where there is adequate classroom space for the best results. Others still feel this an "unnecessary expense." But with our modern homes and fully equipped kitchens and improved barns, it is a sad state of affairs when we refuse to make available to the Sunday school equally proper facilities.

The Sunday school teacher should have access to a good supply of maps, references, and background materials. If this can best be supplied through a good church library, well and good. But if the church can supply to the individual teachers the proper helps and guides and reference works, this is still better. A few dollars per teacher in supplying what they most need can bring its eternal rewards.

The teachers should constantly be upheld by the prayers of the church. They should be recognized as among the most important of the church's servants. Appreciation for their unselfish work should be more adequately expressed. Any help or encouragement that can be given them should be done so cheerfully and sincerely. They are doing a great work; the church should do all it can to help them make it even greater.

And the teachers themselves? They need to be dedicated, consecrated Christians, hard workers who recognize their weakness and rely fully on the unlimited strength and power of God for their inspiration and guidance. They must love their pupils and seek their highest welfare every day of the week. They are fellow-workers with God.

Go Forward

We keep discovering new avenues of Christian service. Instead of living in satisfied seclusion and ease we are launching out, fortunately, in various ways.

We were forced to do so in Civilian Public Service days. Having had a taste of what might be done, we have continued voluntarily in various lines. We have added the splendid program of Relief and Voluntary Service for shorter or longer terms. As shown elsewhere in the issue, hospital chaplaincy is presenting a real challenge and opportunity. The fine work accomplished and witness given by our Disaster Service Units makes us wonder why we did not think of this type of work a hundred years ago.

Perhaps we are gradually moving out of our seclusiveness and becoming more conscious of the possibilities of practical ways of showing our Christian love for our neighbors. But we have by no means exhausted the possibilities of manifesting the Christian spirit. We should be alert to other ways and openings—there must be many more. We must hear the call to "Go Forward!"

Opposite Reactions

It has been said that "our minds are as different as our faces." So it is not surprising that frequently two people react in exactly opposite ways to the same situation.

A case in point is in reference to the recent article (September 18) "If I Were a Minister." In the same mail came two responses. The one said: "I wish to express my disapproval of printing the article IF I WERE A MINISTER. . . . In my opinion this article is the poorest article I have ever read in a church publication. . . . We have had seven ministers at our church since it was organized, and even though many received unjust criticism which made it hard for them to preach and carry on their duties, none have ever committed the 'sins' which this layman writes about in his article. I certainly do not feel that he has a true picture of this situation."

Said the other reader: "No doubt about it: IF I WERE A MINISTER is a gem. As an editor, I now sit in the pew most of the time and hear various preachers. And if I go into the pulpit, which I occasionally do, of course I'll remember your splendid article! Keep up the good work."

Why I Like
HOSPITAL CHAPLAINCY

(Part II)

Glenn Martin*

A MINISTRY TO HOSPITAL PERSONNEL

The closeness of hospital community and the pressures arising from a subordination of self in service to others create spiritual problems. The hospital chaplain will be alert to and available for persons bogged down by problems arising from personality clashes, changes in work schedules, added responsibilities without raises in pay, etc. These problems are the concern of the chaplain as well as the personnel director. The chaplain works with the personnel director in smoothing out and arresting contagious attitudes through counsel and interpretation.

The chaplain moves as only a few others do throughout the entire hospital. He often becomes aware of problems before the departmental head or hospital administrator learns of them. Wisdom must be exercised in communicating the knowledge he learns in his contacts lest the chaplain lose his respect among the personnel by acting as a spy for hospital administration.

This ministry of daily participation and observation can strengthen the spiritual morale of the hospital. The badge of the chaplain is care and concern as well as compassionate companionship for all with whom he works. His chats with a hospital worker during coffee hour may uncover potential opportunities for one whose off-duty life is lit only by a forty-watt lamp in a basement apartment, or his may be a ministry of calm concern to a doctor or administrator whose private hours are sacrificed to the endless duties of his office.

For the student nurse and others the chaplain serves as friend and brother as he listens to their social problems, plans for marriage, and future studies and service. He may advise and refer them to pastors or churches of their choice, or he may arrange within hospital or nursing home facilities a place for their quiet devotions and prayer time. He blends his spiritual resources in co-operation with others to further the growth and development of individuals. In being an institutional pastor, the chaplain often serves as minister at weddings or funerals, since the worker knows and turns to the man of God he knows best through daily contacts.

A MINISTRY OF TEACHING

The chaplain's staff teaching or volunteer training responsibilities can become a valuable ministry to the church and its workers. Student nurse training seminars with him can extend understanding of opportunity for Christian witness through nursing. Social worker, nurse aide, and orderly staff meetings, meetings with departmental heads, etc.—all lend opportunities for teaching the values of religion in hospital work. The chaplain may sponsor pastoral seminars for ministers from the community interested in bedside ministry and the arts of ministering to the sick, hospital techniques, and interprofessional co-operation between the doctor and minister. Thus the chaplain's ministry of teaching reaches throughout the community touching patients, members of his family, the nurse, medical and social workers, doctors, ministers, student ministers, church workers, and volunteers. The hospital chaplain has unlimited opportunities in teaching the relationships existing between the body, the mind, and the soul and the areas wherein these relate to life.

A MINISTRY OF PUBLIC RELATIONS

To a large extent the chaplain's work is public relations. His contacts are with the patients, his family, the staff, and the community from which they come and return. The quality of his contacts for Christ characterizes his church, his pastoral colleagues, and it reflects and recommends the hospital which he serves.

Through contacting all people from a cross section of his community the chaplain finds his relationships reaching into many church groups, ministerial associations, church councils, benevolent organizations, etc. By his professional associations and resourcefulness he can assist the hospital to serve its community by bringing its personnel into outside panels, lectures, church fellowships, and programs. The chaplain himself speaks to the community through sermons, lectures, discussions, and professional affiliations. In all such public relations he can interpret the Christian message, strengthen the inter-relationships between the churches and their ministers, and represent the hospital to the community without commercialization.

MISCELLANEOUS FUNCTIONS FOR AN INDIRECT MINISTRY

In the smaller hospitals and communities the chaplain's task and opportunity through service may include such things as building a specialized library dealing with the relationship between religion and health, the Christian message and mental health, and other related subjects dealing with his work and ministry. He may wish to organize blood donor clubs, or promote a program of recreational therapy for invalids or aged. He may wish to do research and promote mental health programs. Most successful hospital chaplains find an unending opportunity to minister through correspondence with patients, nurses, doctors, students, fellow-pastors, etc. He is expected to attend church conferences within his own denomination, and all conventions feasible

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***Chaplain, Colorado Medical Center, Denver, Colo.; Mennonite minister.**

that relate to his own profession. Here he serves on panels, or reads a paper, or directs a discussion with other chaplains and/or doctors.

CONCLUSION

This article is an attempt to present the general hospital chaplain's program in a broad way. The writer wishes to share his experiences as a hospital chaplain more specifically as it relates to the University of Colorado Medical Center by giving a brief statistical picture. The reader may somewhat envision the missionary opportunity by imagining himself as pastor assigned to this institution.

The Colorado University Medical Center is an important part of the University of Colorado. It is located on a 32-acre campus in Denver. Its four major facilities consist of the School of Medicine, The School of Nursing, Colorado General Hospital, and Colorado Psychopathic Hospital.

The center is a big place. It has nearly 1,000 students in the several schools representing all phases of medical training ranging from medical and X-ray technicians, medical dieticians, medical social workers, etc., to psychiatrists. The General Hospital treated 7,500 bed patients during the past year. The clinics treated 120,000 patients. During last year 1,224 babies were delivered in Colorado General. The Center employs 1,500 people with an annual payroll of nearly $4 million. There are over 300 four-year medical students with 80 full-time members on the Medical School faculty. The School of Nursing employs 36 full-time teachers and workers with an enrollment reaching 402 the past year.

The Colorado General Hospital is a 274-bed institution treating all types of patients and illnesses, many demanding specialized treatment or surgery not possible in private hospitals. The Psychopathic Hospital has facilities for 78 beds; however, its census often reaches 90. Its outpatient mental health treatment handles all ages, and visits reached 9,475 last year.

The research divisions are at present carrying on 128 projects directed and financed by various foundations, corporations, and agencies. Important developments are being made in heart surgery, polio, muscular dystrophy, cancer, arthritis, virus diseases, and others.

The writer likes his hospital ministry for many reasons. He experiences innumerable satisfying and rewarding contacts. Not all of them can be measured in numbers or by counting converts to his own denomination. However, it can be said that an effective hospital chaplain has the satisfaction of witnessing to all peoples who make up the dramatic hospital business, now the fourth largest business in America. It should seem of some interest that the church is awakening to the opportunities afforded for a positive Christian witness through hospital ministry. This chaplain is most grateful to many individuals who have encouraged him in his preparation and study for this work. The vision and cooperation of Mennonite Central Committee, the 1-W Unit of Denver, and the First Mennonite Church of Denver have made possible the Christian witness through the hospital chaplaincy at the University of Colorado Medical Center.

Bookmarks

What Can You Believe About Heaven?

HEAVEN AND HELL by John Sutherland Bonnell, Abingdon Press, 62 pages.

"Is death a blind alley or an open road?" Fellowships begun with God in this life will continue in the life to come. But what about death for those who have not begun in this life intimate fellowship with God? Our author is silent on that. "Christian immortality, then, is no natural right of man," he contends.

In chapter two, "A Modern Christian Concept of Heaven," we find a discussion of biblical symbolism that is quite helpful. But having removed all concreteness, such as gold, pearls, gates, etc., from heaven, and having asserted that both heaven and hell "have their commencement in this present life," he proceeds to show that in heaven man will have a distinct personality; he will not "rest" in idleness but serve God, and will be forever with Christ.

In chapter three, "A Modern Christian's Concept of Hell," we learn such things as that the topic of hell has not been preached about in the author's Fifth Avenue Presbyterian Church, New York, for forty years; that the word "hell" is used almost exclusively in profanity; and that the old concepts of hell as a place of fire and brimstone are hopelessly antiquated. In keeping with the liberal and universalist faith the author simply cannot reconcile himself to the thought that any man will be "everlastingly" lost. He contends that the word "everlasting" in Matthew 25:46 would be more correctly translated "eternal." (For the difference between these two expressions we turn to Webster. "Eternal—of infinite duration, timeless, perpetual, everlasting." Now where are we?!) Better not take down our *Mennonite Articles of Faith,* by C. Ris, and read article 36 at this point. There's no mincing of words there when it speaks of "Eternal Punishment."

"Is Recognition Possible After Death?" he asks in chapter four. Basing his answer largely on 1 Corinthians 15 the author concludes that there will be recognition—especially recognition of Jesus Christ.

With chapter five the author concludes his book, giving several pages of really good and profitable reading as he speaks most convincingly of the historic fact of Jesus' resurrection.

The book is easy to read, rather comforting and, as several chapter headings frankly indicate, is a "Modern Christian's Concept" of life after death. For a little more money the reader could buy Paul Erb's *The Alpha and the Omega,* and have a book with more stress on the "biblical concept" of life after death.

—Peter J. Dyck

(Books reviewed in this column may be purchased from Mennonite Bookstores in Berne, Newton, and Rosthern.)

Who does his tasks from day to day
And meets whatever comes his way,
Believing truth need have it so
Has found true greatness here below.

Challenge of the Sunday School

What would you think if your child's school reported that most of its teachers were not trained? That no particular curriculum was followed? That the children could not hear the teacher without difficulty? That only about two-thirds or less of those enrolled were in attendance?

Jacob T. Friesen*

This year marks ninety-nine years of Mennonite Sunday school. In 1957 the Eastern District of our General Conference will commemorate the centennial of the first Mennonite Sunday school begun in May 1857 at West Swamp Mennonite Church.

The Sunday school has found its place in the life of the church. In fact, it has become so common that it is difficult for us to look at it creatively. We do well to step back two paces and view this segment of our church life critically and creatively.

A Dual Commission

Our Lord's *Great Commission* is written large over the entrance of every Sunday school. If it is not, it should be! "Go ye therefore, and teach all nations . . ." (Matt. 28:19-20) is the task of the Sunday school.

God gave to Moses a great commission of the Old Testament. "And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. And shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates." This is the task of the home. But if we are realistic we will quickly see that the pace and pressure of our time demands that the home and the Sunday school team up to carry out the dual commissions.

The challenge of the Sunday school is intimately knit with the organization and program of the local church. Too often the two are artificially divided by an out-dated organizational pattern carried over from the time when the Sunday school was not recognized as a vital part of the church. Today the church and Sunday school must function as one. The Sunday school superintendent must be a member of the official church board, and the pastor is not only a link but an integral part of the school with no less responsibility than that which he carries for the rest of the church. For pastor as well as people the Sunday school and church must be thought of as ONE.

A Firsthand Encounter

The Sunday school in the local church must provide an effective firsthand encounter with the Bible. The graded Sunday school materials now in preparation give the following guide to writers: "Since the Bible is the inspired Word of God, and the final authority for life and practice, we feel that: (1) The Bible should fill a central place in the studies and the worship of the Sunday school." This is one of twelve suggestions under the division *Use of the Bible*. We need "biblical" Sunday schools for the same reason we want "biblical" seminaries.

The task of the Sunday school may be thought of in three areas: transmitting knowledge of the Scripture, guiding individuals into a personal commitment to Christ, and stimulating growth in discipleship.

A Real School

When we apply the commonly accepted characteristics and standards of a school to that of the Sunday school there is reason for concern. This message followed the reports from academies, Bible schools, and Christian higher education. None of the schools that reported can boast one hundred years of history. But the president of these younger schools would have blushed to report:

That most of their teachers are not specially trained.

That no particular curriculum is followed.

That the majority of classes meet in a central auditorium where teachers must raise their voices to be heard.

That average attendance on any given day is probably 60 to 75 per cent of students enrolled.

To make a Sunday school a real *school* we need to

***Pastor, First Church, Bluffton, Ohio; member Board of Education and Publication. (The above message is condensed from an address delivered at the Winnipeg Conference. Ed.)**

move aggressively in the direction of:

1. Trained and committed teachers and leaders.

"On-the-job" teacher training focuses the attention upon the local church and how it must be engaged continously in the training of teachers as they teach. Prospective teachers are invited to observe, then participate in the teaching experience, and later assume responsibility. The experienced teacher continues to function in a consultative relationship for a given period of time. Large denominations having conference or nation-wide leadership education programs see in this technique the practical answer to the local teacher-training program. Training of leadership in Sunday school for successive years is a personal and local church responsibility.

2. A balanced "biblical" curriculum.

This is a task too large for the local church, in fact, too large for one Conference as small as ours. The new graded material will be a joint venture of the Mennonite and the General Conference Mennonite Churches. Even when these materials are ready, let us remember that they will be as effective as the local teacher into whose hands they are placed.

3. Adequate facilities.

This again is the challenge of the local church. Progress is being made in this area, and we should move ahead with vision and wise planning so that the resources required will be used to greatest possible effectiveness.

4. Increasing total and average attendance.

The total membership of our Conference is approximately 50,000. If 15,000 to 20,000 were given as a figure of unbaptized children, the total Conference Sunday school potential would be 70,000. Our total conference Sunday school enrollment is almost 35,000, with average attendance of nearly 26,000. This indicates that we have about 35 per cent of our potential in "school" on a given Sunday. Dangerous leaks in our Sunday school attendance need to be closed. Crucial points include young people immediately after baptism, college age young people, young married people, and adults in later maturity. If we meet the changing needs of people as they mature, they will continue in the school. This "school" is different from other institutions in this one respect. There is no graduation! It is as helpful for the grandparents as for the grandchildren.

Extension

A plant must be strong and full of life before it can be transplanted. Our difficulty in starting Sunday school "outposts" may be the ineffective Sunday school at home. Is the Sunday school vital, throbbing with life and enthusiasm? First we must be "sold" on our local school before we will want to "post" it where others can see.

The local church is the focal point in the challenge of the Sunday school. The Conference may co-ordinate and stimulate, but the local church must shoulder the responsibility of building an effective organization with adequate leadership. Christ is the head of both the Church and the Sunday school. Christ is ready to us the Sunday school if He can find committed leaders and teachers that will take a fresh look at their local Sunday school, and dedicate themselves to carry out its mission.

A LESSON FOR PASTOR MUSKRAT

(a modern fable)

"I have learned that in whatever state I am therewith to be content."

Pastor Muskrat has learned one thing about Mrs. Beaver: that is never to ask, "How are you?" The very first time he called on her he discovered why this was a mistake.

"Well," she had said, when asked, "I'm not so good today. You see, my head seems to be aching all the time. And my rheumatism, my! It's getting worse and worse, especially when it rains. Then the little finger I broke last year keeps bothering me. But what I can't figure out is why my stomach upsets so easily; I practically have to live on crackers and milk. But, other than that, I feel pretty good."

Of course, from that time on, Pastor Muskrat had to be careful what he said when he visited her, because she just loved to talk about herself and her troubles.

Pastor Muskrat thought, "If only there were some way to help Mrs. Beaver in all her misery. If she were a little more like—Say, that's an idea!"

He ran to the phone. "Hello, Mrs. Beaver. Are you going to be busy this afternoon? I'm going to call on old Mrs. Groundhog, and I wonder if you'd like to go along. I know she'd be happy to see you." (You see, Mrs. Groundhog had been bedridden for nine years with a crippled back.)

"Well," she hesitated, "my rheumatism is pretty painful, but I'm willing to make a sacrifice to bring a little cheer to poor Mrs. Groundhog."

That's how it was that Pastor Muskrat and Mrs. Beaver went to call on Mrs. Groundhog.

"How are you?" the Pastor asked cheerfully as they entered the little cottage.

"Why, just fine, thank you," just as cheerfully came the answer from Mrs. Groundhog as she lay in her bed. "It's so nice to see you, and you too, Mrs. Beaver. What's new at church? It seems ages since I could attend services. And what about the Ladies Aid, Mrs. Beaver; are they doing as much work for missions as they used to? You know, I had the most happy experience. . . ," and on and on her talk went merrily along!

Mrs. Beaver couldn't believe her eyes, or her ears. "B-b-but Mrs. Groundhog," she stammered, "don't you get tired just lying there all the time?"

"My, no!" was the answer. "I don't have time to get tired. There are so many things to do: sew and write letters and read, or just think about all the good and beautiful things in life. How lucky I am to feel so good."

As Mrs. Beaver made her way homeward, she noticed for the first time the beautiful blue sky and the birds singing in the trees. And strangely, her pain seemed to have left her—she was happy and content. I believe if Pastor Muskrat would have asked, "How are you?", Mrs. Beaver would have answered, "Why, just fine, thank you!"

—Vernon Neufeld

(The fable, "A FIRE OUT OF CONTROL," in the Sept. 25 issue should also have been credited to Vernon Neufeld. Ed.)

when cholera strikes . . .

fear and superstition are there, too, . . .
"those women are witches;
don't I have a right to kill them?"
. . . "honor the cholera goddess"
. . . "my child does not need an
injection; it hurts"

Mrs. Harold Ratzlaff*

Cholera had struck in Champa. Cholera strikes like a snake; a man may die within three to six hours from the time he gets ill. A man's wife, son, and mother died within a few days of each other. Someone hinted to the man that two of his neighbor women were possessed of evil spirits; they were witches and had caused his family's death. Thereupon the man went and beat the women. One was fatally injured. Of course the police were called and took the man into custody. "Why did you beat these women?" he was asked. His answer was, "They are witches. They killed my wife, my son, and my mother. Don't I have a right to kill them?"

A dread scourge like cholera must have a cause, so an explanation given is, "there are witches in our midst!" The order goes out that all *women,* (for only a woman could be a witch) must stay home. They must not go to town; they must not go to the bazaar; they must never, *never,* go out of the house alone after dark, for it is at night when witches do their magic, and should a woman go out of the house, suspicion might be cast on her. If a woman has to leave the house after dark, some man of the house must accompany her.

When cholera strikes, a few are smitten, but it strikes terror into the hearts of many. After one person had died, a local official said, "He died of fear, only fear. Yesterday he had to help bury a cholera victim. Today he is being buried." The cholera goddess has been angered and is venting her wrath, is the explanation, and the people are called to the temple to offer sacrifices to appease the wrath of the goddess.

A group of women halved an earthen vessel and in the base they placed the "goddess." They went from house to house and people prostrated themselves before the image and gave offerings. They came to a Christian home and said, "You must also honor the cholera goddess." The mother of the home said, "It is not necessary, but we will pray to the living God that this scourge might be stayed. Will you all bow your heads and I will talk to my God?" Turning away from the idol so that none might misunderstand, she led this group of women in prayer that God might protect them and their loved ones.

An illiterate Christian woman told how a sweeper had died of cholera in their neighborhood. Sweepers are now considered the lowest in the social scale and it is their duty to do the filthy and repulsive tasks. When a corpse is unclaimed, it is the sweeper who is called to bury the body. When one of their own number died of cholera, the sweepers refused to bury the man. "Finally," the Christian woman said, "my husband with the help of some children buried the body."

The order went out from the Champa municipality that all should be vaccinated, but the men sent to do the vaccinating had to go from house to house, searching people out and urging them to take this precaution. Many hid when the vaccinator came and many ran away. When arrangements were made for the school children to be vaccinated, parents kept their children at home. "If it is appointed that my child dies," they said, "he will die. If it is not yet his time he will live. My child does not need an injection; besides, it hurts!"

At the Christian hospital a time was set for cholera injections; the Christians came of their own free will and some non-Christians also came. The more than 400 patients of the Bethesda Leprosy Home were innoculated. At the bungalow arrangements were made for servants and missionaries to be vaccinated, and when the announcement was made to the Christians living nearby that there was a little vaccine left over, the mothers came, bringing their small children. "We had innoculations in April," they said, "but now since there is cholera in Champa, we will take them again." Two compounders came to the Mission Primary School and vaccinated all children; none ran away and few cried.

Instruction was given as to how to take care of oneself during such a time, and the Christians listened for they knew that it was not witches or an angry god who caused the disease, but filth and lack of cleanliness, and they realized that God had also given knowledge to protect from the scourge.

And the missionaries thought, "There is yet much to do, for 'our fight is not against any physical enemy; we are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil'" (Eph. 6:12, Phillips).

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*Missionary to India.

The Cross We Bear

Irwin E. Miller

That there is much careless, confused, and indifferent thinking on this important New Testament doctrine of cross-bearing must be obvious to anyone who gives it serious thought. The phrase is tossed about carelessly, often without any regard for its New Testament significance.

Doing God's will seems to be a burden to some, but they submit to what they consider cross-bearing. When Jesus said, "My meat is to do the will of him that sent me" did He have some bitter herb in mind or a tasty meal? If any person finds his religion to have a bitter taste, he had better re-check on his Christianity.

We frequently use the term "cross-bearing" to apply to all our little pains and troubles and grievances many of which may be the result of our own stupidity and folly. When troubles or hardships come our way we are apt to put on a pious look, fold our hands, and call it cross-bearing.

But is that what Jesus meant when He said, "If any man would come after me let him deny himself and take up his cross daily and follow me"? Or when He said, "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light"?

To identify cross-bearing with pain, sorrow, and trouble would mean that it would not have been necessary for Christ to give us this injunction to bear our cross, for no one escapes these things. Sometimes they may result in blessings by the reactions they create in us in our efforts to free ourselves from them. The world has its full share of sorrows, trouble, and pain but the world does not bear the cross. If it did, most of its troubles would vanish.

Neither can we identify cross-bearing with persecution, because the Christian voluntarily takes up the cross. But to seek persecution is a very unchristian attitude for anyone to take. Christians through all history have fled persecution. Were they fleeing from cross-bearing? Rather they were persecuted because they were bearing the cross.

The early church and the New Testament writers had their full share of trials, tribulations, and troubles, but not once do they refer to them as crosses. Then what right do we moderns have to call every little annoyance and inconvenience a cross, when even trials and tribulations of the early church were never so designated?

When the Jews clamored for the crucifixion of Jesus, their purpose was not to have Him hang there and suffer. His death was what they demanded, and that death became the cross. Had He not died, there would be no cross. Throughout the New Testament when the cross of Christ is mentioned, it refers to His death. To crucify means to put to death, and if you take that meaning out of it, there is no meaning left. The cross we are to bear can mean nothing less, if I understand the following scriptures: "Who his own self bare our sins in his own body on the tree that we being dead to sin should live unto righteousness" (1 Peter 2:24). "Knowing this that our old man is crucified with him that the body of sin might be destroyed that henceforth we might not serve sin" (Rom. 6:6). "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:25). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). "For ye are dead, and your life is hid with Christ in God" (Col. 3:3).

To the early Christians the death of Christ meant spiritual life for them, and accepting His death on the cross as a means for salvation to them became cross-bearing.

But too often we allow past mistakes to mar present progress. As the years advance, our past imperfections seem to gather strength. A mountain seems to rise higher the further you get away from it. So it seems with our past faults. But you cannot bear the load of an undesirable past and bear your cross at the same time.

Can we let the cross represent a crucified and dead past as a condition for entering the new life, as a seed loses its life in order to live again? He who takes his cross enters a life of triumph. This is the life that is lived by faith. The Christian cross does not make the way easier; it does not make it harder. It makes it possible. The joy of the Lord is your strength (Neh. 8:10).

When the Ethiopian eunuch was converted and went on his way rejoicing, was not this cross-bearing? When Paul and Silas, in prison and in stocks, were singing at midnight, they were happy because they were bearing the cross. There is an old song we love to sing, with its chorus:

> "At the cross, at the cross where I first saw the light,
> And the burden of my heart rolled away."

Can you see any cross-bearing written in these words?

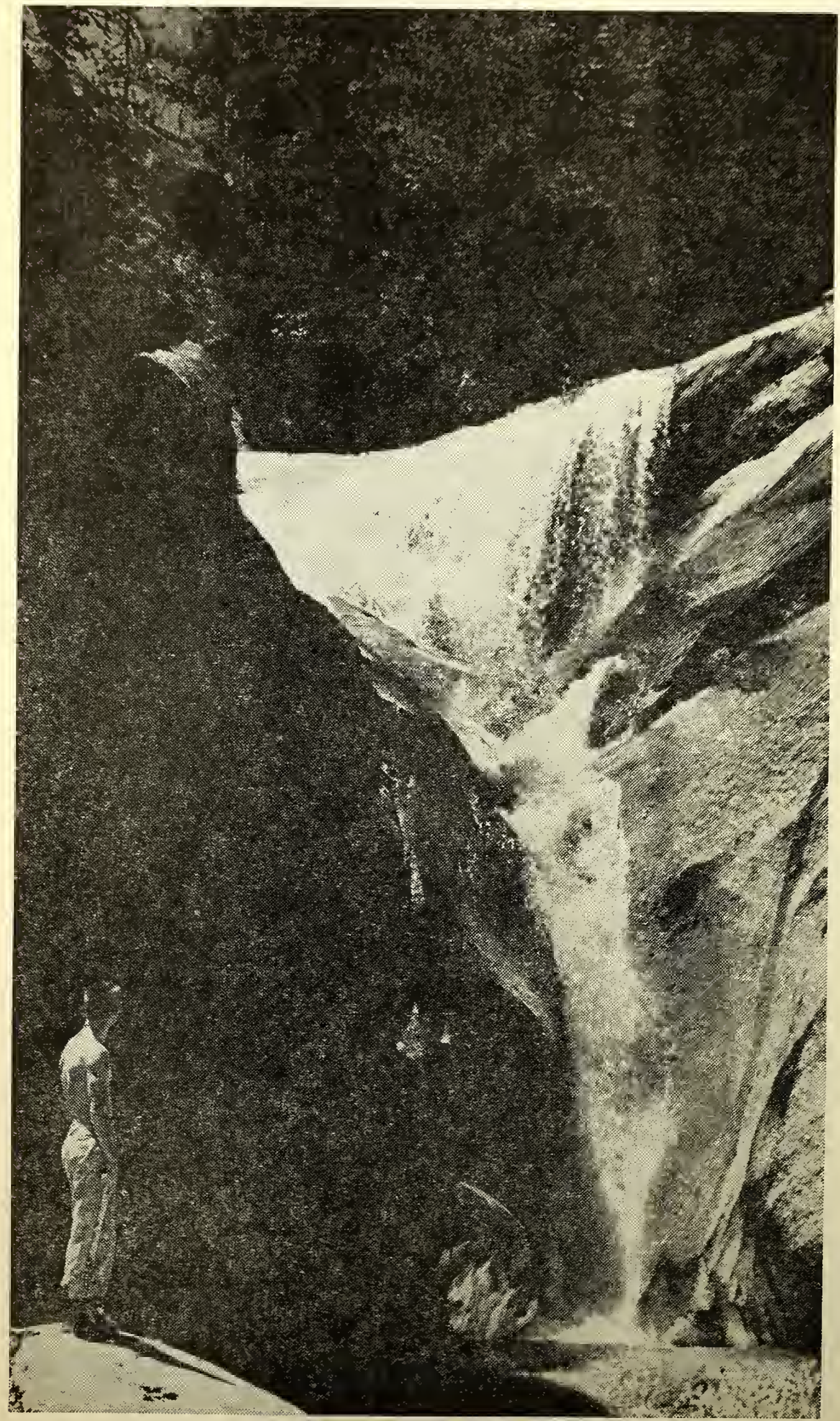
We can assume that most Christians have at some time attended a conference, convention, or revival where the speakers, the singing, and the atmosphere of the place lifted one spiritually. If you have been there and found your soul refreshed, your burdened heart relieved, you received light for the complex living of your daily life and the experience was one of the high points in your life. It was a joyful experience. Did you lay away the cross in the closet before you went up to the meeting or was the experience there the result of having taken the cross with you?

"He that taketh not his cross and followeth after me is not worthy of me."

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Maynard Shelly, Editor, 722 Main Street, Newton, Kansas.

A Polish boy writes: "I do not know how to change my soul



An eighteen-year-old Polish boy, whose beliefs and soul had been shattered by the events of World War II, Nazi and then Communist rule, in a letter appearing previously in The New York Times, wrote: "It is distressing to lose everything in which one believed."

In reply to this letter, Gene Sharp, a young man from America, shared his own experience in trying to find a meaningful faith in a world of conflicting beliefs, war, and tyranny. Read both of the letters below, and then ask, "How would I have replied?"

THE QUESTION

When I was ten I was told that my beloved brother Lech was killed in the Warsaw uprising for falsehood. In my childish imagination he was always the embodiment of heroism, courage, and uprightness.

When I was ten they told me in a history lesson that he was killed fighting for the vile cause of the London (Polish) Emigre Government and not for the real Poland. I had thought there was only one Poland and now it appeared that there were many.

When I was ten I ceased to believe in the hitherto sacred word Fatherland because I did not know which of these many Polands was my Fatherland.

I had God. When I was fifteen I ceased to believe in God. God had proved to be an ally of the murderers of Lech.

I hated Him

For long hours I knelt in a dark empty church. My soul cried, threatened, implored. I hated Him and at the same time I love Him so much. My poor betrayed Lech also loved Him.

You must know how terrible it is to feel one's faith slip away, vanish, and yet crave for it to remain. You must know those sleepless nights, that desperate struggling in the soul of a child. The day finally came when the cross became to me only a piece of wood.

A friend five years older than I gave me help. He was a Communist. It was he who then brought me closer to the ideology that restored my faith in the world, in the goal of life, in mankind. These were my happiest years. I rushed from one meeting to another. I believed in the idea and its executors.

Three years have passed. Now I am eighteen. It has turned out that what my family said was true—about the cruelty of secret police investigations and about the dictatorship of Stalin.

Those who looked at my personal questionnaire with suspicion when I asked for an explanation now speak of the "Stalin era" and the "time of Beria."

They are recommending jazz, which they opposed two years ago as a symptom of the decayed culture of the West. They are discussing youth organization in Yugoslavia, about which they sang satirical songs a few years ago.

I am ashamed

And I? I do not know how to change my soul for a fourth time without fear that it will become a rag. Now I cannot stand in the ranks with my face up high although I would like to. I am ashamed of my older colleagues, ashamed for the whole party, for all those who waited, sniffed, and looked around, and for those who deceived.

I am ashamed of all of you, and, above all, of myself, for my stupidity and credulity. I no longer know how to raise my head. If I ever raise it again—but this is impossible for I have no basis for believing anything.

Our era was not easy and although we had no rifles in our hands, we did not have a rosy path. It is not through effeminacy and prosperity that our cynicism was born, and it is not egoism and desire for comfort that have ordered us to reject the political leaders.

We eighteen-year-olds and twenty-year-olds, although growing up in new conditions, are not happy because we have perceived that this newness is very old and it deceived our dreams. It is distressing to lose everything in which one believed.

AN ANSWER

I do not know who you are who wrote this letter, or where to write to you. I write in the hope that somehow this might reach you or another like you.

There is little one can say, perhaps, who has not lived through your experience. But perhaps a few words might be helpful.

The sharpness of the reversals of what is said to be "right" and "wrong" have not been as pronounced for me, as I grew up in America, as they have been for you in Poland, but they have been there.

I was taught when a child in Sunday school classes about the story of Jesus and the prophets. When I was eight, I remember, a young woman teacher was telling us about the Ten Commandments.

"Thou shalt not kill."

A little girl beside me spoke up and said, "But don't Christians fight in wars?"

"Yes," said the teacher, "but that is an exception."

I did not understand.

Though not pacifists, my parents did not want America to go to war. But when war came, they told me I must not say anything against it.

I was seventeen. I heard brotherhood preached every Sunday. But the Negroes in our town went to a separate church, and sat in a special balcony at the movies.

I still didn't understand

When I was eighteen, I thought that it was strange that people should only be after more and more money, and when some people couldn't make profits, other people didn't have jobs. We had been taught we should all help everyone. I didn't understand.

I saw the newsreels of the war. I saw Japanese soldiers sprayed with flaming jelly and burned alive. Some in the audience cheered. I didn't.

"Love your enemies." I did not understand.

I went to the university the next year and was put in the compulsory Reserve Officers Training Corps of the army. We were taught how war is waged, how to march like a precision machine. But we weren't machines. I was nineteen, and I still did not understand.

The next two years there were nights I did not sleep. You had those sleepless night younger than I.

There were nights and days in which I felt torn inside. Little by little the answers came. This lead to a prison sentence for civil disobedience to military conscription, as a means of taking a principled position against war.

Our world is torn between its own convictions. It believes at the same time two sets of ideals and ideas. That is why you have had your beliefs destroyed. That is why our world has so much trouble.

Whenever we say that wrong and unjust methods are necessary to get a good end, we are wrong. War cannot bring real peace. Hatred cannot bring love. Tyranny cannot bring freedom.

Most of our world seems not to know that. That is why politics and governments do things we do not understand.

We're on the way

If one meets his social responsibility by actions based on moral principle rather than the decisions of a group based on expediency, they will be more sound, and give one reason for raising one's head.

Only this time you may not stand in the ranks always, but often alone. Those who speak of a new world but use the violence of the old order will never achieve it.

There are young people in America, India, Africa, Britain, and many parts of the world who are determined to build a new, peaceful, just world through courageous and peaceful methods. This is the politics of the future, of eternity. There is much we do not know, but we who believe in this way of peace, think we are on our way. We invite you to join. August 31, 1956

—*Peace News,* London

Here's a chance to help

People Without Roots

Mexican migrant children in California board a truck for an outing planned by MCC volunteers. A program of recreational and spiritual guidance may give these children a brighter future.

A period of Voluntary Service really changes the course of some lives—and that includes the volunteer.

For Carl and Marilyn Wolgemuth of Elizabethtown, Pa., entering the Voluntary Service program of Mennonite Central Committee opened a new and big sphere of opportunity and Christian service.

Their assignment was that of a ministry to agricultural migrant workers at Coalinga, Calif.

Now after two years of service (he as a 1-W) they are continuing their ministry to these migrants. They had no idea their future would be so challenging.

"When first asked to assume leadership of a migrant unit in California," the couple recalls, "we had never heard of migrants."

Dotting the once desert area of Fresno County's west side are hundreds of isolated labor camps, the outgrowth of irrigation and large-scale farming of cotton, berries, and other crops which require much hand labor. Migrant workers and their families live in these camps while working on the farms.

Within a year more than a thousand Negroes, Anglos (another name for whites), and Mexican Americans will live in a single camp in this area. There are a dozen camps in a radius of five miles.

A typical camp presents a depressing picture. There are bleak rows of tent-like cabins termed homes. A mother bends over a tub and scrub board. Children play in the dust beside the cabin. Men arrive from the cotton field and assemble for a game of dice . . . all this in one of the richest counties of the United States.

There is a serious spiritual and moral poverty among these people. Their constant moving and many defeats produce a basic dissatisfaction with life and a weary wandering after something better.

But they are like anyone else: they respond to a friend who loves and understands them. The Wolgemuths stated, "They must be understood as a people without roots whose lives are withered and void of purpose beyond that of earning their daily beans and finding a little pleasure."

The MCC service unit, which began in 1949, presently is composed of five persons: Mr. and Mrs. Paul Friesen of Elbing, Kans.; Elson Sommers of Uniontown, Ohio; Tina Warkentin of Superb, Sask.; and Herman Dueck of Abbotsford, B. C.

They conduct Bible schools for camp children, provide health education for mothers, offer weekly religious services, sewing classes for women, and recreation for teenagers plus countless other services.

The Wolgemuths, who have completed their term of service, had a question continually churning in their minds: "What kind of church can these migrants attend when they become Christians?" They felt the migrants would not feel welcome in city churches.

So by the time the couple was ready to complete their service with MCC they agreed with MCC and the Brethren in Christ board of missions to begin a mission program at nearby Huron with the view of establishing a church for the people they loved and served. They work closely with the MCC unit. Marilyn is a nurse with the department of public health in connection with the work.

"We have no doubt but what any person who has a sincere desire to work with people would find a great challenge in the migrant ministry," the Wolgemuths say.

1-W men particularly are needed to work with migrant fathers and boys. Skills in athletics, art, music, counseling, carpentry, and other fields are valuable. Schoolteachers, nurses, students, ministers, farmers, secretaries, and homemakers can all find a place for their interests in the migrant ministry.

Agricultural migrants are not confined to California but may be found all along both the west and east coasts.

All present a big challenge to young people who want to spend some time in genuine service to man and God.

Organized fun . . . While MCC Voluntary Service workers conduct activities in the migrant mothers' club, another worker arranges interesting games for the children. Ordinarily migrant children have nothing to do—and have no desire to keep busy or enter into creative activities.

Our Schools

BETHEL COLLEGE

The Bethel College a cappella choir personnel have been announced by Dr. W. H. Hohmann, director of the choir.

Charles A. Wells, writer, editor, and illustrator will speak in Memorial Hall, Bethel College, Friday evening, October 12, in connection with the annual Bethel Founders' Day observance.

Editor of "Between the Lines," a newsletter for Christian laymen, Mr. Wells also syndicates a weekly illustrated feature to a large list of newspapers and periodicals.

A feature of this 68th observance of the laying of the cornerstone of the administration building at Bethel will be an offering for the current expense budget of the college.

On Friday, October 19, Bethel College students, faculty, and staff members will leave their classrooms and offices to work at various jobs for the benefit of a Bethel family project.

The annual fall workday has become a tradition at Bethel, and many campus projects such as the student lounge, cinder track, tennis court lights, and outdoor shuffle board court have been completed.

All types of seasonal and odd jobs will be accepted. Those needing help on this day should call 1590 (Ex. 27), the Student Employment Office at the college, or 1855, the Kansas State employment service in Newton.

BLUFFTON COLLEGE

Dr. Richard Weaver, Registrar of Bluffton College, announced that 281 students had registered by Monday morning, Sept. 17. This is an approximate 17 per cent increase over last year's enrollment.

Among the new students are five foreign students: Theodor Hunnius, a displaced person from Germany; Alfred Monarth, Austria; Kan Yaw Lu and Shaw Shang Lai, Formosa; and Kwang Woo Sim, Korea.

Dr. J. S. Schultz, director of summer school, reported that 99 students were enrolled in the 1956 summer session at Bluffton College, a fifty per cent increase over 1955.

President L. L. Ramseyer left on a trip to eastern Pennsylvania, Sept. 22.

A financial campaign has been launched to raise cash and three-year pledges in the amount of $330,000 for improvements at Bluffton College. Harry Yoder, assistant to President L. L. Ramseyer, is general chairman of the financial drive. Objectives of the $330,000 goal would include $230,000 for construction of an addition to the Ropp Hall dormitory; $24,000 for modernization of the college science laboratories; $16,000 to clear the final debt on Founders Hall; and $60,000 for the current operating expense fund.

The world-famous Gen. Platoff Don Cossacks Chorus appeared October 1, at 8:00 p.m. in Founders Hall on the Bluffton College campus.

Four Bluffton College students spent their summer in MCC volunteer service. Nancy Hostetler, a junior from Smithville, Ohio, and Edith Yoder, junior from Bluffton, were two of 22 students who volunteered to undergo research tests of different types at the National Institutes of Health at Bethesda, Maryland.

Marion Keeney, a senior from Millsboro, Pennsylvania, and William Simmons, '56 graduate from Dayton, Ohio, were unit leaders in mid New York state, working with migrant workers.

FREEMAN JUNIOR COLLEGE

Several Academy students attended the State Fair at Huron, where they participated in various 4-H activities. Juanita Preheim won a blue ribbon in the dress review. Rita Fliginger received a red ribbon. for a coat and dress ensemble. Together the two as a team won first honors in the state in food preservation judging. Besides this, Rita exhibited two blue ribbon winning Shorthorn steers she had raised. Dorothy Miller was a member of one of the top ten teams in the home life judging divisions.

Some of the boys were equally active. Dennis Miller won a blue ribbon on an Angus steer and a red ribbon on a Hereford steer he showed. Dennis and Duane Pankratz also participated in livestock judging. Bobby Schrag exhibited six Spotted Poland China pigs for which he won one red and five blue ribbons. Kenneth Kehn received a blue ribbon on a corn exhibit. He was a member of the first place grain judging team, and as an individual he ranked highest in the state in grain judging.

MENNONITE BIBLICAL SEMINARY

Canada Dominates Seminary Enrollment

District representation of the twenty-nine students enrolled at Mennonite Biblical Seminary is: Canadian 8, Northern 7, Western 7, Middle 4, Eastern 3, Central 1, and 1 non-Mennonite.

Sixty Attend Retreat

About sixty members of the seminary community journeyed to Camp Friedenswald in Michigan, on September 14, to spend the week end together in study, worship, fellowship, and recreation. John Miller, professor of Old Testament at Goshen College Biblical Seminary, led the group in meditation on the theme "Our Life Together."

Dr. John R. Schmidt, who has been working with the lepers in Paraguay, spoke and showed slides at the Woodlawn Mennonite Church on the evening of September 16.

Alumnus To Study Abroad

The David Schroeder family stopped at the seminary for two days on their way to Germany. Dave, who graduated from the Seminary last spring, has received a scholarship to continue his biblical and theological studies at the University of Hamburg.

Associate Pastor

Menno J. Ediger, a senior at Mennonite Biblical Seminary, has accepted the call to be associate pastor of the Woodlawn Mennonite Church for the next nine months. Installation services were held September 23. During the past two years Ediger has served the churches in Turpin, Oklahoma, and Hanston, Kansas. Prior to this Menno and his wife, the former Margarete Fehderau of Brazil, were students at the Seminary. Margarete received her MRE degree in 1954.

MCC news & notes

ALTERNATE SERVICE FOR GERMANY

A program of alternative service for conscientious objectors is provided in the new conscription law of West Germany.

Mennonite churches of Germany organized a German Mennonite Peace Committee July 24 to serve as a central counseling office for conscripted men. Otto Schowalter of Hamburg is chairman.

Eligibility to claim refusal to bear arms in military service, the new law states, will be determined upon an individual basis. The law provides for a government committee to examine conscientious objector applicants. Their decisions would be appealable.

The law states, "Whoever objects to every use of arms because of conscience and therefore refuses military service with arms, must perform an alternative service outside the Federal Guard in lieu of military service. . . ." This is the first time in German history that there has been legal provision for pacifists, reports indicate.

Representatives of German churches are working on the application of these principles of law. There is no conscripting being done at the present time.

KOREA FIELD TRIP

The 152 boys who live at the Mennonite Vocational School near Taegu, Korea, had an interesting trip one day last summer.

They were out of bed early on the morning of their trip to the city of Taegu. They walked to the train station at Kyong San, boarded the train and soon were in the city.

During the forenoon the group visited a newspaper building and a court trial. At noon their housemother, Twila Brunk, met them in the truck loaded with food for a picnic.

In the afternoon they divided into vocational groups for more tours. The agriculture boys visited experiment stations while the others visited a carpentry and metal works.

On another occasion the neighboring Samyuk Orphanage from Taegu visited the Mennonite school for an athletic meet. The Kenneth Brunks (Denbigh, Va.) direct the school.

FRENCH OPERATE CHILDREN'S HOME

The Mennonite Church of France assumed full operation of the Mont des Oiseaux home for children on October 1.

A ceremony marked the occasion when Jonas and Mary Classen were honored for their services. Mary (Byler) Classen directed the home the past nine years. Also honored was the new director, Regina Nussbaumer, formerly of Basel, Switzerland. She is an experienced social worker.

Mont des Oiseaux is located in northeastern France near the village of Weiler. It is one of eight homes established by MCC in Europe during and following World War II. Two homes are still operated—Valdoie, France, and Bad Duerkheim, Germany.

The home has served up to 700 children since it was started. Thirty-three children make their home there now. A total of 19 MCC workers have served in the home over the past years.

GERMAN BOOKS WANTED

Do you have some unused books in the German language lying about your house?

There is an interest among German-speaking people in Mexico for nontechnical books. Books may be sent to the clothing depots at Ephrata, Pa., and North Newton, Kan., from where they will be sent to German Mennonites in Mexico.

NEW TEACHERS, STAFF

Lieselotte Geiger of Kaiserslautern, Germany, has joined the unit there as a teacher in the kindergarten of the new MCC community center. She formerly served two years in the children's home at Bad Duerkheim, Germany, and for the past five years she conducted a private kindergarten. She is a member of the German Mennonite Church.

Victor Toews of Steinbach, Man., is the new teacher at Ailsa Craig (Ont.) Boys Farm. He has several years of teaching experience in elementary grades. He is a member of Steinbach Mennonite Brethren Church and attended United College at Winnipeg, Man.

Edgar Stoesz of Mountain Lake, Minn., has joined the staff at Akron, Pa. He serves in the Voluntary Service and 1-W sections. He is former leader of the 1-W unit at Topeka, Kan., and is a member of the Evangelical Mennonite Brethren Church. He is accompanied by his wife, Gladys, and two children.

Mary Ellen Weldy, RN, of Wakarusa, Ind., has joined the staff at Prairie View Hospital at Newton, Kan. She is a member of Yellow Creek Mennonite Church and was trained at Goshen College.

Luke H. Newswanger of Farmersville, Pa., has joined the staff of Brook Lane Farm at Hagerstown, Md., as a male aid. He is affiliated with Metzlers Mennonite Church near Lancaster, Pa.

Albert and Mary Ellen Meyers (Sterling, Ohio) moved from Valdoie Children's Home in France to Basel, Switzerland. He will divide responsibilities between the Peace Section and Christian Educational Materials Operation.

THE SECRET OF MASTERY

To find the secret of mastery, you need a Master.

If my Redeemer is alive, I, the redeemed, must live as though I were alive. Today not my responsibility but my response to His ability—that shall be my keynote. If I do not witness, I will soon have nothing to witness to. Not what I am is the important thing, but what God is going to do through me.

—E. Stanley Jones, in *MASTERY,* a book of daily devotions.

Jottings

IN APPRECIATION

In remembrance of the General Conference which convened recently in Winnipeg, I, as an old timer of 86 years and conference attendant, wish to make the statement that the five Mennonite churches here, belonging to the General Conference, were glad to have had the privilege of entertaining this conference. It surely was a great and blessed event. Having recognized the great volume of Christian matters involved, the able manner of conducting the same, and the fine spirit of unanimity, and to have the great pleasure of the undivided loving fellowship from near and far, to which the Lord had given His blessing, was indeed a rich experience.
—B. Ewert, Winnipeg

GEORGE TEICHROEW FUNERAL

—Bethel Lustre Church, Frazer, Mont.: Pastor Frank Loewen, Alvin Eitzen, Lando Pankratz, and Henry Franz attended the Northern District Conference in June at Freeman. George Teichroew passed away Aug. 13. The Albert Teichroews of Africa, the Abe Teichroews of Minneapolis, and Peter Teichroew of Dallas, Oregon, came for the funeral. The Albert Teichroew family has been here on furlough. Mr. and Mrs. Walter Pankratz are parents to a fifth son, Donald Arden, born Aug. 5. Mr. and Mrs. Otto Kliewer are parents of a son, Alan Otto, born June 8. The Beacon Bible Camp had 23 seniors and 102 juniors at camp. The annual song festival was held July 8. Mr. and Mrs. Ruben Boerg and Clarence Boerg attended the funeral of David Goertzen in N. Dak. Mrs. Alvin Eitzen accompanied Rev. and Mrs. Archie Kliewer of Fairview, Mich., to the Winnipeg Conference in August. —Mrs. Otto G. Kliewer, Corr.

C. E. COMPLETES PROJECTS

—Bethel Church, Hydro, Okla.: Our C. E. Society has completed a mission project and blacktopped the road by our parsonage. Plans are under way to build signs and repair hymn books. On Wednesday evenings we are studying the book of Hebrews. A son, Randall Walker, was born to Mr. and Mrs. Wayne Krehbiel. —Wilfred Ewy, Corr.

NEEDS OF JAPAN PRESENTED

—First Church, Hutchinson, Kan.: Pastor Metzker, O. C. Krehbiels, J. U. Schmidts, and Marguerite Enns attended the Winnipeg Conference. They all came back with good reports of the conference and the fine hospitality. Aug. 19 Leonore Friesen, missionary from Japan, spoke in our church. She brought to us the need of the gospel in that land. Among other things she said, "The more we will see of God, the more we will see of ourselves." Several families of our church have left to find work or for reasons of health. We miss them all very much, because they were good church workers. May God's blessing be with them. Our children and young people are back in school again; some have gone away to school. We hope and pray for them that in their desire to get an education to prepare for life, they will not forget the main thing in life—to serve God and their fellow men.—Mrs. J. H. Epp, Corr.

PAUL ROTH CALLED TO CARLOCK

—Calvary Church, Barlow, Ore.: Paul N. Roth, who served our church for 12 years as pastor, has accepted a call to the Mennonite church at Carlock, Ill. Brother Roth, native of Oregon, has been in the ministry for 32 years. The Women's Missionary Society packed 15 Christmas bundles, 126 pairs of hand knit wool socks, 13 knitted wool scarves, 4 wool comforters, and a carton of school supplies donated by the children. Leonore Friesen, missionary on furlough from Japan, spoke to us July 22. Born to Mr. and Mrs. James Howard was a daughter, Laurie Kay, June 25; and to Mr. and Mrs. Harry Howard, a son, Robert Wesley, Aug. 26. Mrs. William Zehr and daughters, Carol and Gail, left for Hesston, Kansas, where the girls entered Hesston Academy. Paul Edward Roth is employed by the Publication Office at Newton, Kan. Miss Jeannette Jones left for Lyons, Kansas, to seek employment. Miss Geraldine Shank and her brother Eddie are students at Western Mennonite School, Salem.—Mrs. A. Fast, Corr.

CONFERENCE REPORTS, PICTURES

—Friedensfeld Church, Turpin, Okla.: Sept. 14 John T. Dirks was honored on his 77th birthday at his home in Liberal, Kansas. Sept. 16 Mr. and Mrs. Aldo Becker had Mr. Becker's cousin, Arnold Wiens, and his wife from Hastings, Neb., as guests. The third Sunday in September a number from our church attended the Regier family reunion at Dodge City, Kansas, park. Sept. 12 Mr. and Mrs. Chester Windsor drove to Manning, Kansas, to attend the funeral services of Mr. Windsor's only aunt. The evening of Sept. 23 Pastor and Mrs. Koehn gave reports and showed slide pictures of the Winnipeg Conference.—Mrs. Chester Windsor, Corr.

FAREWELLS FOR STUDENTS

—Upper Milford Church, Zionsville, Pa.: A well-attended farewell fellowship was held for our boys entering Bluffton College; they are Clark Wetzel, Kermit and Donald Nester, and Ladnor Geissinger. Harold Bloch attended the young people's sessions of Gen. Con., representing our group. Recent improvements at our church are a macadam walk to the church and a driveway through the cemetery. A well was also dug. The women's group of our church observed their 75th anniversary. The program was well planned and well attended. A number of neighboring societies enjoyed the program with us. Harvest Home and Christian Education Sunday was observed Sunday, Sept. 23. L. L. Ramseyer, president of Bluffton College, brought us a challenging message. Clarence Shelly returned to his home by train from Hamilton, Ont. He is continuing to gain strength at home. Clarence had been taken ill on his way to General Conference. Anita Christine is the new baby daughter of pastor and Mrs. Yost, born Sept. 21.—Corr.

CHOIRS GIVE "HOLY CITY"

—Ebenezer Church, Bluffton, Ohio: Eleven children were consecrated at our morning service on Mother's Day. May 13 Mrs. J. Suderman was the speaker at the mother-daughter tea. May 20, 9 were received by baptism and 4 by letter, and communion was held. Two marriages: May 12, Charlene Herr and Robert Dye; July 14, Mary Louise Steman and David C. Diller. At the June 6 Ladies' Missionary Society, Mrs. Charles Sprunger was the speaker. Two weeks DVBS had an enrollment of 150 children; their program was given the evening of June 17. We sent 53 Christmas bundles to MCC. Daughters born: July 25, Cherly Ann, to Mr. and Mrs. Kenneth Geiger; Aug. 16, Debbie Ann, to Mr. and Mrs. Kenneth Chidester; and a son, Aug. 15, Darwin Richard, to Mr. and Mrs. Willis Crawford. Junior Choir rendered a program on the evening of Aug. 12. Aug. 26 the combined choirs of St. John's and Ebenezer rendered "The Holy City" at St. John's Church. Attending the Winnipeg Conference as delegates were Doneta Amstutz and Robert Haman.—Mrs. Allen Grismore, Corr.

MCC PROJECTS

—First Church, Bluffton, Ohio: Our new pastor, Jacob T. Friesen, and family arrived in Bluffton Sept. 3. He preached his first sermon the following Sunday, Sept. 9. Installation services were held Sunday morning, Sept. 16, with G. T. Soldner in charge of the service. Olin Krehbiel, Berne, Ind., gave the morning message. A covered-dish dinner was held in Founders Hall at noon. A program of welcome from various organizations and a response from Rev. Friesen followed the dinner and fellowship hour. Prof. Russel Lantz led the singing. An ensemble of ladies from the church sang two German selections. Mrs. Harry Yoder has been chosen as the new Religious Education teacher for the Bluffton schools. The total raised by the five Mennonite churches of the area for the MCC Surplus Food Project was $1,109.52. Of this amount our church contributed $326.45. The relief drive for September is for used fats which will later be made into soap. The annual beef canning project, Oct. 6, will also be a community affair. The canning will be done at the Amstutz Cannery west of Bluffton. The Fellowship Guild, composed of the young married women of the church, canned 110 quarts of tomatoes for the college and polished silver

(Continued on page 652)

for the college at their regular meeting Tuesday, Sept. 18. The tomatoes were donated by Russell Gratz. Dr. John R. Schmidt spoke in our church Sept. 24 on the medical work in Paraguay.—Corr.

MENTAL HEALTH MEETING

—**Deep Run, Bedminster, Pa.:** Rev. Sam Sprunger of the Quakertown Community Children's Home spoke at our Senior C. E. Campfire service for September. The Women's Missionary Society have begun their fall quiltings. Dr. Norman L. Loux, a Christian psychiatrist of Souderton, Pa., spoke on Mental Health Sunday evening, Sept. 16. This meeting was sponsored by the ladies group. Sunday school was conducted at the Home for the Aged Sept. 20. Harvest Home Sunday was observed the 23rd. Daughters: Cherry Lee was born to Mr. and Mrs. Harold Litzenberger Aug. 14; Penelope Joan, to Mr. and Mrs. Alvin Moyer, Jr., Aug. 16; and Wendy Jo, to Mr. and Mrs. Ray Myers Aug. 20.—Corr.

CHOIR PRESENTS PROGRAM

—**Menno Church, Ritzville, Wash.:** The Junior Retreat began Monday, July 9, for children from the third through the eighth grades with classes in Bible, music, and handcraft, and recreation periods. The Young People's Retreat which was to be held at Camp Salmon Meadows near Omak, Washington, was canceled due to an epidemic of sleeping sickness in the area. On August 5th, the Harvest Choir presented their annual program of sacred music. Refreshments were served following the service. Pastor Lester Janzen attended the Triennial General Conference held in Winnipeg, Canada, Aug. 15-22. Recently Miss Alice Bachert of Colombia, South America, was in our midst and showed slides and told of the work there. The annual Homecoming was held Sept. 9 with Rev. Wilbur Schmidt as guest speaker at both morning and afternoon services. Holy communion was observed during the morning worship hour. A farewell meal was served at noon. —Corr.

Into the Beyond

NORA M. SWARTZ, wife of Rev. Freeman H. Swartz, of Schwenksville, Pennsylvania, was born June 25, 1901, and died September 20, 1956. Services were held Sept. 24 in the Deep Run Meetinghouse, Bedminster, Pa.

The Youth Hymnary

Harold A. Decker, head of the voice department and director of choral activities at the University of Wichita, says of the new YOUTH HYMNARY:

"After more than a cursory glance at this collection of hymns, spirituals, carols, and canons, I find that they are arranged in excellent order. I am particularly impressed with the descants being included in the printing. This will make the collection very usable for youth choirs in many churches. In fact the additional material . . . should make this a basic collection in any Protestant church youth choir program. You are to be congratulated for printing such a high quality youth hymnal.

To return good for good is human, but to return good for evil is godly.

Leadership gravitates to hands that are competent to hold it—and those hands are not always manicured.

Special Meetings

On Sunday evening, October 21, the Western District Young People's Fellowship will provide a program of unusual interest. T. B. Brown, minister of a Negro Baptist church at Gulfport, Mississippi, will speak on the subject, "The Christian Approach to the Race Problem in the South." Mr. Brown holds a Master's Degree in Education from Northwestern University, and currently is the principal of Randolph High School at Pass Christian (Mississippi). He has spoken to Mennonite audiences at the Seminary church and in some of the General Conference churches. The program begins at 7:30 p.m. at Memorial Hall, Bethel College.

On the following evening, Monday, October 22, 8:00 p.m., the Women's Missionary Association will present Mrs. Samuel Stephen in an illustrated message on India. The worship hour will be in charge of Mrs. A. M. Lohrentz, with special music provided by Dr. Walter Hohmann. The offering of the evening will be for general missions.

An invitation to both programs is extended to those interested.

Waldo W. Kaufman, Secretary
Western District Conference

Disaster Service Meeting

The second annual meeting of the Eastern Ohio Division MENNONITE DISASTER SERVICE is to be held on Saturday, October 27, 1:00 p.m. (EST) in the Hartville Mennonite Church on the Smith-Cramer Road south of Hartville.

It is very desirable that the entire staff of personnel attend this meeting, and that all Mennonite congregations in this area send representatives.

The program will emphasize individual reports on actual service rendered by the workers in such disaster areas as the Warren, Pennsylvania, flood; the tornado devastation at Flint, Michigan; and the storm at Ravenna, Ohio, where more than 700 man-hours of work were donated in clearing away the debris.

A cordial invitation is extended to the ministers, churchmen, and churchwomen of the various branches of the Mennonites.

—Alvin J. Miller, Sec.
Kent, Ohio

Indiana Rally

The 20th annual rally of Indiana Mennonite Women will be held at the First Mennonite Church in Nappanee, Indiana, Thursday, October 18.

Certain thoughts are prayers. There are moments when no matter what be the attitude of the body, the soul is on its knees.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

Photo by Robert Schrag

Mealtime in French Children's Home (see page 660)

The Crux of Counseling
R. C. Kauffman

SHOW them that God is love
Norman A. Wingert

Helps for Assurance of Salvation
E. T. Nickel

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MCC Reunion

All MCC workers—past and present—Voluntary Service, relief, mental health, Akron office, Pax, etc., etc.—are invited to join a reunion and an evening of inspiration and fellowship at the Mennonite Brethren Church (basement) in Hillsboro, Kansas, on Friday, October 19.

6:00 p.m.—basket supper: sandwiches, salad, pie; coffee will be provided. bring your own table service.

7:30 p.m.—program: speaker, C. L. Graber. Brother Graber has recently returned from service in Paraguay. He formerly served in Akron, Germany, etc.

Please tell others about the reunion since personal invitations will not be mailed out this year.

Conference Notes

Faith and Life Speaker

The speaker for Faith and Life, the General Conference Radio program heard over KJRG, Newton, Kansas, will be Andrew Shelly, of the Mennonite Biblical Seminary, for the week of October 15-20.

Service for Couples

Mr. and Mrs. Paul Duerksen, Hillsboro, Kansas, are being assigned as volunteers for a winter term, November 1st to March 1st, to Meadowlark Homestead near Newton, Kansas.

When they volunteered their time, various institutions in the Newton area were contacted, and it was learned that there are good opportunities for middle-aged couples without the responsibilities of children who wish to give themselves in special service. Likewise we have received requests from other parts of the country, such as the Frederick Home for Aged in Pennsylvania. Those interested should inquire at the Board of Christian Service.

VS in South America

Martin Duerksen, MCC worker in Argentina, is responsible for developing the Voluntary Service program in South America. He reports that a recent visit to the colonies in Paraguay brought gratifying interest from young and old. Thus far Voluntary Service work has been promoted largely by Dr. John Schmidt in work with lepers. It will now be expanded to include road building, children's home, Indian mission work, Asuncion mission work, work in hospitals, and the building of institutions.

Churches Unite in MCC Project

The Bluffton-Pandora, Ohio, General Conference congregations again united in a relief project. Funds totaling $1172.22 were received in this project and will be used for relief shipment of surplus foods.

Tension in Gulfport

The following is excerpted from a report of the Gulfport, Mississippi, mission director, Orlo Kaufman: "The race tension in this area seems to be on the increase. We've felt it a bit and, being closely associated with the Negro folk, I am made aware of the increasing pressure to restrict their activities. We have experienced some pressure in our program. Last May three of our unit members and one Negro boy were taken to the police department for playing tennis together on a city tennis court. On Labor day two unit members took a group of children to Desoto National Park for a picnic. They were asked to leave the park by a State Highway Patrol officer... if tension continues, as it certainly will, we may be faced with ill will, in spite of our former good community relations."

Editorial Committee Meets

The Editorial Committee of the Board of Education and Publication met in Chicago October 5 and 6. Attending this meeting were Paul Shelly, chairman; Jacob T. Friesen, Bluffton; Mrs. E. J. Miller, Moundridge, Kansas; Willard Claassen, Executive Secretary of the Board, Maynard Shelly, and Walter Unrau, all of Newton, Kansas.

New Sunday School Records

The Board of Education and Publication has recently published a Sunday school record book for use in our churches. This book meets a real need in the proper keeping of Sunday school records. Special offering envelopes are likewise being prepared. Record books may be ordered from the Mennonite Bookstores in Newton, Kansas; Rosthern, Sask., and Berne, Indiana.

News From the Congo

Levi and Eudene Keidel, missionaries to the Congo, and children are booked for sailing from New York on October 20. Friends and supporters of God's work through the Keidels are supplying a Chevrolet carry-all to be used as a "bookmobile" in the Bangs area to which the Keidels are returning.

(Continued on page 668)

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

A HUNDRED MILLION CHURCH MEMBERS

For the first time in history church membership in the United States numbers more than a hundred million. Sunday school enrollment is up, there are more churches, and more pastors with congregations. The per capita contributions are also up, now amounting to $48.81 annually.

Translated into percentages, the grand total of church membership shows that 60.9 per cent of Americans belong to churches. This is the highest percentage on record. A hundred years ago less than 20 per cent of the American population belonged to a church. The relative strength between Protestants and Catholics remains virtually unchanged. Today 35.5 per cent are members of the Protestant churches and 20.3 per cent are Roman Catholic. However, Protestant churches generally count as members only those who attained full membership while Catholics count all baptized persons, including infants. The three largest denominational families are Baptist, Methodist, and Lutheran, in that order.

The editor of the New Yearbook of American Churches, who gathered and compiled these statistics, states that, while this latest information offers evidence of increased interest in religion, "figures alone cannot tell how deep this interest goes or whether the nation is actually undergoing a spiritual awakening. More members, new churches, gains in contributions—these are all good signs. But they are not conclusive."

As a small part of these hundred million church members, we should do our full share in promoting such a spiritual awakening by being more faithful witnesses to our Lord Jesus.

"THINKING MACHINES"

We have long been accustomed to have machines do much of our physical work for us. The adding machines and calculators have helped us mentally. But we are witnessing a great increase in the possibilities of "thinking machines."

Of special interest just now is an example of "Biblical Electronics." A complete concordance of the Revised Version of the Bible is now in process of being compiled electronically by a Univac computer. Experiments were first performed which showed that Univac could do in several hours what it would require scholars several weeks to accomplish.

In 1894 Strong's "Exhaustive Concordance of the Bible" was completed after thirty years of work. Today, Univac, the "electronic brain," is able to do the work in 400 hours of running time. Of course much time was previously put into the planning and programing.

The original idea of using such a method to publish a complete concordance came from Dr. John W. Ellison, an Episcopal rector of Winchester, Massachusetts. He is said to be "the only man in the world" with a knowledge of the Bible and the electronic computers.

The whole Bible was first recorded on magnetic tape and the Unityper automatically translated each character into a series of magnetic dots. This tape is then fed into Univac, which sorts out the words, makes a printed list of every context containing each word, and arranges them in their proper order of appearance in the Bible, and a complete description of the location. The material from Univac is then handed to the typesetter who follows the usual procedure in the manufacture of a book.

This 1,600 page volume is to be completed and published by February, 1957. Truly this is a wondrous age when we even have machines to do our "thinking" for us. This may be but a beginning.

TO SIT WHERE THEY SIT

When Ezekiel was sent to prophesy to the exiles, he came to their dwellings and "sat where they sat" for seven days before beginning his prophecy (Ezek. 3:15). In these seven days of silence among his people he no doubt was better able to understand them and their problems and needs.

To put ourselves in another's place, to "stand in his shoes," is not an easy process, but if we took more time to do so we would understand others far better and be able to deal with them more kindly and helpfully.

We jump at conclusions too hastily, judge others too thoughtlessly, and condemn too quickly. If we were "in the same boat" how much better would we be or do than they? In fact those we so readily criticize may have gone through far more struggle and strain than we have ever experienced. We might have been crushed under a similar strain far more quickly than those we condemn.

To judge not, to "sit where they sit," and to make an honest effort to understand them and put ourselves in their place will help us all to be more kind, more understanding, and more helpful. We have talked long about "sympathy" for others; now let us try "empathy," the complete understanding of another's feelings and emotions.

GOD'S AUTUMN

At this writing the glorious autumn, with its gorgeous coloring and bright blue weather is upon us. The fall flowers are bravely sharing their very best. The trees of the woods are wondrously beautiful with their leaves of yellow and gold and red, and the various shades between. The nights are cool, the mornings sometimes frosty, but the days are still warm and balmy. The heavens and the earth are praising God who must delight in beauty.

Each season has its own type of beauty. But there is richness and mellowness about autumn, a sort of mature beauty, that is hard to match. God, who created all the seasons, has given to each its own particular charms. And God who created mankind and all races, has given to each race and to each individual particular beauty; or, should we say, the possibilities of such beauty. It is for us to respond to this beauty of the Lord in us and let it shine upon the world about us.

Helps for

Assurance of Salvation

E. T. Nickel

ASSURANCE of salvation seems to be one thing that is lacking in the hearts of a vast number of people in the churches of America today. This also seems to be the reason why so many do not have a positive testimony for the Lord Jesus Christ.

How can these people be helped to have assurance? Is there any Scripture we can give them that will help, or must these people wait till after physical death to be sure they are saved? Does God intentionally leave these people in the dark about assurance? God has not left us without light and guidance. None need grope in the dark, if they will go earnestly and prayerfully to the Bible and seek diligently and intelligently for the answer.

However, I would like to share with you some Scriptures and questions which have helped me to have definite assurance of salvation.

- Romans 10:13, *For whosoever shall call upon the name of the Lord shall be saved.* Have I asked the Lord to save my soul? Do I believe this promise to be true?
- Romans 10:9, *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* Have I confessed the Lord Jesus to the people of my community? Do I believe in my heart that God raised Jesus from the dead?
- Romans 10:11, *Whosoever believeth on him shall not be ashamed.* Am I ashamed to let my friends know that I am a Christian?
- 1 John 1:7, *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* Do I like to fellowship with other Christians? When fellowshiping with others, do I like to talk about Jesus or would I rather choose some other subject? Have I ever asked Jesus to cleanse me from all my sins?
- 1 John 1:9, *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* Have I confessed my sins? Have I ever felt that God has forgiven my sins? Do I believe and accept this promise?
- 1 John 2:3, *Hereby we do know that we know him, if we keep his commandments.* Do I enjoy doing the will of God as revealed to me in His Word? Do I enjoy Bible study?
- 1 John 2:15-17, *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.* Do I love the things of the world more than the things of the Church? Would I rather be at a ball game than at Bible study or prayer meeting? Would I rather discuss things of the world than things pertaining to the work of God? Is my concern for my physical well-being above my concern for my spiritual well-being?
- 1 John 3:14, *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.* Do I love other Christians or would I rather criticize them? Am I concerned about the spiritual life of other Christians or do I enjoy it when I see them commit sin? Do I love them enough to pray for them?
- 1 John 4:8 and 12b, *He that loveth not knoweth not God: for God is love. If we love one another, God dwelleth in us, and his love is perfected in us.* Do I hate other people? Are there people on whom I would rather have revenge than love? Do I hate those who are concerned about my spiritual life?
- 1 John 5:4, *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.* Am I an overcomer? Do I have victories over my sins? Does my faith give me assurance that God will make me an overcomer?
- 1 John 5:11-12, *And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.* Do I have the Son? Have I ever asked the Son to come into my life? Do I believe that He did come into my life? If not, then why don't I ask Him to do it now?
- 1 John 5:13, *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* Do I or do I not have assurance of eternal life? If not, then why not make sure now?

Our Citizenship

Elaine Sommers Rich

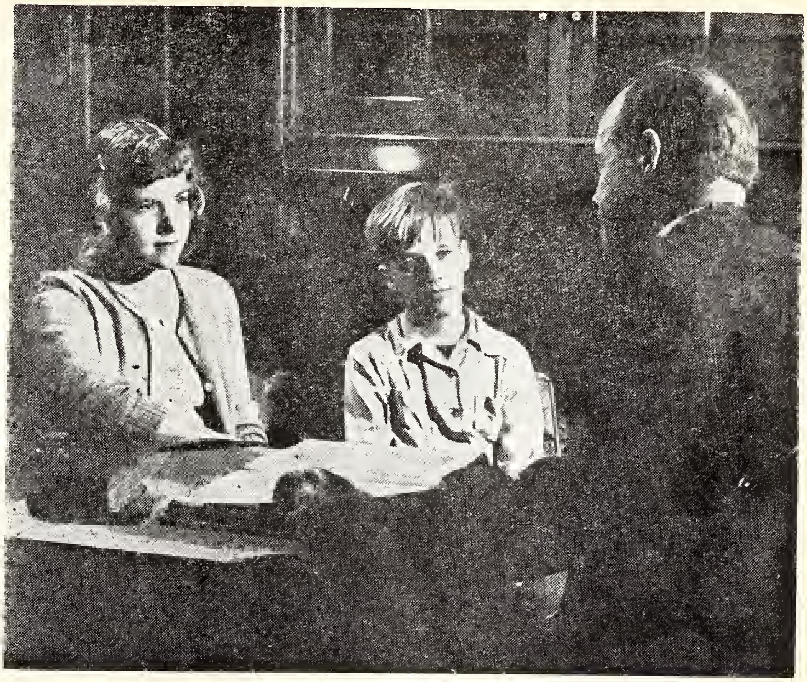
I am a citizen of the United States, and I love my country deeply. I love the freedom of speech, press, worship, and assembly which are ours in a democracy. But I am first of all a citizen of an invisible Kingdom which has little to do with either geography or time.

When a policy of the United States conflicts with that of the Kingdom taught by Jesus, then my loyalty should clearly lie with the latter. For example, I feel much more sympathy and understanding for Protestants in Spain who must meet in secret to worship, than for those in American government who make a deal with the Spanish government in order to set up military bases in that country. I cannot condone policies of our government so clearly contrary to New Testament teachings as the production of hydrogen weapons.

It is reported that Kagawa said when the United States and Japan were at war, "Tell the heaven Americans I am with them, and tell the hell Americans I am praying for them." Every Christian should be such an example of how the Kingdom of God transcends nationalism.

—Youth's Christian Companion

What counsel would you give some one who asked, "Why shouldn't I commit suicide?" If we are satisfied with easy answers, how can we help those who are not? How can we use spiritual power to help those who need us?



The Crux of Counseling

R. C. Kauffman*

One day not so long ago a girl walked into the office, sat down and, looking me straight in the eye, said, "Can you give me one good reason why I should not commit suicide?" I knew by her actions and appearance that she was not raising an academic question. There was also something about her emphasis on the word "good" that suggested that the stock answers to this question would not suffice. That suicide is sin and that it threatens the person with eternal damnation, I supposed she must have heard as often as I. Nor did I feel that this was an occasion for the "You do feel dejected, don't you?" reciprocation of the nondirective therapist. She knew too much about all this sort of thing. She had asked me a straightforward question and made it very clear that she expected a straightforward answer. Not knowing what else to say on the spur of the moment, I replied that I could not answer the question for her, but that I could for myself. For myself, I said, the answer is twofold. For one thing, the pluses in my life were thus far outweighing the minuses and, secondly, even if this were not the case, I hate the idea of ending my life on an essentially egocentric note. Suicide, I explained, is always a selfish act in that it implies that you value your own personal happiness above any possible service that you might be able to render to others. It is as though to say, If I cannot live happily I refuse to live usefully.

When you get right down to it, isn't it strange how many of the reasons we give for living are really rationalizations? That is, they are good reasons, religiously respectable and all that, but effective only so long as life is inherently satisfying.

During CPS days I went around to the various camps delivering a lecture on "Ten Rules of Mental Health." It sparkled with wisdom, wit, and humor and I delivered it with great gusto. The boys loved it; that is, most of them did. Then I noticed that those who loved it most were the ones who needed it least. It consisted of those near rationalizations which we, the healthy-minded, concoct to explain our healthy-mindedness to ourselves and to others: "Watch your physical health"; "Don't take yourself too seriously"; "Maintain a confidential relationship with some friend"; "Live only 24 hours a day"; "Accept yourself"; "Cultivate a sense of the ridiculous"; "Have a satisfying philosophy of life"; etc., etc. These and others are not so much *rules* for mental health as they are *symptoms* of mental health; not so much causes as effects. Even religion is perhaps not so much a cause as a by-product of the healthy mind. It is precisely these things that the person who is caught in the "slough of despond" wishes he had or could do. To repeat them is only to remind him of his shortcomings. In the final analysis there is perhaps only one thing that can really help a person who is completely down and out—and that is not the counsel of the healthy minded, so easy and pleasant to give, but real deep-down willingness to listen, to understand, and to accept.

And this brings me to the point of this morbid little dissertation: the tremendously important yet difficult challenge that every counselor confronts of placing himself into the shoes of his counselee, of accepting for the moment that counselee's frame of reference and of seeing the world with him through his eyes. This is what Rollo May in his classical book, *The Art of Counseling,* calls "empathy"—the ability to feel yourself into the role of another—to identify yourself with another in his unhappiness. The ability to do this is not only a great art; it is a great moral and spiritual power. It is what God did when He, through Jesus, left heaven and came to earth to find us where we are.

***Dean and professor of Psychology, Bethel College, now at University of Arizona, Tucson.**

The most effective way to witness is to

SHOW them that God is love

a dramatic and touching true story of the power of love in the life of a new Christian convert

Norman A. Wingert*

Some time ago Shiba-san, 27 and single, came to the MCC center. He had just been excommunicated from a monastery after two years as a novitiate.

He told us he could no longer conscientiously subscribe to some of the doctrines of his church. He asked many questions and wanted to know if there were others who believed as he regarding certain doctrines.

The young man was friendless and homeless. His father, mother, a brother, and a sister had been killed in a Tokyo bombing. He now had no place to go. He was penniless, hungry, and emaciated from the rigors of monastic life.

He asked for nothing. In agony of spirit he was debating the one question: should he break with his church? He had just two weeks in which to decide. Either he must untruthfully resubscribe to its doctrines and be received back into the fold, or stay away permanently.

We sensed the sincerity of this young man and invited him to stay for the night. He did—that night and every night since.

Shiba-san has been reorientating himself to this new life. He is quiet, cultured, happy, and has been helpful in the kitchen, Sunday school, and the distributions at Ueno and Shibuya. He gave short gospel messages at Ueno several times.

His attitude bespeaks his gratefulness for the food and clothing he receives but he never asks for favors.

Until recently he received only such cash as was necessary for this rehabilitation, such as cash for haircuts and dental work. Then one day we gave him a 1000-yen note ($2.78) in appreciation for the help he has been to MCC and suggested he get with it whatever he wished, maybe buy himself a shirt.

It was his turn that morning to supervise early milk distribution. We gave him 200 yen for taxi fare to take the kettles and cups from Shibuya distribution center to the Mishiku center and suggested he then take the day off to do whatever he wished.

Shiba-san went on a spending spree that day, but quite a different spree than one would guess. He went down town after the milk distribution and purchased as much bread as the money would buy. He took the bread to homeless and hungry people in Ueno Park. He ate no dinner, saved no money for himself, and carried the milk kettles two miles back to the center so he wouldn't need to pay taxi fare.

Next morning at breakfast he expressed the concern he had for these destitute people. In broken English he said, "Ueno people very hungry. I am lucky boy." We have never felt anyone display so much genuine thankfulness for benefits received and so much passion for needy fellow men.

We asked Shiba-san later why he spent his money in this way instead of buying a shirt or something for himself. He said, "As you know I spoke several times to the poor people at Ueno about God's love for them. When you gave me the money, I thought that I would have an opportunity to *show* them that God loves them. They needed the food more than I needed a shirt."

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*MCC relief worker in Japan

"Abandon All Threats"

The following statement on the Suez Canal crisis has been issued by the Society of Friends (Quakers) in Great Britain:

"It is the Christian conviction of the Society of Friends that the use of armed force is wrong and that the promotion of confidence between nations requires mutual consideration and trust. We believe that this has clear relevance to the Suez Canal crisis. We recognize that this crisis is part of a wider issue —the achievement of national status by formerly dependent peoples within whose territories lie vital resources hitherto made available by virtue of outside control. If the rights and interests of both Egypt and the rest of the world are to be harmoniously maintained, we believe it essential to abandon all threats of force and instead to seek a co-operative policy in which the political aspirations and economic needs of Egypt would be generously acknowledged. At the same time, Egypt would be expected to give undertakings guaranteeing unhindered passage of all vessels, regardless of their nationality, through this vital waterway.

We believe that the abandonment of the threat of force in favor of a constructive effort to achieve trust is morally right, regardless of consequences, but we also believe that the Christian approach is the practical way to attain that friendship between our country and the Arab world which alone would secure the common interests of the nations!"

—*Peace News*

Many would come to wisdom if they did not think themselves already there.

It is impossible to express high ideals in low language.

THE READERS SAY

If I Were a Minister

(This article and the one appearing in the Sept. 18 edition were not sent unsigned. In each case the writer requested that the name be withheld so that no minister acquaintance might feel they were the target, which was not the case. Ed.)

I agree with many things said recently by a layman. For the first time I read that there might be others who feel the same way as I do about the word "singspiration." I add a few paragraphs on the above subject. I hope these thoughts will be read in the constructive spirit that they are meant.

If I were a minister I would recognize that humility, sincerity, and other Christian virtues can gain the respect of my parishioners but that it is not a substitute for organization of content and interesting presentation of a sermon. I would recognize that my public speaking ability is the key factor in keeping the attention of the congregation. Even the most conscientious church member finds the going difficult when the behind-the-pulpit leadership is weak. This link can and does pull down the entire church program.

If I were in our schools and seminaries, I would put prospective ministers through a speech building and speech presentation course second to none. I would be ruthlessly frank in pointing out specific behavior that is distracting, including such related areas as table manners. Church members are often tolerant, but weaknesses such as these are stumbling blocks to young people and non-church people.

If I were a minister I would make the Sunday morning worship inspirational and uplifting rather than scolding. I would try to remember that my congregation might include my church members, people who are members of no church, members of other churches, and members of a different religion. There might be people who are rich or poor; people who are divorced, happily married, or unhappily married. To speak to them all at the same time may sound difficult but not so hard in a religion whose Founder spoke of faith and hope and love for all.

If I were a minister I would let people in my church help each other. Often the sad news of a broken home, for example, is first heard by others only after it is too late. Of course, this must be done with discretion and at times only with the consent of the one who confided in the pastor. However, there are often many ways that people can help each other if they only knew of each other's needs.

—Another Layman

How Shall We Witness?

Dear Editor:

I presume the editorial ARE WE A DECADENT CHURCH (Sept. 18) was written by you. I'm not sure if you are pointing at each and every church, newly started congregation away from concentrated Mennonite areas, or what. My home church happens to be the Hoffnungsau Mennonite Church in Inman, Kansas, predominantly Mennonite for miles around. I think you agree if the church is going to do a good job evangelizing it has to start with the laymen. That brings it right down to myself.

Now, what do you expect me to do in my community where my neighbors for miles around have numerous times encountered the gospel? From the tone of your article I am almost led to believe you would have me go to the nearest city, which would be Hutchinson, fourteen miles away, tap somebody on the shoulder on Main Street, and ask him if he were a Christian. And if he were not, be sure and get him to join the Mennonite church so we could have a larger figure to quote at the next conference.

Do you really believe we should judge our witnessing by the increase on our roll? Is one church not as good as another? Should not an outsider be encouraged to go to a church perhaps where he has associates or to which he is nearest? Or should we shout Mennonitism from the housetops? This brings me to my second point.

How many souls in this country, where the majority at one time or another have come into contact with the idea that there is a God to be accepted or rejected, can be won verbally or by Christian demonstration? I gather from your article that if we do not always testify verbally we are missing the point. In heathen countries no doubt it is a must. In this country, permit me to say it should be secondary. Too often others will not listen to your talk but will attend your behavior very keenly. Furthermore, even a Christian's word can embitter an outsider, while Christian behavior of good will toward others rarely has that effect.

Therefore, if I persuade some individual to a higher walk of life by my behavior, does that witnessing not count, and how are you going to deal with numbers in this type of evangelizing?

Can we in this nation be so much concerned about numbers when so many have heard and yet refused? Yes, our first concern should be at home, but to repeat constantly the invitation when other fields are truly white unto harvest is not fulfilling our mission entirely either.

Believing that Christians witness in many various ways and that results are not always immediately known, I cannot quite agree with your statement that if 247 people win only one convert into the church it is an ineffective church.

In your closing remarks you say we are really not a witnessing church. If you are going to judge this thing by numbers, how many converts should our congregation of 375 produce a year to make it a witnessing church?

—Menno Schmidt

A PRAYER

Our Father in Heaven, give us the long view of our work and our world.

Help us to see that it is better to fail in a cause that will ultimately succeed than to succeed in a cause that will ultimately fail. . . .

Peter Marshall, in *Mr. Jones, Meet the Master*

MCC in France

Valdoie

In the French village of Valdoie near Belfort in the region of Alsace-Lorraine is the Villa des Sapins (village of the pines), a Mennonite Central Committee home for children.

The Valdoie (pronounced val-DWAH) home is one of three MCC homes for children in Europe. It provides a home for some 30 underprivileged youngsters from many parts of France.

Since MCC work began in France in 1939 the emphasis there has been on child welfare. The need for this service was especially widespread during and following the war.

At its peak in 1946 MCC child welfare work in France included four homes providing for 220 children. MCC has operated a total of eight homes in France in addition to supplying material aid to children's vacation camps and other homes.

Three Other Homes

Today, with local, civil and church agencies again active in child welfare, MCC still operates two children's homes in France and one in Germany.

Besides Villa des Sapins at Valdoie, a home at Mont des Oiseaux near Weiler in the extreme northeastern corner of the country cares for 30-35 preschool children. The Mennonite Church of France is now assuming operation of this home.

Across the border in Germany's southwestern Palatinate region is another MCC home for children at Bad Duerkheim. It serves about 45 underprivileged children from nearby cities and Berlin for three-month rehabilitation periods.

Continuing Need

MCC child welfare services remain a vital phase of the European program, although not as extensively as immediately after the war. The three homes are meeting long-term needs and therefore are stablished on a semipermanent basis.

Citing the need for children's homes in France, Albert Meyer, former MCC director in the country, reported a "continuing demand from social workers and parents in broken homes for places not available."

This situation keeps MCC homes filled to capacity. In fact, the Valdoie home currently serves 33 children—three more than its normal capacity.

What is actually required to provide homes for that many children?

A visit to the Villa des Sapins shows what a surprising number of physical facilities, personnel, and good organization it does take—to say nothing of the numerous human attributes such as patience, understanding, and loving care that are equally vital.

'Story Book' House

As one approaches the home the first impression is that of a peaceful mansion in a park-like setting. The large building's half-timbered gables, numerous balconies and steeply-sloping tiled roof make the home appear—at least to Americans—like something from a child's story book.

But inside in its four stories and 25 rooms life is down-to-earth and very real indeed. For on weekends and vacations from school the house is fairly bursting with the activities of more than 40 persons.

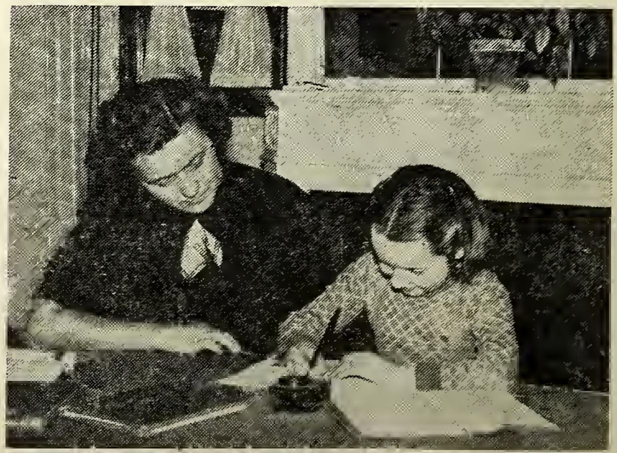
The children are a lovable group—whether eating at small family-style tables in the dining room, performing assigned household chores, playing outside on the spacious lawns, or intently listening to the reading of Bible stories at bedtime.

From the smallest blond-haired tot to the several 12- and 13-year-olds, their industry, orderliness, and obedience strikes the visitor as certainly remarkable. Being members of such a large "family" seems to be good for them since they all appear well-cared-for and happy.

From Broken Homes

These youngsters come to Valdoie usually as a result of requests by social workers. Sometimes parents contact the home directly. Many come from broken homes. Others represent illegitimate births. Some have parents who are ill or for some other reason are unable to care for them. Only a few have both parents living. Just three are completely orphaned.

For many children the MCC institution is the only real home they have ever had. "Some have been here as long as ten years," explained Mary Ellen Shoup (Los Angeles, Calif.), director of the home.



Help with homework is given by director Mary Ellen Shoup.

Children's Home

Robert Schrag*

She said, "As a rule we try to have them stay for at least one school year, but some stay until they are old enough to get jobs."

The cost of support comes from the French government, parents, and MCC. This is about $35 a month for each child. Miss Shoup pointed out that since the home is only partly subsidized by the government, MCC is entirely free to operate it as they choose.

As in most children's homes, rather strict adherence to a daily schedule is a necessity. Children are up at 6:30 on weekday mornings and walk more than a mile to school.

After a 3 and one-half hour morning session, they return home for lunch and are back to school by 1:30 p.m. Classes dismiss at 4:30 p.m., but older pupils must study until 6 p.m. Bedtime for the younger children is 7:30, for the older 9 p.m.

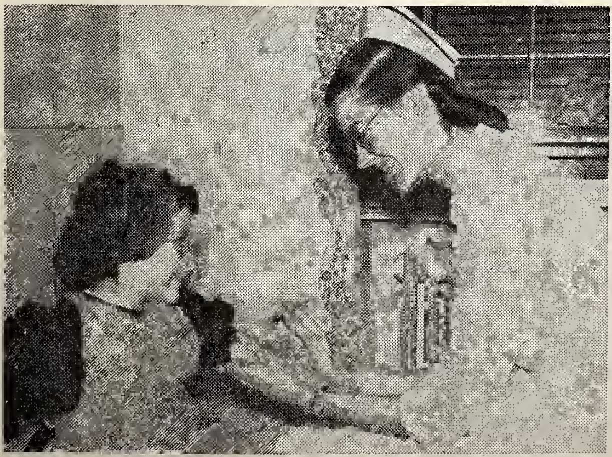
Christian Teaching

To make life at the home more like it would be in a normal family situation "we try to keep them in small groups," Miss Shoup said. "Visiting social workers say our children have more freedom than at other homes," she added.

Not only does the Valdoie staff attempt to give the youngsters a normal home life, but they are also constantly striving to bring up their children in a thoroughly Christian atmosphere that includes Bible teaching.

Devotions are conducted every morning before breakfast and every evening in the dormitory. Sunday school is provided in the home for children under eight years of age. Older children attend Sunday school in a nearby church.

During summer vacation Villa des Sapins sponsors a two-week Bible school. Each year the staff takes the entire group to the nearby mountains for a camping trip that includes daily Bible lessons. For two months during the summer children enjoy farm life with French Mennonite families.



Medical care has been the responsibility of Mrs. Albert Meyer.

Contact With 'Alumni'

A vital phase of the Valdoie work is maintaining contact with the home's "alumni." After leaving the home, each is visited at least once a year and sent the institution's bimonthly bulletin.

According to the director it is a real satisfaction to see many of these "alumni" continue to live Christian lives after finding employment or rejoining their families.

A number return for camp in summer and some living nearby frequently visit the home on weekends. One "alumnus" spent a year in the United States under the MCC trainee program.

This extensive and varied work with children requires the full-time service of 11 persons—the director, nurse, two cooks, five counselors, and two gardeners. Five are Mennonites from France and Switzerland; the others are from the United States.

Miss Shoup has been in this phase of MCC since 1946. Donald Reist (Mt. Joy, Pa.) served as unit bookkeeper and treasurer until the end of his term of service this fall. He also administered the MCC material aid program in France.

Dr. and Mrs. Albert Meyer (Smithville, Ohio) assumed some duties at the home, but he was principally engaged in MCC liaison work and service with the MCC peace section in Europe. Mrs. Meyer, an R.N., was the home's nurse. They now live at Basel, Switzerland.

Monuments of Co-operation

The two MCC children's homes in France are in a very real sense monuments of co-operation between American and European Mennonites.

The two institutions have been jointly owned and operated by French Mennonites and MCC with both groups supplying personnel and material aid.

French Mennonites will probably be able to take charge of Villa des Sapins in about two years, having assumed responsibility of the Mont des Oiseaux home this year. Miss Shoup hopes the home will be self-supporting by then.

It is expected, that material aid gifts from the French and MCC will continue to be necessary, as needy parents still are unable to pay full board and room for their children.

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*Recent relief worker in Europe

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

Philip Gendreau, N. Y.

It shouldn't be called a pet-ty problem

Where Shall I Stop

by

RUTH WAYNE

With trembling hands Donna Beth unfolded the letter and skipped hurriedly over the first few paragraphs.

"You're going to have to learn to live a little faster if you go with Jerry," Sue advised with a toss of her sleek head. "I went out with him once and that was enough for me."

"That's right," Gail chimed in. "My brother says I'm to steer clear. He just can't keep his hands to himself on a date."

Donna Beth soaked in this information thoughtfully. "I've heard about that," she admitted, "but Jerry is a swell guy except for his date reputation. I just can't see why a girl couldn't keep him in his place for a few hours." Two heads nodded negatively as she continued. "Furthermore, I intend to do it starting tonight."

Sue threw up her hands in resignation. "All right, it's your party. But you'll soon find out—" she called as she went across the hall to her room.

Gail watched pensively as her roommate finished dressing for her date. "He's coming in the front door now," she announced peering out the window. "Don't let what we've said spoil your evening. It just could be you're what Jerry needs to snap him out of it."

Donna Beth laughed. "Thanks for the vote of confidence. And don't worry. We'll be good."

A few butterflies fluttered apprehensively in her stomach as she went downstairs in answer to the buzzer. For a long time Donna Beth had thought more of Jerry than she cared to admit. "I've just got to make him like me and my date standards," she told herself as she finished a silent prayer for courage.

Donna Beth found herself enjoying every minute of the German Club party they were attending, from the solemn "Guten Abend" through the climaxing root beer and pretzels. Even though she couldn't understand most of the foreign instructions, intelligent Jerry was always on hand with the right cue.

"Am I dense or just not Dutch?" she queried on the way home. "I just can't understand it no matter how many courses I take." She shuddered good-naturedly. "And the umlaut words! My tongue will not conform to that terrible twist."

Jerry laughed and reached over protectively. "You don't have to understand German to be pretty sweet in my book." He started to put his arm around her.

"Don't let him begin," she warned herself. Aloud she smiled, "Rib breaker!" and gently twisted free, swiftly changing the subject as she did so. "By the way, how do you say 'tongue' in German? I missed that on the vocabulary quiz yesterday."

"Zunge," Jerry supplied quickly, accepting the rebuke. And once more they were on firm ground.

As they neared the front door he again made an advance, and once more Donna Beth tactfully shied away. And then the door closed on his good night and she hurried up the stairs to her second floor room.

"Jerry can be a perfect gentleman," Donna Beth reported gleefully to her friends. "And tell that around. It might boost his reputation."

"Maybe he's just working up to things gradually," Sue warned a bit suspiciously. "You'll weaken after a while."

In the last remaining weeks of school Donna Beth began to wonder if Sue could be right. Jerry was seeing a lot of her and she found herself becoming very attached to him in spite of her inward reservations. Also it became increasingly hard to resist his advances. Was he becoming more insistent each time on purpose, or was it just that she thought so very much of Jerry?

"He won't keep trying for that kiss much longer," Sue blurted out one afternoon as they sat in Donna Beth and Gail's dormitory room. "If I know Jerry, he's about to give up on you and try for greener pastures."

The smile left Donna Beth's face. "What do you mean?"

"I saw him giving Babs the once over yesterday," Sue answered. "I don't mean to hurt you, but if you really want Jerry, maybe you'd better relent a little. You wouldn't have to be like Babs, but — well — I think your standards are just a little too high anyway."

Donna Beth felt stunned. The pain in her sensitive eyes belied her otherwise calm expression as she turned toward her friend. "I'll think about it," she said.

That night before reaching a decision Donna Beth prayed for a long time. It was a bitter victory and one that was to cost much. "Maybe my conscience is a little too tender on that point," she told Gail the next morning, "but I just can't live with myself if I violate it."

Perhaps it was a good thing Sue's tempting words had warned her about Babs. On Friday afternoon the blow still came quick and hard when she saw Jerry enter the dorm and ring Babs' number instead of her own. Commencement time with its scent of roses and apple blossoms soon turned into a gray affair for Donna Beth. She fled to her room in tears several times as she saw Jerry and Babs strolling arm in arm around the campus. When the last program was over, it was a relief to pack herself and her tender conscience on the homeward train.

"Maybe I'll have myself in hand by next fall," she confided to Gail. "I guess I had Jerry figured wrong. If it were anybody but Babs, I think I could take it better, but she seems so shallow at times."

Donna Beth quickly engrossed herself in the affairs of her family and tried to forget that Jerry had not even said goodby. But as she dusted and swept each morning, her thoughts always turned to school. What would next year bring? Would Jerry and Babs be back and always together as they had been those last days? Or would there be another girl like Babs waiting for Jerry in September?

"I wish I had followed Gail's advice and not accepted that first date," she chided herself. But something inside argued with her. "You felt it was right at the time. There must have been a reason even if it has worked out so miserably for you."

As she noticed the mailman stop, she hurried up to open the box. Back in the living room she shuffled through the assortment of bills and circulars in quest of a letter from some school friend. Lying on the bottom of the pile this morning she found it. The handwriting seemed strangely masculine. She found herself hastily glancing at the postmark. Jerry's home town!

"Am I dreaming?" she questioned fearfully as she ripped open the envelope. "But there isn't anyone else I know in Kentland." A quick look at the signature answered her heart and sent her pulse racing. "As ever, Jerry."

With trembling hands she unfolded the letter. She skipped hurriedly over the first few paragraphs but her eyes caught half way down the page.

"*. . . I've been leading a pretty fast life this summer, going with a crowd that is much worse than Babs. It seemed fun at first, but underneath it all I've been unhappy. I kept remembering you and your standards and gradually I came to realize that you were not 'green' as I once imagined but simply wise. Well, last week I decided to stop going with my crowd so I could feel free to date you again in September. (If you would have me, I should add here in big letters.)*

I thought this was the end of the story until September, but something happened to those friends of mine the other night that I think you should know so that you will realize just how grateful I am to you for daring to be different. They got bored with the usual caresses, I guess, and went much further than usual. The consequences will be following them for weeks and months to come. Thank God I was spared from attending that party because of the decision I had made last week. If I had taken part in that sort of thing, I don't believe I would have ever dared date a nice girl again."

"A reason, yes, and what an important reason," she whispered her thanks to God. She hurried to her desk for a pen and stationery, the heat of the day and the unfinished dusting forgotten.

Youth's Christian Companion. Used by permission.

From Gulfport, two views of—

An Experiment In Living

SOMETHING CONCRETE

Following my service experience at Gulfport, I was made conscious of the fact that we in homogeneous Mennonite communities in the North were doing very little to further a Christian answer to America's problem of race relations.

I, just as I am sure you have, sat through Sunday school classes where all have been in agreement that the Negro is being mistreated and that segregation policies are certainly not Christian. Having concluded the Sunday school discussion, we continue condemning but do not do anything concrete about improving race relations.

It seemed to me like the words of 1 John 3:18 pointed an accusing finger at us: "My little children, let us not love in word, neither in tongue; but in deed and in truth."

With this in mind, I contacted Orlo Kaufman, director of our Gulfport service unit, about the possibility of having a young man work on my father's farm this summer. Through his efforts, we were fortunate enough to have Milton Lee come.

I feel that the summer has been a beneficial one for Milton, for our family, and for our church.

For Milton, I think the summer has been beneficial because he has had an opportunity to have Christian fellowship with white people, largely through weekly church services and also through the week at senior retreat at Camp Friedenswald. I think he also had the opportunity for spiritual growth when he served as counselor for the prejunior retreat the following week at Friedenswald.

The experience was worthwhile from the standpoint of our family. He did a very commendable job as far as the work was concerned. Though the work was almost all new for him, he caught on very rapidly. We appreciated his fellowship and his pleasing personality. His keen wit and sense of humor livened up many a moment.

It has been a beneficial experience for our church, especially the young people. They have had the opportunity to practice the Christian brotherhood they have often discussed in Sunday school and elsewhere. Also I think it has made the Gulfport VS project live more vividly for them. When they hear of it, which they will increasingly more, it will be real and vivid because now they know Milton.

I do not wish to leave the impression that miracles have been accomplished, because obviously they have not. Perhaps what has been accomplished is infinitesimal —only God can know. An old Chinese proverb goes something like this: "A journey begins with the first step." Perhaps this has been something of a first step for us in finding a truly Christian answer to the race problem. Undoubtedly there are still many steps to be taken.

Yes, I feel confident that this venture has been more than worthwhile. We want to thank you for coming, Milt.

—John Bertsche

FEELING THE DIFFERENCE

During the latter part of this past school term I was scheduled to work on the Bertsches' farm in Pontiac, Illinois. Since this was my first trip north, it made me very eager to see the Northland.

Upon my arrival in Pontiac, I was a bit nervous and somewhat surprised at the "atmospheric conditions" as far as the races were concerned. I could actually feel the difference. It was not too difficult to adjust myself to my "new environment."

For the first time I went to an all-white church, the Mennonite church in Meadows. I was welcomed there and am attending this church for the summer. The pastor, Lotus Troyer, had been a guest in my home in Gulfport, earlier this spring.

During this summer I was a retreater at Camp Friedenswald in Cassopolis, Michigan. I was the only Negro attending that retreat. I enjoyed talking and worshiping with the boys and girls of the white race. Everything was simply wonderful.

This experience definitely had a bearing on my choice of a college. I now plan to attend Bluffton College this fall.

John and I are playing softball with the Meadows softball team in the church Softball League.

I like the farm work very much, too. Milking was fun twice a day—33 cows. Baling hay was really work but fun, also combining oats and cultivating corn.

Thanks to the wonderful Bertsches and Orlo Kaufman for a never-forgotten summer.

—Milton I. Lee

Book Notes

TEENAGE RAMPAGE by Jim Vaus. 78 pp. Zondervan, $1.00.

Lest readers rise in protest at the implication of the title, the author prefaces his book with the acknowledgement that he is writing only part of the story of young people today—only about a troubled minority.

Teenage Rampage is loaded with case histories of juvenile delinquents which illustrate various aspects of the problem. The many well-documented facts and figures and pertinent quotations from J. Edgar Hoover and other authorities are the outstanding feature of the book.

Recognizing that there is no simple answer to juvenile delinquency, he concludes the book with this challenge to all readers: "The answer to juvenile delinquency is found in the heart of each man. It is a willingness of the individual, of you, to believe in the Lord Jesus Christ enough to follow him."

—Peter J. Ediger

Our Schools

BETHEL COLLEGE

Members of the Bethel Chorale, a vocal ensemble directed by Dr. David H. Suderman, have been selected and regular practice sessions begun for an anticipated busy season.

Members of this group are Joan Banman, North Newton; Betty Schmidt, Newton; Glen W. Unrau, Newton; Emmalyn Duerksen, Goessel; LaVera Goering, Pretty Prairie; Nancy Schroeder, Buhler; Melvin Dean Schmidt, Canton; Rosalie Voth, Inman; Donald Peters, Henderson, Nebraska; and Paul S. Gross, Bridgewater, South Dakota.

The accompanist of the group will be Mrs. Glen W. Unrau.

Five cheerleaders and two alternates have been chosen to lead the Bethel College cheering section during this year's athletic contests.

Regular cheerleaders will be Ted Zerger, McPherson; Valera Stucky, McPherson; Connie Goering, Moundridge; Marilyn Miller, Hanston; and Gary K. Warkentin, Newton.

Alternate cheerleaders are Judy Regier, Buhler; and Robert Shaak, Herbert, Sask., Canada.

BLUFFTON COLLEGE

One of the highlights of the Homecoming weekend, October 20-21, at Bluffton College, will be a vesper service at which Don Smucker, professor at Mennonite Biblical Seminary, will be the speaker. His topic will be, "The Forgotten Man in Education."

Charles Lampkin, a Negro baritone, composer, lecturer, and pianist, will appear October 23 in Ramseyer Chapel, as the second concert of this year's lecture-music series. Mr. Lampkin's lecture-recital, "From the Bosom of the Congo," tells the story of the Negro people and their contributions to American folklore.

Dr. Paul M. Robinson, president of Bethany Biblical Seminary in Chicago, will be the guest speaker at the annual Bible Lectures, held November 4-9. Dr. Robinson served as moderator of the Church of the Brethren in 1955-56, and is a member of the Foreign Missions Commission and the executive committee of the General Brotherhood Board, the highest administrative body of the Church of the Brethren. In addition to these activities, he is quite active in church and civic affairs.

Dr. Robinson will give two series of addresses, one in the college chapel in the morning, and the other in the First Mennonite church in the evening.

FREEMAN JUNIOR COLLEGE

An innovation in Academy play production will be of special interest to those who enjoy good performances. For several years plays at Freeman have had two night runs, but this year a different play will be given each night. This is giving more students a chance to participate as well as giving audiences a double treat.

The plays chosen are based on Mark Twain's well-known Huckleberry Finn and Tom Sawyer. Miss Katherine Kaufman, head of the Dramatics Department, directs the productions. Dianna Waltner, a senior who has participated in a number of plays, is assistant director, and Lilah Graber, another senior, also helps at rehearsals.

Statistics released by the office of the Principal, Gerhard Buhler, show that 84 per cent of last year's senior class is attending school this year. Of these 64 per cent are enrolled at Freeman College. Dean John Ewert states that there is a 10 per cent increase in the enrollment of the College Department this year.

Professors John Ewert and Gerhard Buhler attended a two-day session of the South Dakota Guidance and Personnel Association at Pierre, on October 1 and 2.

MENNONITE BIBLICAL SEMINARY

The recent announcement of the Seminary Board of Trustees' option on a plot of land in the south part of Elkhart, Indiana, has been received with keen interest. Present plans are to continue transactions for the purchase of the land later this fall. This purchase is in keeping with the August General Conference decision regarding the Seminary's relocation at Elkhart to associate with Goshen College Biblical Seminary.

C. J. Dyck, student at the University of Chicago, is serving as interim business-manager for the Seminary on a part-time basis. Dyck comes to this task with MCC administrative experience and a year's term as a member of the Seminary business committee. Mr. and Mrs. Dyck also serve as host and hostess of 4614 Woodlawn.

William Gering (graduate of '55), youth worker for the General Conference Young People's Union, visited the Chicago churches recently. On September 26 he met with the young people of the Woodlawn, Grace, and First Mennonite churches to encourage them in organizing youth fellowships.

At a recent student body meeting Don Wismer was elected president, Ray Reimer secretary, and Bill Block treasurer. Gordon Dyck will serve as the new representative to the interseminary meetings which are held periodically in the Chicago area.

David Schroeder of Altona, Manitoba, has been granted a scholarship by the University of Hamburg to continue his studies in the field of New Testament. The Schroeders sailed September 25 for their two-year stay in Europe. While there Dave, who knows German well, expects to spend his weekends and vacations working with the North German Youth Organization.

Ten different types of practical work will be carried on during the current school year by students enrolled at Mennonite Biblical Seminary. Included in the variety of projects are such tasks as Sunday school and weekday church school instruction, evangelism, rescue mission work, and religious journalism.

All assignments were made by the practical work director, Andrew R. Shelly, after consultation with the students and consideration of their abilities, interests, and experience as well as existing needs in the community. The work is designed to help students gain practical experience and make immediate use of the information and techniques learned in the classroom.

Western District Conference

NORTH NEWTON, KANSAS — The sixty-fifth annual session of the Western District Conference will convene Oct. 21-23 in Memorial Hall, North Newton, Kansas, with C. N. Hostetter as guest speaker. Dr. Hostetter is president of Messiah College, Grantham, Pa., and president of the Mennonite Central Committee.

The conference will open with Sunday school and worship at 9:30 a.m., Sunday, October 21, with Rev. Harris Waltner, Moundridge, Kansas, vice-president, presiding. The president, Rev. Roland Goering, Halstead, Kansas, will deliver the conference sermon.

MCC news & notes

A NOTE OF THANKS

Kazimierz F. Knap, director of the Polish refugee organization in Austria with headquarters at Salzburg, wrote a note of thanks to the Vienna unit for distributions of food and covers given by worker Irene Bishop (Perkasie, Pa.).

"Because of your help we could offer our poor children the best food possible," he wrote. "The lovely warm covers fascinated our children as did the used but clean and well-kept clothing. Our thanks come from the bottom of our hearts."

"NO PLACE FOR PRIDE"

Joe Smucker (Goshen, Ind.) participated in an international work camp as part of his introduction to Korea as a relief worker. Campers built eight houses for homeless people. They also had religious meetings and group activities together.

"This type of project is certainly a worthy venture," Smucker commented. "There is no place for pride here as one mixes mud with bare feet to become a 'common laborer.' Perhaps this is more meaningful to Korean students who traditionally shun physical labor. One student said, 'I certainly learned a lot. I had always thought Americans were pleasure-loving. But you Americans here work harder than we Koreans.' "

Relief and Pax workers in Korea total 15 persons at the present time. They are located at Taegu, Taejon, Pusan, and Seoul.

TEAM MINISTERS TO TRIBESMEN

Roy S. Habecker (Washington Boro, Pa.) reports a number of distributions of food and clothing to needy people in Taiwan (Formosa). He also directs a number of milk kitchens and helps at the Hwalien hospital.

On one occasion Habecker directed a YMCA service team for a week's work in one of the mountain regions ministering to Ami tribesmen. The team was composed of Taiwan students studying medicine, dentistry, agriculture, and theology. Each offered a particular type of help to the people.

VOLUNTARY SERVICE IN EUROPE

Two hundred persons from 15 nations participated in workcamps last summer in Europe under the sponsorship of Mennonite Voluntary Service.

These young people, representing 15 denominations and faiths, were fused in a Christian atmosphere of work, worship and fellowship. Workcamps ranged in length from weekends to four or five weeks or longer.

Camps were conducted in Germany, Holland, France, and Austria. Some MVS campers joined projects in Spain and Finland. Projects included helping construct orphanages, aiding Dutch flood victims, rebuilding damaged churches, reconstructing damaged schools, and a variety of other projects.

LaMarr Kopp (Ephrata, Pa.), director of MVS, said "This is an opportunity for young people to demonstrate their faith and translate it into action, for 'faith without works is dead.' It is an opportunity for international fellowship—in Christ we are not different."

MVS is an international organization. Members of the council are Mennonite churchmen from Holland, Germany, Switzerland, France, and North America (via MCC).

American participants in the workcamps are Paxmen and persons on the annual college tour to Europe.

MENTAL HEALTH SERVICES

Eight persons completed a three-weeks orientation school at Kings View Homes at Reedley, Calif., in connection with service in the mental health program. They are:

Jim and Mary Gaede, members of the Mennonite Brethren Church at Bakersfield, Calif., will serve in the MMHS office in Akron, Pa.

Byrne Mae Horsch of First Mennonite Church of Upland, Calif., Kings View Homes; Bertha Huebert of the Mennonite Brethren Church at Reedley, Kings View Homes; Bernice Janzen of Tabor Mennonite Church at Walton, Kansas, Kings View Homes.

Alice Litwiller of the Old Mennonite Church at Hopedale, Ill., Kings View Homes; Elvera Peters of the General Conference Mennonite Church at Henderson, Neb., Kings View Homes; Paul Sides of Refton Brethren in Christ Church at Lancaster, Pa., Brook Lane Farm.

NEW VOLUNTEERS JOIN UNITS

Fifteen young people completed orientation and are serving in a number of Voluntary Service units. They are:

Denver community project: Mr. and Mrs. Leo Janzen of Buhler, Kan. (unit leader), Jean Stutzman of Schwenksville, Pa., and Grace Yothers of Perkasie, Pa.

Twillingate, Newfoundland: Hedy Janzen of St. Elizabeth, Man., Susan Esh and Ruth Hartzler, both of Belleville, Pa.

Brook Lane Farm: Elma Ediger of Inman, Kan., and Mary Frances Martin of Waynesboro, Va.

Junior Village, Washington, D. C.: Mrs. Helen Isaac of Meade, Kan., Pauline Schmidt of Newton, Kan., and Judith Wiens of Reedley, Calif.

Mr. and Mrs. Darrel Yoder of Bellefontaine, Ohio, serve in the clothing depot and unit house at Waterloo, Ont., and Anita Peters of Mt. Lehman, B. C., is a secretary in Akron.

Jottings

NEW MEMORIAL LIBRARY

—Grace Church, Lansdale, Pa.: Don Sommers began directing our church music Sept. 1. He is in his second year of work on his Master's degree at Westminster Choir School, Princeton, N. J. He comes from Kidron, Ohio. Our old church building was sold to the Calvary Baptist Church of Lansdale. Our pastor, Elmer Friesen, had part in their dedicating service, Sunday, Sept. 16. Our congregation has set up a new library in the church, called "The John J. Plenert Memorial Library." It will be opened soon. Young people going away to school for the first time from our church are: John Kulp, Bethel College; Rodney Stauffer, LeTourneau School of Engineering; Ray Linberger and Loretta Agar, Philadelphia Bible Institute. —Ruth P. Arn, Corr.

ARIZONA MISSION REPORT

—First Church, Paso Robles, Calif.: Many of our church members attended, shared their experiences, and brought good reports of: the P.D.C. in Upland, Calif., S.S. and C.E. Convention at Reedley, the Young People's retreat at Camp Gaines, and the Family Retreat at Camp Ocean Pines. The young people had a pre-retreat rally in June, followed up by a deep sea fishing trip, and for once they all caught the limit and came home tired but happy. While Rev. and Mrs. M. J. Galle were at the General Conference in Winnipeg, our guest speakers for the three Sundays were Wayne Harris, student of B.I.O.L.A.; Clayton Berg of San Luis Obispo, a representative for the Gideons; and Rev. Geo. Anderson. Rodney Willard Wiebe and Roy Thomas Younts were dedicated by their parents at a children's consecration service in June. Congratulations go to Mr. and Mrs. Jim Brown (nee Erna Toevs) on the birth of a daughter, Susan Anne, on Aug. 12. A group from our church entertained in one of the cottages at the P.R. School for Boys; there are 50 boys to a cottage. Singing of hymns, games and refreshments makes up the monthly birthday party; the boys look forward to these evenings. Mr. and Mrs. Hy. Peters from the Arizona mission field highlighted their report with colored slides at the evening service, and Mrs. Peters talked to the Ladies' Mission Society of her work with the women, followed up by a question session, which gave us a much better understanding of the difficulties the missionaries have to cope with in their daily commitments, spreading the gospel at all times. "May the Lord give them the needed courage and strength," is our prayer for all missionaries.—Corr.

PLANS TO HONOR MISSIONARY

—Hereford Church, Bally, Pa.: Our pastor attended the General Conference sessions at Winnipeg. A beautiful Harvest Home display was held on Sept. 23. The fruits and gifts were taken to the Home for the Aged in Frederick. The committee in charge were Mr. and Mrs. Francis Mauger, Mr. and Mrs. Carl Truesdale, and Mr. and Mrs. Erwin Nimmo. A son, Philip Douglas, was born to Mr. and Mrs. William Duncan; and a daughter, Judith, to Mr. and Mrs. John Phillips, Jr. Our fall communion services were held on Communion Sunday. Andrew Shelly brought the communion message. Pastor Henry Grimm, Paul Clemmer, and Stanley Bauman are planning with the Home Missions Committee to hold the Missionary Conference in our church from Oct. 19 to 21. This conference is to honor Miss Anna Funk, who 50 years ago left our church for India and gave her life on the ill-fated Titanic on her first furlough home. Calvin B. Clemmer, who for years was a telegraphic operator, died Sept. 24, and was buried in the New Goshenhoppen Cemetery on Sept. 27.—Corr.

WOMEN'S GROUPS MEET

—Bethany Church, Quakertown, Pa.: A musical concert was held in our church Sunday afternoon, Sept. 16. Talented musicians of the Quakertown area were featured in vocal and instrumental numbers. The program was presented for the benefit of the organ fund. Harvest Home Services were held Sunday morning, Sept. 23. The busy fall season started in September with regular meetings of the Bible Study Group and the Fellowship Circle, True Blue and Christian Workers' Sunday school classes. Our Ladies' Aid and Missionary Society recently visited with the ladies' groups of the Springfield Church and the East Swamp Church and presented programs. A pleasant social hour was spent after each program.—Corr.

AMSTUTZ LEADS WEEK'S MEETINGS

—Grace Church, Enid, Okla.: On Sept. 9 a daughter, Vera Ann, was born to Mr. and Mrs. Elmer Froese. Leo Becker, Leo Unruh, and Mr. and Mrs. Robert Johnson were received by transfer of membership. The Sunday evening service of Sept. 23 was conducted by Rev. and Mrs. Nickel and family of Meno, Okla. Interesting pictures were shown of Minfield Children's Home at Auke Bay, Alaska. Our fall revival was held Oct. 7-14 with L. R. Amstutz, pastor of Whitewater, Kan.—Corr.

TEACHERS, OFFICERS CONSECRATED

—Bethany Church, Freeman, S. D.: The Sacred Song Ensemble of the Mennonite Biblical Seminary gave us a program July 3. Our supply pastors during the vacation of the Hostetlers were Orlando Goering, Erland Waltner, Harold Gross, and P. P. Kleinsasser. Susan Tschetter, 61, died of cancer Aug. 21. Her life work was teaching. She left bequests for various Christian causes totaling $2,500. Married were: John K. Hofer, Jr., and Ursula Walter, June 14; Howard S. Gaber and Neva Janet Wipf, July 2; Melvin Koster and Diane Miller, Aug. 12; James Morris and Donna DeZotell, Sept. 2; Donald Koch and Virginia Kaufman, Sept. 15; Howard Mehlhaff and Clarine Pullman, Sept. 16. Born were: Karen Elizabeth to John J. Walters, Jan. 11; Don Stuart to Willis Wipfs, Feb. 19; Richard John to Obed Hofers, May 5; David Lee to Leland Voths, May 31; Steven James to James Wipfs, July 14; and Jill Marie to Paul P. Kleinsassers, Aug. 25. A consecration service was held for our Sunday school teachers and officers on Sunday morning, Sept. 30.—Ben J. Waltner, Corr.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

POSITION WANTED

Doctor: Young Mennonite doctor seeking location within the next nine months. Interested in practice in a Mennonite community. Information and offers for positions requested. Contact: Mutual Aid. (No. A 128)

HELP WANTED

Domestic Help: Family in Wichita, Kansas, offers full time permanent work to Mennonite girl showing Christian attitudes and love for children. Opportunity for church attendance and weekly days off. Mature, responsible person desired. Contact: Mutual Aid. (No. P 127)

BUSINESS OPPORTUNITIES

General Store: For sale in Eastern Ohio. Owner willing to train and assist young man in business. Long term arrangements available from earnings. Center of Old Mennonite and Amish community. Contact: Mutual Aid. (No. P 129)

Print Shop: Located in small Ohio town. Publishes weekly newspaper and does regular print jobs. Present owner offers to train new owner-operator. Earnings help pay for purchase cost. Contact: Mutual Aid. (No. P 130)

Into the Beyond

CALVIN B. CLEMMER, of Allentown, Pennsylvania, and member of the Hereford Mennonite Church, Bally, Pennsylvania, was born October 23, 1887, and died September 24, 1956.

A Prayer Request

Three-fourths of the year has passed and we have received only half of the funds needed to carry on the General Conference's work of fulfilling Christ's Great Commission. The souls and lives of the millions entrusted to our care by God depend on the gifts given by His people.

This lack of resources at this time of the year is not unusual. But because we have never recovered the loss in finances sustained during the summer months for the last several years, the money available for Conference causes has grown less and less year after year.

The congregations through their delegates at the Winnipeg Conference gave encouragement to increase our endeavors—to open and expand fields and to increase services—rather than to retreat. If we fail to meet our commitments we will have to reduce our mission, relief, and education programs. Humanly speaking it would seem impossible to raise the $400,000 we need during the next three months. But we believe in a God who hears and answers prayer.

Member churches of the Conference have been faithful in the past and have in a marvelous way given support in prayer and sacrificial giving. In this emergency let us not be weary in well-doing but let us undergird this work with increased devotion so that our goals may be reached before the end of the year.

Will you join me and my fellow-workers and the members of our Conference Boards in prayer that God will provide the means to carry on the soul-saving and soul-building ministry which is the work of the congregations of the General Conference.

General Conference Mennonite Church
P. K. Regier, Executive Secretary,

Thoughts from
MR. JONES, MEET THE MASTER
Peter Marshall

If our souls are to be saved to eternity, they must be lost to time.

If they are to be saved for the treasures that rust doth not corrupt, they must be lost to the riches of this world.

If they are to be saved to heaven, they must be lost to earth.

* * *

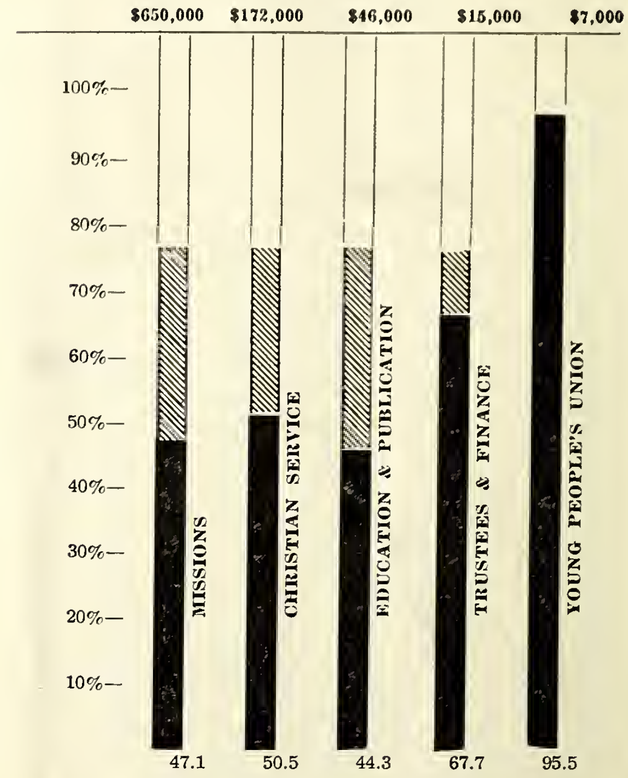
God hasn't given up on you. He can still do great things for you, in you and through you . . . Do not despair. If you want to be different, you may. You, too, can be changed for the better. Therein lies our hope—and the hope of the world.

* * *

It is the modern heresy to think that human nature cannot be changed.

Conference Stewardship Chart

September 30, 1956



Percentages as of September 30, 1956
(9 months is 75% of year)

■ Receipts to Sept. 30; ▨ Short of Budget

☐ Remaining 3 Months of Year (fiscal year ends Dec. 31)

CONFERENCE NOTES

(Continued from page 654)

Fremont Regier, General Conference 1-W worker in the Congo, writes that work is progressing nicely on the new school building at the Mutena mission station. The ceilings are in and the floors are being poured. He is conscious of your prayer support and thanks you for their continued blessing.

Mrs. Ray O. Yoder recently underwent surgery which was successful. The Yoders are former missionaries to the Congo and are at present living at 1270 E. Allen Road, Tucson, Arizona. She sends a sincere "thank you" for all the prayers and gifts that remembered her.

Four Congo Inland Mission young men graduated from the Moniteur school and are now assuming responsible positions in the school program.

THE Mennonite

MENNONITE
LIBRARY
SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

The new Mennonite Community Church, Fresno, California
Peter J. Ediger, pastor. (see page 682)

The Challenge of Christian Stewardship
Cornelius J. Dyck

The United States as a Mission Field
John T. Neufeld

Thanksgiving in July
Margareth Peters

Volume 71 Number 42 October 23, 1956

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Faith and Works

The natural shyness of even the convinced Christian often evokes such reactions as, "It's much better to witness to your faith by the way you behave."

The man who affirms his faith along with his good works is less guilty of pride than the man who shows forth good works without pointing to their true Source.

—Thoughts from *Doing the Truth* by James A. Pike, a book about faith and works.

Conference Notes

Roland Goering to speak

Speaker for the FAITH AND LIFE radio program heard over KJRG, Newton, Kansas, will be Roland Goering, pastor of the Halstead Mennonite Church, Halstead, Kansas, for the week of October 22-27.

MCC workers visit churches

Three returned MCC workers in the world-wide relief program are at present arranging visits to General Conference communities. Robert Miller, relief director in southeast Asia, will be visiting churches in Minnesota and South Dakota during October 14 to 24.

C. L. Graber, MCC relief director from South America, will visit the Western District Conference and several churches in western Oklahoma and Nebraska, October 20 to 25.

Rosa Kim, MCC relief worker from Berlin, is now visiting Western District churches as individually arranged and will be available for several months of congregational visitation in the Pacific and Northern Districts during the early months of 1957.

Deaconess program for South America

Sister Theodosia Harms of the Bethel Deaconess Hospital is scheduled to leave the latter part of October for a two-year assignment in Paraguay. Her work will be with the movement for a new inter-Mennonite deaconess program there and will be under the MCC. The Board of Christian Service had previously designated $2500 from an estate gift for the endowment of this program which will center in Filadelfia but eventually serve all of South America.

New program for women

The committee for a fellowship of women in church vocations which was formed recently elected Peter Dyck as chairman and Elma Esau as secretary. Negotiations are now under way with representatives of conference related schools regarding educational arrangements for this program. Persons interested in this program may obtain further information by contacting the Board of Christian Service, 722 Main St., Newton, Kansas.

Mennonite Men to help with road

The General Conference Mennonite Men resolved at the Winnipeg conference to raise $17,000 to assist in the trans-Chaco roadway in Paraguay. This fund will include the payment of expenses of the four Pax men now serving there and the Harry Harder family who previously served in South America, and will now assist in the road construction.

The governments of Paraguay and the U. S. will be supplying hundreds of thousands of dollars in equipment and supplies, and the work will be made much more valuable through the personnel that MCC provides.

Toronto church builds

The following is from a letter from the Toronto Mennonite Church in regard to their new building project: "Two months ago excavation operations began for our new house of worship. We are very pleased to announce that even though we had some minor problems to overcome, at present the basement walls are complete and considerable brick work has been done.

"This coming Sunday (Oct. 7) in connection with our Thanksgiving and Mission festival we are planning a cornerstone laying ceremony at the new site. We would solicit your prayers for this occasion and also for the future."

(Continued on page 683)

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

IF I WERE A LAYMAN

Some have felt that in recent issues THE MENNONITE has been a bit hard on the minister. It was not so intended, but rather that the minister might see how laymen may think of their pastor, and in what ways he might be more helpful to his people.

But it is well to consider also the other side. What would a minister like to see in a layman? He would certainly be glad to have them be willing co-operators in the great work of the church. He would want them to take a keen, intelligent, and sympathetic interest in all things spiritual and in the varied program of the church. It is so easy to criticize, so difficult to co-operate wholeheartedly and lovingly.

The minister would like to feel that his parishoners are deeply interested in the spiritual welfare of each member. They will refrain from caustic criticism and condemnation. They will try to build each other up. They will be patient with erring ones and love them back into the fellowship.

The minister would like to have his laymen put God first and ahead of anything else. In a world of secularism and materialism, the pastor yearns that his people may rise above such and see God. Face to face with Him, they will see what He has for them to do and gladly do it. There is a deep concern for all God's children around the world. There is an emphasis on the spiritual far above the material.

The minister hopes his people are praying for him. He knows better than anyone else how much he needs such prayer. He has his problems, his sins, his temptations, his discouragements; but to know that his people are lifting him up on holy hands of prayer will give him courage, and then God can do much for him and his people.

The congregation can make or break its minister. It is the laymen's task to help him become a true man of God.

FORGIVEN MUCH; GIVE MUCH

The real motive for Christian giving is well presented in the article on stewardship found in this issue. It is not because we who are well-fed are willing to give something to the hungry; that can but breed a feeling of superiority. It is not because we are pressed into giving by some one who makes us feel ashamed if we do not give. It is not because we have a little more than we need and so can well spare a small portion to ease our conscience. It is not even a sense of duty which makes us share somewhat reluctantly.

Does not rather the real motive for stewardship stem from a deep sense of gratitude and love for our Lord? He has forgiven us so much—so very much—and has loved us so deeply, though undeserved, that out of deep gratitude and a warm love in return we gladly share whatever has been so kindly entrusted to us. It is not a duty; it is not an obligation to be paid off; it is but one feeble means of expressing our love to God and man in sincere gratitude for all that has been done for us. We love much for we realize how much we have been forgiven. We give much for we love much, and love must share.

So it really is not a question, "How much are you willing to give for the cause of Christ?" but rather, "How much do you love the Lord?" He who becomes sensitive to the fact that he has been forgiven much, gives much.

HOME WORK

In spite of the fact that there are now over a hundred million church members in the United States, there is still much need for home work. In our fair country there are still nearly forty per cent of our people who make no profession of Christianity at all.

The city of Chicago, as pointed out in another article, presents all sorts of possibilities for home mission work. The need to present truly the "Good News" is great. The thread-bare excuse that people can hear the gospel if they want to does not relieve us from responsibility of personally introducing to them their best friend, Jesus Christ himself.

Our foreign work should be expanded; we have not nearly reached the maximum. But the "home work" dare not be neglected. A strong home base and a really Christian nation can make foreign work so much more effective. Consider thoughtfully the article, "The United States As a Mission Field."

I NEED NOT LACK

A little girl started the Twenty-third Psalm as follows: "The Lord is my shepherd, that's all I want." Not bad, for if the Lord is my Shepherd my lacks are taken care of and my real needs are supplied.

I need not lack rest and peace for "He maketh me to lie down in green pastures." He supplies refreshing as "He leadeth me beside the still waters." When strength runs low and sin holds me down, "He restoreth my soul."

I will not lack a leader for "He leadeth me in the paths of righteousness." He is more than a leader; He proves a true companion when I most need one: "Yea, though I walk through the valley of the shadow of death . . . thou art with me." He also protects and comforts; "Thy rod and Thy staff they comfort me." He gives, not sparingly, but in great abundance, "My cup runneth over." His goodness and mercy shall pursue me, "shall follow me all the days of my life." And finally I shall not lack an eternal home; "I will dwell in the house of the Lord forever."

No wonder this Psalm is the favorite the world over, through all the centuries, and in all stages of life. The Shepherd supplies and fills up every lack in our lives, so that we can sing, "The Lord is my Shepherd, I lack for nothing."

How much is redemption worth?

The Challenge of Christian Stewardship

Cornelius J. Dyck

IN THE FIRST CHAPTER of his letter to the church at Rome Paul gives what seems to be one of the basic, if not *the* basic motivating principle underlying his entire life; he states "I am a debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise" (1:14). Paul lived under such a sense of obligation to Jesus Christ that no persecution, or opposition, or stoning, or prison could dim his joy or mitigate his thankfulness in the face of Christ's gift to him. For him there was no currency with which a sinner could possibly repay the tremendous cost of redemption. For him salvation was such a marvelous and overwhelming experience of the grace of God in his life that he knew he could never repay it. Therefore he said, *"I am debtor."*

TO ME IT SEEMS that this Pauline attitude is the most basic and most essential motivation for Christian stewardship. Unfortunately this is too often overlooked or more often taken for granted. We seek new means of raising necessary money—and that is good; we tell our people what will happen if our Conference budgets are not met—and our people must be kept informed; we plead with our people to give as the Lord has prospered them—and He has; but all these and other good arguments are surface motivations. *Unless the wellspring of our giving lies in our own individual indebtedness to Jesus Christ, ours will not really be Christian giving* and the best thought-out plan will do no more than wheedle a few paltry dollars out of us.

I AM NOT WRITING to beg or plead for money! While Jesus did love beggars as he loved all sinners, I find no Scriptural injunction compelling disciples to beg people to "spare a few pennies" that the kingdom may not perish. Rather I wish to search with you for the implications of this deeper level of stewardship growing out of our indebtedness. Now I know that among our churches we usually take commitment for granted. We are, after all, a "believers'" church. And so we concern ourselves more with method and means in our financial programing. But no pastor can assume that all of his members are fully committed to Christ. Actually, why should a pastor plead with the half-hearted, or the fringe membership, or the unredeemed to give to the cause of the kingdom? God does not want our money first—He wants *us!* It is exegesis in reverse to say that if we can only get people to give to the church they will also be won to "The Church" (e.g., Matt. 6:21). We cannot buy God's favor, we cannot purchase pardon, we cannot protect ourselves against misfortune by giving to the church. Those who come to God do so by way of despairing with themselves first, but in our philanthropic age generosity is the keyword. Almost we are tempted into feeling that we are doing the church (whose head is Christ) a favor by giving. And when a human being does a favor he usually feels "good" about it. And "feeling good" about our giving is the antithesis of that judgment every sinner should feel in the presence of Christ. To give liberally *is* good for the Christian life, but we do not give because it is either good for us or for hope of reward. We give, as Paul gave himself, because of what Christ has done for us.

THE GREAT COMMISSION is found explicitly and implicitly throughout the entire New Testament. Those who have risen with Christ are urged to proclaim to all men the wonderful love of God which brought this miracle. And the underlying motive is the individual experience with the risen Christ; "freely ye have received, freely give." And this injunction to give includes the whole life of the believer. No one needs to plead with a child of God to give! The redeemed are always zealous. True stewardship grows out of a sense of despair, repentance, and faith. Therefore *he who has been forgiven much will give much!* The conviction of our own sinfulness, the rejoicing in the miracle of grace which has been worked in our own lives and transformed them, and the incredible unmerited love of God compel us to put everything we have and are at the disposal of our Lord.

STEWARDSHIP, THEN, is the practice of living a total life within the framework of redemption. It involves our whole philosophy of life, our faith and our works. *Stewardship is man's total response to the amazing grace of God.*

IN THIS HOUR we are concerned with the financial aspects of stewardship. This is included, as already stated, in our stewardship of the gospel. May God forgive us the lack of intensity with which we believe the world needs saving. But here money can help to overcome this lack and afford a God-given channel of expression, albeit one among many. Money is a part of ourselves, a sacred trust, and therefore our handling of it is also a religious matter. Money can become our feet and carry the gospel where we ourselves could never go; it can be a strong back to many and lift burdens we could not carry ourselves; it can be another tongue to proclaim the Good News where it has never been heard. The use of our money reflects our faith and the dimension of grace under which we live. The handling of our money is a religious matter.

THE ANNUAL BUDGET FIGURES of our Conference represent a vision of what we feel, after careful planning, that we as a church can do. But are we not too timid? You have heard the budget breakdown! Is 13 dollars all each Conference member can give for missions annually? Is 3.50 dollars all we can give for relief, peace, and Christian service? Is 90 cents all we can give per member for education and publication? Is 30 cents a year all we have left for our retiring ministers? 15 cents (one cup of good coffee in Chicago) all we can give to make Christ known via radio? Is the price of a coke all we care to give per member this year for the work of the Young People's Union? And is 1.40 dollars the most we can give for the Seminary training of ministers, missionaries, and Christian workers? How small God's portion seems beside the lion's share we spend upon our own "most urgent" needs each month! May God forgive us the lack of intensity with which we believe the world needs saving!

WE THANK GOD TODAY for the work of our General Conference throughout the world and for the many sacrificial givers. I have used the entire Conference membership to arrive at these figures, and that is really not correct, for even in our General Conference we have many hitchhikers. But we are glad to see them in good company. Someday perhaps they will offer to pay for the gas!

I DO NOT HAVE TIME to analyze the factors which determine our giving outside of the basic motivation already mentioned. The cost of living is higher, new causes arise every day with powerful appeals to support, many of our churches have vigorous building programs, etc. But I do want to mention one—the trend within our own ranks toward secularization is robbing the Lord of much that rightfully belongs to Him. I am not implying that we as a Conference should return to the isolation from which we are only slowly emerging but rather that we learn anew to distinguish between the things that belong to Caesar and the things that belong to God. How can we stop within our churches and families the wasteful trend to economic conformity with the secular world about us? How can we learn to decide whether we need a new car, tractor, or house worse than the heathen in Africa need Christ? These are intimate problems. I am treading on dangerous ground, I fear. But we must in our own minds decide again to give God that portion which belongs to Him. A man was once asked why he always paid his other bills before he gave to the church, and he replied, "God pushes me the least of all my creditors." Obviously each one of us could spend all the money we have upon our own needs. The line between our real needs and God's portion can be drawn correctly only by those who orient their total life within the framework of redemption through Jesus Christ.

(From an address delivered at the General Conference in Winnipeg, August, 1956)

WE COULD HAVE USED this space profitably talking of tithing. A man who tried it said, "Tithing takes all the excuse out of a man." We could have talked of the very, very vital need for regular, systematic, planned giving. God is a God of order! Occasional gifts are wonderful, but a sound Conference program cannot be carried on spasmodically. To continue our mission fields, some of them for over 50 years, in spite of financial ups and downs has required very careful planning. Planning and faith are not mutually exclusive (Luke 14:28). We could have used this column to discuss ways and means of meeting the financial claims upon us as a Conference and as individuals. But it seemed to me that beyond all these necessary considerations rested the basic one—our stewardship in the light of the salvation we receive through Jesus Christ. *He who has been forgiven much will give much!* What we as a Conference have given within the past year is not so much an index of our income or our ability as it is an index of our loyalty to our Saviour and Lord. We must re-examine just what salvation through Jesus Christ means to each one of us. It is time that we learn to do without things—for Christ's sake! We must remind ourselves again that working for God and giving to God is no acceptable substitute for living with God. But we may also thrill at the fact that God has offered us a partnership with himself (1 Cor. 3) in His divine strategy. Whether our Conference work expands and grows and reaches the unreached, or whether as a Conference we will need to curtail God's program for us, depends primarily upon how much we care—for Jesus Christ and what He did for us on Calvary.

IN THE OLD TESTAMENT the psalm writer (116: 12) asks, "What shall I render to the Lord for all his bounty to me," and in the New Testament Paul answers, "I am debtor"; I can never repay the miracle of grace which through Jesus Christ has transformed my life. The incredible mercy of my Lord leaves me a debtor to Him forever—and I give, not to repay Him for this gift, but out of gratitude and love. I have been forgiven much; therefore I want to give much. This is Christian stewardship at the core—man's total response to the amazing grace of God.

The United States as a Mission Field

Shocking Headlines

"Major Crime Pulled Every 12.2 Seconds." In *Chicago Tribune,* September 27. "Are We A Decadent Church?" In *The Mennonite,* September 18.

Let's take a look at our own country. America is perhaps the largest so-called Christian country in the world. To be sure it holds a very key position in the world of today. In how far are we a Christian nation? The 1954 yearbook, *Information Please,* gives the following figures: Total population 164,000,000; membership in all religions, 97,000,000 in round numbers. This leaves a total of 67,000,000 without any claim on any religion. This would not look too bad on the face of it, but when we see the matter in detail it takes on a different picture: Protestant 57,124,000; Roman Catholic 32,400,000; Judaism 5,500,000; Buddhist 63,000; plus a few smaller groups.

This yearbook further gives some figures on anticipated or projected populations. According to the figures, we can expect to have a population of 193 million in 1965 and 228 million in 1975. This would indicate that great efforts by the church are needed just to keep the percentage of Christians from going down.

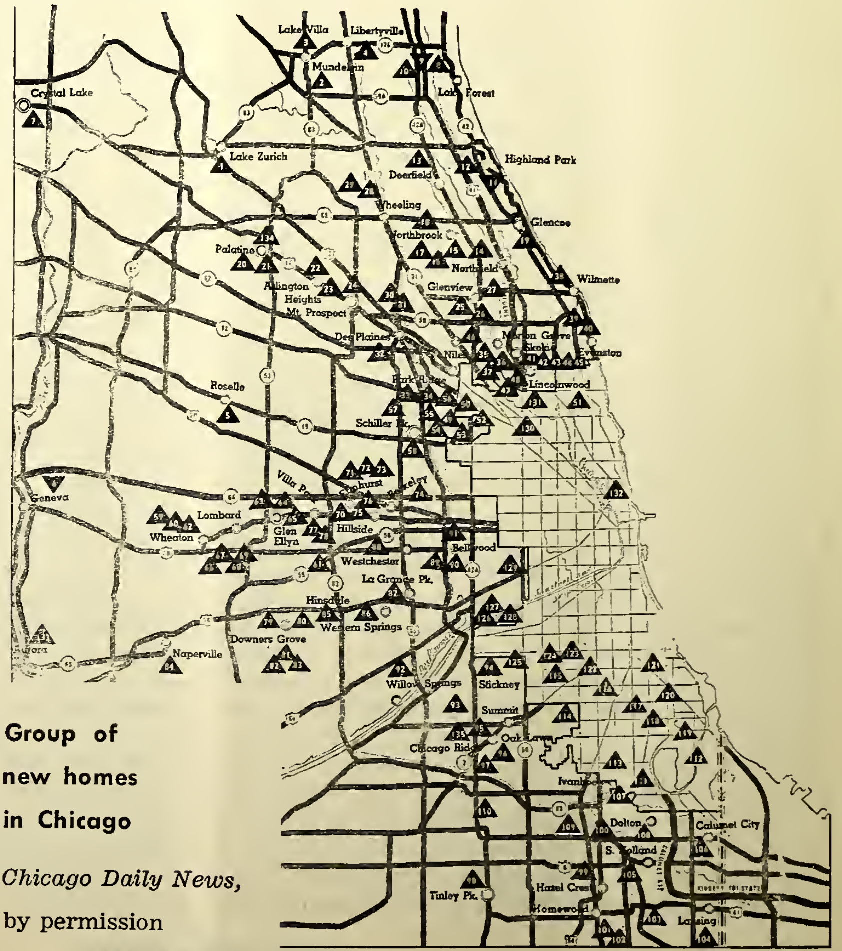
Taking another look at our own little world here in good old U.S.A., lets see what the FBI report gives for the first half of 1956. A major crime every 12.2 seconds; 37 murders every day, 164 robberies, and 738 autos stolen each day plus 1463 burglaries. Then again we must think of the great number of broken homes, one out of every four; we must see the many deaths by auto accidents and the amount of money spent for liquor and tobacco. And what is the total picture? It is a picture of paganism in a Christian country.

Even for the preservation of our churches, it becomes important to put more earnest efforts into home mission work. Let us think of our own children and the future generation.

The City As a Mission Field

In 1930 our farm population was 42 per cent of our total population. In 1940 it was 34 per cent and in 1950 27 per cent. Or let's see it from the city side. In 1900 39 per cent of the population lived in cities; today it is 65 per cent. It is estimated that it will be 80 per cent in 1975. If the present trend continues the small town will be a thing of the past. Although there are some movements of decentralization, the trend away from small towns will continue. There were 1,200,000 new homes built in the United States in 1954. Very few of these were built on farms. The amount of capital needed to start farming seems to be so high that most young people either do not try it at all, or they may farm and take on a job in a nearby city.

A great change is also coming about in the city. There is a movement of people into the cities from the south. There is another movement of people from Europe and other parts of the world to our cities. In our own mission community here in Chicago we have many displaced persons of the Polish and Lithuanian peoples who came in the


Lake Villa
Libertyville
Mundelein
Crystal Lake
Lake Forest
Lake Zurich
Highland Park
Deerfield
Wheeling
Glencoe
Northbrook
Palatine
Northfield
Wilmette
Arlington Heights
Glenview
Mt. Prospect
Des Plaines
Morton Grove
Skokie
Niles
Evanston
Park Ridge
Lincolnwood
Roselle
Schiller Pk.
Villa Park
Elmhurst
Berkeley
Geneva
Lombard
Wheaton
Glen Ellyn
Hillside
Bellwood
Westchester
La Grange Pk.
Hinsdale
Western Springs
Downers Grove
Aurora
Naperville
Willow Springs
Stickney
Summit
Oak Lawn
Chicago Ridge
Ivanhoe
Dolton
Calumet City
S. Holland
Tinley Pk.
Hazel Crest
Homewood
Lansing

Group of new homes in Chicago

Chicago Daily News, by permission

last ten years. Again there is a movement of families with children from the inner city to the suburbs. The map printed herewith, taken from the *Chicago Daily News,* indicates the suburban development of the city of Chicago. Each triangle represents a group of new homes. In some groups this may be a dozen, while in other places the triangle represents a thousand or more homes. Last year there were 47,000 new homes built in the greater Chicago area.

In Markham, Illinois, a suburb of Chicago where our Home Missions Committee of the Middle District Conference and the Central Conference have bought lots for a new church, there are 1500 new homes going up. An additional population of one million people is expected in this Southwest Chicago area with the completion of the St. Lawrence-Mississippi waterway.

The "good warfare" as Paul calls it in his letter to Timothy (1 Tim. 1:18), should be carried on from strategic centers and places, just as other warfare (Luke 14:31-32). The evil forces in this world have their strongholds in the city, and evil spreads to all parts of the country. So should it be with the gospel, from Jerusalem to all the parts of the world. Take a look at an airline map. It will be only a matter of a few years before we can fly from Chicago to any part of the world in twenty-four hours. Tokyo, Japan, can be reached in 28 hours and Cairo, Egypt, in 22 hours. A map of the railroads of the country shows the same thing: namely, that this city is the center of our country. At the completion of the St. Lawrence waterway the big steamers of the Atlantic will come directly to Chicago.

Every minute of the day, around the clock, a plane and a train either arrive or depart from this city. Our main post office handles 36 million letters a day.

A traveling man told me of reading one of my sermons in a Chicago daily paper, on a train in another state. A woman living in Missouri was converted reading a verse for the day from a Chicago paper. She had at one time been in our Sunday school and was attracted to the verse because it had my name with it. Again, people who were converted here in the city have become active workers in many states. A number of others have become active missionaries.

City communities vary greatly as far as their people are concerned and also as far as the possibilities of establishing self-supporting churches is concerned. The inner city areas where the poorer people and old people live can hardly become self-supporting. In many such areas the Protestant church has just moved out. On the other hand the suburban areas where people buy their own homes should produce self-supporting churches. The family that has three-fourths of their mortgaged home to pay for will not move away very soon.

Much of our mission work has been in the less prosperous areas, and yet our churches are supporting our Conference work and are loyal. Our hope for the extension of our General Conference work and the kingdom of God lies in the large, new developing suburban areas of our cities. We must put forth efforts such as we have done in our foreign mission work in Africa, India, Japan, and South America.

Well trained ministers will be needed; also large revolving funds for the building of churches. These funds will most likely be paid back but will be needed and used again and again. Jesus speaks of the importance of investing in the kingdom of God as laying up treasures in heaven where moth and rust do not corrupt and where thieves do not break through nor steal.

The fields are ripe unto harvest, pray ye therefore the Lord of the harvest that He will send forth reapers.

For the Middle District Conference
Home Missions Committee
John T. Neufeld

Flashes of Thought

A BROKEN PLAQUE

Walter Gering

Someone evidently had tried to mend it. For months it had been in full view on the assistant pastor's desk. Since the room was also used as the church library, many had seen it in passing by. There was nothing especially remarkable about the structure of the motto. It was simply a presentation of the memorable words of Jesus to the fishermen at the lakeside, words which have been spoken to thousands since that day. The cross was carved out of two very ordinary pieces of wood. The words "Follow Me" were fitted in white plastic letters in front of the cross. There it stood challenging all who entered to give their allegiance to the Son of God as Lord and Saviour. How many were led to think upon these words as they glanced by may never be known, and only eternity will reveal. But there it stood in full view upon the desk.

Somebody had tried to mend it, for in the course of busy days the motto had been broken. The cross had been splintered from the base and no longer stood in its place. While the letters "Follow Me" still stood firmly in place, the plaque itself had been marred. Hoping to restore its original form, some one had attempted to mend it with a daub of glue.

But it was in vain. When I picked it up for examination, the cross suddenly yielded to the pressure of a finger and the break was renewed. The plaque was broken.

But it was not that which caught my fancy. It was the words of my fellow co-worker as he cried out: "After all, what good is 'Follow Me' without the cross?" He was right; without the cross it meant nothing. How often men have tried it, only to discover that it cannot be done. The words themselves may be most challenging at times. But Jesus said: "If any man will come after me, let him deny himself, and take up his cross and follow me." Without the cross we cannot follow.

LORD, GIVE ME GRACE
TO TAKE UP THE CROSS

A Milestone at Taiwan

Thanksgiving in July

Margareth Peters*

Isn't it wonderful to see something come to life; to watch it grow and develop; to become a milestone in the path of time? Such a milestone grew out of our celebration of Thanksgiving Day in our hospital.

In Taiwan, planting and harvesting goes on the year round, but about the middle of July there is usually a bigger harvest that varies a little in different parts of the island. After harvesting is complete, each mountain village takes its turn in celebrating Thanksgiving, for it is a very special day for the mountain tribes people. The plains people do not observe a special Thanksgiving Day. Since most of our patients and many of our staff are mountain people, there was great interest and much talk about where, when, and how they could attend such festivities.

Then the thought came, "Why don't we in the hospital also celebrate such a day with the farmers, these grateful mountain folk?" The idea grew and we agreed that because we had so much for which to be grateful, too, we would indeed set aside a day for special thanksgiving. Most of our foreign workers were away, but our native workers wasted no time and plunged wholeheartedly into the planning of a program, practicing songs, preparing testimonies, and suggesting decorations.

To illustrate how God provides food for body and soul, we placed five Bibles, each printed in a different language to represent the tribes, on a small table. Also upon this table were placed bread, rice, peanuts, sweet potatoes, melons, pineapples, bananas, flowers, and pictures of birds. This made a very attractive and impressive display. All of us, and certainly our patients, were looking forward to the evening of August 13.

The patients had been told that on this Sunday they would get clean pajamas after supper instead of in the morning. This day seemed long to them; finally supper was over. Now for the baths, clean pajamas, and combing the hair. They were so eager to be neat and tidy. What a commotion! It reminded me of Mother getting us ready for a Christmas program. I come from a large family, and now what fun and excitement getting "my" family ready!

Finally, everybody was ready, dressed in his best, but it was still too early to go. Once more I was reminded of how we used to walk impatiently back and forth, looking at the clock, humming a tune or fiddling around with something waiting for the time to pass. Slowly the moments ticked by and then suddenly patients, staff, and friends were gathered in the chapel, faces beaming.

We wish you could all have been present to see and hear as representatives of the Thyal, Ami, and Bunan tribes, Taiwanese, and Chinese stepped forth to give a testimony, and as others joined in, to sing praises with them. In spite of the fact that the words could not be understood by all, the spirit that guided, the sincerity of thanksgiving, and the blessings gained could not be misinterpreted. Even the children enjoyed it very much.

Allow me to give you a story about one little boy who was present. His face was radiant, even though very recently he had to have his right arm amputated. A poisonous snake had bitten him; a tourniquet had been applied and a poultice of leaves had been wrapped about the bite in his hand. The lack of proper care had caused infection; the arm was gangrenous, the fingers were sloughing off. The sight of it was sickening; we can only imagine the agony and pain endured by that little boy. Immediate amputation well above the elbow was the decision.

When told that surgery would have to be performed in order to save his life, this little 12-year-old suddenly became a hero, a big hero. He did not complain but asked that we cut below and not above the elbow because he thought a longer stump would be more useful to him. Then he prayed by himself. He was taken to the operating room, and before I put him to sleep with ether, the scrub nurse asked him, "Are you afraid?" His answer was "No, but please cut below and not above the elbow." He fell asleep to awaken later to the fact that his arm was gone, and well above the elbow. A happy heart and a beautiful smile let him accept his loss without a tear.

It is difficult to put on paper what this evening meant to me. I can say this: what a wonderful feeling when all the staff agreed that although this had been our first, it should not be the last Thanksgiving Day in our hospital!

Margareth Peters and boys of Taiwan

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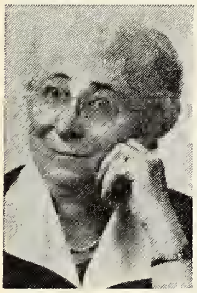
*Nurse at MCC Hospital, Milun, Hualien, Formosa

AFTER SIXTY YEARS

(*Mrs. Rodolphe Petter of Lame Deer, Montana, gives her account of the celebration recently held in honor of her sixty years of service on the mission field.*)



It was a lovely fall day in Montana. My co-workers, also Indian and white friends, planned well for the celebration. Loving hands cleaned the church. Autumn leaves and flowers from local gardens gave a festive setting to the auditorium.

The afternoon service was all in Cheyenne. John Stands-in-timber, president of the United Cheyenne Mennonite churches of the reservation, presided. Friends in Forsyth and Rev. John B. Fitz, pastor of the First Presbyterian Church in Miles City where I had once spoken, made the long drive to attend.

The church filled quickly for the evening service. Mr. Mehojah, chief clerk at the Agency offices and chairman of the church council, presided. Mrs. Walter Dyck pinned a lovely corsage on me, and Mr. Mehojah escorted me to a pulpit chair facing the platform and the speakers. The piano selections were classical, such as I have always hungered for on an Indian reservation. Mrs. Wenger's solo, "Calvary," was sung beautifully, as was "My Task," sung by a lady friend of many years who now teaches in Colestrip. The messages and presence of Rev. Walter Dyck and Rev. Harley King of Idaho, meant very much to me, representing not only the Mission Board, but all the churches of our Conference. The afternoon mail had brought telegrams from Rev. J. J. Thiessen of Saskatoon, Canada, and Rev. P. P. Wedel of Kansas; I read these in giving response at the close.

Opportunity was given to our guest from Miles City, who said much that made me feel very unworthy. Suddenly he produced a beaded brown leather bag and held it up so all could see, saying it was heavy as it contained sixty shining silver dollars, one for every year of my service, as a gift from him and his church. It was so unexpected, so overwhelming. Mr. Mehojah then stepped forward and said, "We will not let the Miles City friends outdo us. We are adding one dollar to the sixty we are giving Mrs. Petter." My first thought was how wonderfully the Lord has taken care of needs.

It was indeed a joy to look into the eager happy faces before me. Never before was I so vividly conscious of the backing I have had.

When one is looking forward, sixty years is a long, long time. Looking back, however, it seems so short. I recalled how friends in Newton, Kansas, advised me to ask the conductor to stop the Rock Island south bound at the Darlington water tank. He did. The baggage man dumped out my trunk, and the brakeman helped me down on a wooden platform. The engineer opened the throttle and in a few minutes the train was out of sight. Having just completed a four-year's course at Wittenberg College with an enrollment of five hundred students in a town of 40,000. I was startled at first to find myself absolutely alone on a vast prairie in the "wild and woolly west." Soon a lumber wagon drawn by a team of mules appeared around a clump of trees. Mr. Auernheimer, the driver, told me he had been sent from Cantonment, 65 miles away, to get the freight for the Mission School and also to bring the new missionary.

I told my audience they could hardly visualize the octogenarian before them on a Montgomery Ward side saddle, strapped to a rather frisky Indian pony, ducking my head to creep into smoky Indian tepees on my round of camp visitation as a Bible woman. I taught Arapahoe and Cheyenne boys and girls at the Cantonment Mission School for four years. In 1900 (not 1908) the Mission Board, at the request of the Swiss missionaries, released me from school work to become their assistant, first as amanuensis to put the first Cheyenne vocabulary in alphabetical order and then to record the first draft of a Cheyenne grammar; to study the language, and be Bible woman in the camps.

Here I add to the readers how unutterably sad it was that the rosy cheeked Marie Gerber Petter, born and raised in the Jura mountains of Switzerland, so soon contracted tuberculosis in visiting sick Indians in their tepee homes, an affliction she bore bravely and uncomplainingly as she continued to give loving and devoted service to her family and to the Indians who came daily to the Petter home and whom she visited in their camps. A slight, hacking cough was the only evidence of the disease. Her body lies buried in a lone neglected cemetery near the former Cantonment Mission School.

Sixty years of service! No words convey my inmost feelings better than those of Psalm 103.

Bless the Lord, O my soul:
And all that is within me, bless his holy name.
Bless the Lord, O my soul, and forget not all his benefits.

Northern District Ministers' Conference

Hutterthal Church, October 23-25

(*Condensed program*)

Theme: "Rightly Dividing the Word of Truth."
Text: Rom. 12:1-4

Tuesday afternoon, Oct. 23. Topics: "Regeneration" by Wesley Jantz; "Consecration" by Walter Gering.

Tuesday evening. Messages by Orlando Waltner and Verney Unruh.

Wednesday forenoon, Oct. 24. Topics: "Presentation" by Paul Dahlenburg; "Living Sacrifice" by R. A. Heinrichs.

Wednesday afternoon. Topics: "Non-Conformity" by Peter Loewen; "Knowing the Will of God" by Leonard Harder.

Wednesday evening. Messages by Verney Unruh and Orlando Waltner.

Thursday morning, Oct. 25. Topics: "Successful Ministry" by H. A. Schultz; "Victorious Ministry" by Emil Krahn.

(Note: A period of discussion and a prayer service is to follow each topic.)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas.

Nebraska Man Helps on

Pilot Project of Practical Aid

TEAMWORK . . . Richard Classen of Beatrice, Neb., (top) and Ove Lindholm of Sweden unload a truck of supplies. They symbolize the teamwork carried out by an interchurch project of practical aid to Greek farmers.

It takes teamwork to accomplish a big job.

Two Paxmen in Greece are part of a team that is accomplishing the significant job of making life more abundant both materially and spiritually for some Greek friends.

The Paxmen are Richard Classen, a member of First Mennonite Church at Beatrice, Neb., and Robert Lambright, a member of Shore Mennonite Church at LaGrange, Ind.

These men are teaming their efforts at Ioannina, Greece, with a group of other men from several churches and countries in a pilot project of practical aid. This particular project is sponsored by World Council of Churches. Other Pax Services units in Greece are at Panayitsa and Tsakones and are sponsored by Mennonite Central Committee.

Team members live in the village of Ioannina. From there each week they disperse individually to share village life while demonstrating improved methods of agriculture and homemaking.

The team is composed of eight men who represent several nations and church denominations. Orville Sherman directs the project.

This pilot program is a self-help project, not a handout program. For example, team members show their Greek friends how to plant, cultivate, and reap corn to get the best results.

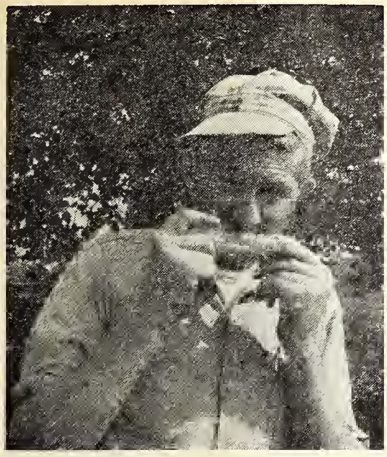
They show farmers how to provide proper housing and feeding for poultry to produce more eggs at less expense. Irrigation is introduced. The breeding of better livestock is important too.

Village youth are organized into clubs to learn basic techniques in the care of rabbits, bees, and gardens. Women learn how to preserve fruits and vegetables. Elementary sanitation and first aid are taught.

Classen's specific work is the development of a good strain of livestock. Lambright's work has been more diversified while serving in Albanian refugee areas near the Albania-Greece border. Other members of the team have specific responsibilities, too.

This kind of teamwork is bringing a brighter outlook to people

FOOD FOR WINTER . . . This Greek girl happily displays some canned foods—something new for these villagers. Members of the Ioannina interchurch team taught them how to can foods.



MUNCH . . . Richard Classen munches from an ear of corn grown in one of the demonstration projects of the Ioannina interchurch team.

who had thought life bleak and meaningless. Together they are opening the doors to a life much more abundant.

Book Notes

Trying to Understand

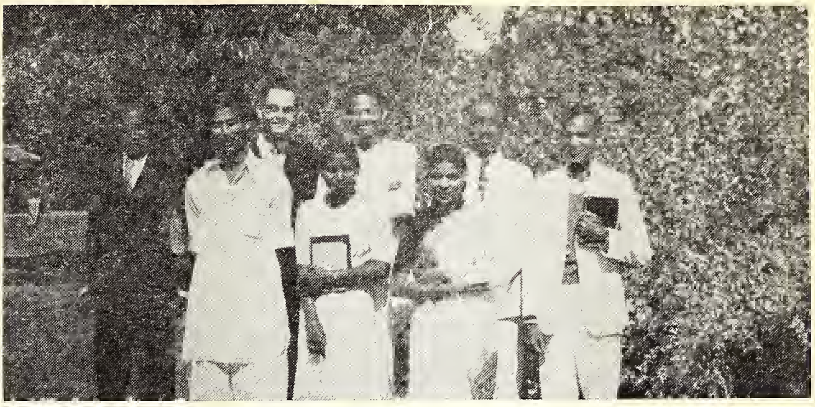
IT'S TOUGH TO BE A TEENAGER by Robert Cook. 66 pages, Zondervan, 1955.

This is an interesting book about young people. The author has had considerable experience in working with teen-agers and is in a position to understand their problems. The vocabulary he uses is language they understand and use. He deals with real problems they face such as being popular with the crowd without compromising Christian convictions, relationship and attitude toward parents and teachers, choosing a career, and love.

One might say that the verse "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" states quite accurately the author's purpose in writing the book. He deals with the concerns of young people in such a positive, Christian way that no controversial issues of creed or doctrine exist in the book. The author is president of Youth for Christ International.

This is a good book to read, especially for teen-agers. But parents and teachers would certainly enjoy reading it, too, and it can be done in one sitting.

—Peter W. Goering



HINDUSTANI YOUTH CABINET . . .
Here we see the officers of the youth conference of our churches in India. Front row (from left): S. Das, Willy Walters, Normina Singh, Hirsah Singh. Back row: Kenneth Bauman, Freddie Ben, Conto Roy, Sewak Mosih.

Youth At Work In India

WILLY WALTERS

Secretary, Hindustani Youth Conference

"For I know that in me dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not."

The importance of this noted observation made by the philosopher-saint rests in the fact that it clearly reveals the formidable tendency in humanity to let grass grow under its feet. "The spirit indeed is willing, but the flesh is weak"—this indeed was true of our young generation some years back. Viewing the past at this moment, it can be asserted with the surest certainty that the "young soldiers" in the last few years have made admirable advancement toward their spiritual growth and building of the church.

The youth conference and all the affiliated C.E.'s (at present there are C. E.'s at all five big stations and efforts are being made to organize more at out stations) have been re-organized after the fashion that is current. This re-organizing has proved successful and has injected a new spirit and enthusiasm in the young people. Quarterly workshops are arranged and programs are arranged for the C. E.'s. Each organization has been grouped into three areas—Faith and Life, Service, and Fellowship. The programs which have been developed are well-balanced, resulting in the smooth operation of the youth work. The C. E.'s are working well in their own circle and in the extracurricular activities such as enacting plays, helping the poor, going out for preaching, assisting the churches, and many more. The youth groups at times work to raise money from various sources. We need self-supporting youth organizations; hence some attention is paid to the finances of our organizations.

It would be wise if I mention here the big plan we are venturing on. We are thinking of sending a representative to the World Mennonite Youth Conference. We admit that it's a hard job for us to provide for his expenses. Nevertheless, we are straining our every nerve to attain the goal. We continually need your prayers for us. We hope you all remember the youth work in your prayers. There is so much to do in this world, but we can do so very little!

If thou art drawing close to us now, come nearer still, till selfishness is burned out within us and our wills lose their weakness in union with Thine own.

Why Was Leroy A Bad Boy

Often we are so "wrapped up" in ourselves that we do not stop to think what our lives would be like if we did not have all the luxuries of electricity, running water, air conditioning, nice clothes, big and beautiful houses.

I want you to visit a little friend of mine at Camp Landon at Gulfport, Mississippi, where I served in the summer service program of Mennonite Central Committee.

His name is Leroy.

Leroy is a lively youngster, and sitting quietly in Bible classes is next to an impossibility. He is eager to engage in a fight the minute someone bothers him.

One of the first days of Bible school he displayed some bad behavior, so he was told that he could not return unless he improved. Leroy's brother heard this and came to tell me he would get a whipping at home unless he came to school.

So the next morning, to my surprise, his brother brought a long leather strap which his mother sent to be used on Leroy when he misbehaved. She later gave me a long switch with orders to "lay on to him" if he was bad.

This mother appeared to misunderstand Leroy, and he did not feel wanted. So I visited the home to see what could be learned.

Imagine living in a one-room shack. No windows, poor ventilation, no electricity. Water must be carried a mile.

I learned that a year ago Leroy's father shot to death the real mother, little brother, and sister. Another woman lives there now whom they call mother. She does not seem to love the children, and she is free to hand out rough treatment.

Leroy has deep problems and needs our Christian love and understanding. Is it not our privilege to give up some luxuries and worldly wants to help these who have so little in life? — Betty Schmidt, Newton, Kansas.

First Class Mail

BOOMERANG

You said a mouthful on page 631 (The Janitor's English) of *The Mennonite* for October 2. I have often been tempted to write to authors of *The Mennonite* and our various quarterlies. I would say—

"Brother, our Lord and Teacher used short words and simple sentences. He spoke of the most profound beliefs. But anyone could understand what He meant. Some only too well. He stuck to the point and the point sticks. I would say; Brother, take your beautifully polished English composition and ask, 'How would our Lord have said it?' "

You speak of being old-fashioned. I hear people speak of the good old-fashioned religion. I am for old-fashioned religion, too, if you get old-fashioned enough to go to New Testament times.

Suggestion: Hang that article in your editorial offices. It may be a silent reminder to one and all.

Dorothy Hunsberger
Blooming Glen, Pa.

Halloween Trick or Treat Aids SOS Program

Things have changed—

It used to be on Halloween that witches rode and woe o'ertook the garden gate, the cabbage stump thumped against the porch and door, ticktacktoes crackled on the windowpane, and the unwatched storefront soon became a frightful thing of soap and stain. . . .

But things have changed—

Now "trick or treat" has taken on a different meaning for thousands of youngsters in towns and cities across the country.

Instead of *tearing down* at Halloween, many of them are building up by expending their energies on that carnival night in aiding worthwhile causes.

One of these causes is the Share Our Surplus effort of major Protestant churches through which U.S. Government surplus foods—those that can't be used here and are wasting in storage—are distributed free to hungry people abroad.

Equipped with arm bands identifying them as acting in the interest of the Share Our Surplus program, thousands of young people of our churches will call upon their friends and neighbors on Halloween to solicit contributions for this world-wide ministry through which millions overseas are aided.

Under the Share Our Surplus program—the greatest food relief bargain in the history of our churches—every contributed dollar sends more than 100 pounds of food to hungry men, women, and children in other lands.

This great opportunity for "people-to-people" sharing of our abundance is made possible under legislation which provides government surplus foods for free distribution to needy people.

Need in America is satisfied first. Overseas distribution is from surplus stocks "in excess of anticipated disposition" of the amount necessary to relieve need in the United States.

There is no cost for the surplus foods. Ocean freight to most areas served is cared for either by our government or that of the recipient people.

SOS makes its appeal to cover the necessary costs of distribution and administration, and transportation not otherwise cared for.

The Share Our Surplus program is sponsored by American Protestant and Eastern Orthodox denominations working together through Church World Service, as well as the Mennonite Central Committee.

Local "Trick or Treat" activity will be sponsored by councils of churches, ministerial associations, CROP (Christian Rural Overseas Program) committees, or groups of churches working together across denominational lines for this purpose.

Our Schools

BETHEL COLLEGE

Martin Niemoeller, the German church leader who became a living symbol of Christian resistance to a totalitarian government, comes to Newton November 11 as the current speaker in the Menno Simons Lectureship series at Bethel College.

Mrs. Niemoeller, an active church worker and tireless speaker in many lands, will accompany her husband to Newton.

Dr. Niemoeller will speak in the Bethel College Mennonite Church Sunday morning, November 11, and open his lecture series in Memorial Hall Sunday evening at 8. His series on "The Relevance of Christian Pacifism Today" will continue through Wednesday, November 14, with a morning lecture at 9:45 and an evening lecture at 8.

Dr. William M. Staerkel, superintendent of the Beatrice, Nebraska, city schools, will be the featured speaker at the Homecoming banquet of Bethel College, Saturday, October 27.

The Homecoming Banquet at 6:30 will conclude a busy day featured by a parade at 1, the crowning of the Homecoming queen, and the football game with Baker at 2 p.m.

Dr. C. Krahn has been invited to participate in the Great Plains Conference on Higher Education to be held at the University of Oklahoma, October 18-20.

Erwin Goering, who accompanied the student-alumni summer tour of Europe sponsored by the Mennonite and Affiliated Colleges in co-operation with the Menno Travel Service, gave an illustrated report on Europe at the First Mennonite Church, McPherson, Sunday, September 30, and at the Hesston Lion's Club on the evening of October 3.

Melvin Schmidt, who won third prize in the national W.C.T.U. oratorical contest at Atlanta, Georgia, September 24, presented his oration, entitled, "Bottled Nonsense" in chapel Wednesday, October 10.

Carl Jantzen, senior student who spent two years in Iraq with a team of international Voluntary Service workers in implementing a Point 4 and an educational program, told of his experiences in chapel, October 11.

Leona Krehbiel, librarian, attended the conference of the Kansas Library Association at Manhattan, October 12-13.

BLUFFTON COLLEGE

Eight students were recently chosen to comprise this year's Men's and Women's Gospel Team quartets. Members of the Women's Gospel Team are: Anita Amstutz, freshman from Mountain Lake, Minnesota; Shirley Moyer, freshman from Pipersville, Pennsylvania; Muriel Thiessen, junior from North Newton, Kansas; and Nancy Wismer, freshman from Hilltown, Pennsylvania.

The Men's Quartet includes: Neil Kehler, junior from Abbotsford, British Columbia; Marvin Dirks, sophomore from Lombard, Illinois; William Schantz, junior from Ada, Ohio; and Jack Arters, junior from Medina, Ohio.

Barbara Diller, senior from Bluffton, was chosen by the student body to reign over the annual Homecoming activities, October 20. Chosen to accompany the queen were Nancy Hostetler, junior from Smithville, Ohio, and Carol Ann Shelly, sophomore from Frederick, Pennsylvania.

Casting for the play "Macbeth of Venice" was scheduled for Friday, October 5. The comedy, a parody on Shakespeare, will be presented by the Speech Department on November 16 and 17 in the Ramseyer Chapel in College Hall.

FREEMAN JUNIOR COLLEGE

Christian Life Week was a new feature added to the campus activities this week. Its purpose was to deepen the students' Christian life in relation to faith, and to develop a greater sense of commitment to Christian faith in our daily lives.

Rev. Orlando Waltner, a former graduate of Freeman Junior College who has served as missionary to India for the past thirteen years, was the guest speaker during a series of chapel sessions from Sept. 24 to 28.

On October 1, Verney Unruh, missionary from Japan, spoke in chapel. He spoke about the qualifications of Christian workers. These he said included being a genuine Christian, and being an example in speech, conduct, faith, and in love for people.

Rev. Arnold Nickel, head of the Bible Department, addressed the students on October 3 when he spoke about the art of worship and made some helpful suggestions on how to make our chapel worship services more meaningful and more helpful.

South Dakota was host to two Mennonite conferences last week when the Silver Lake Church was host to the Mennonite Brethren Conference and the Bethel Church of Yale was host to the Krimmer Mennonite Conference. Emma Schmidt Hofer of the college served as chairman of the Housing Committee for the M. B. group of which she is a member. President von Riesen attended the K.M.B. Conference on Monday where he gave a report on Freeman Junior College.

MENNONITE BIBLICAL SEMINARY

Laymen and leaders of the (Old) Mennonite and General Conference Mennonite churches in the Chicago area met for a retreat the week end of September 22-23 at Palos Park. Leland Harder (graduate of '52), Chicago, and John Miller, Goshen, served as resource leaders in the discussions that centered around the theme "our witness in urban society."

"Negotiating Life's Tunnels" was the title of Jacob J. Enz's recent chapel address.

Two-hundred and fifty miles commuting one way is taken in stride by Loris Habegger of Wayland, Iowa, one of the new students enrolled at seminary. Each week end he returns to his family and church duties in Wayland. There he is serving his third year as pastor of the Wayland Mennonite Church. Prior to this Habeggers served the church at Halstead, Kansas. Loris' home congregation is the First Church of Berne, Indiana.

The Seminary Women's Fellowship opened their year's activities with a meeting on September 28. Magdalen Friesen presided at the business session. Lucy Claudio, Elenor Unger Dick, Harriet Amstutz Dick, Margarete Ediger ('54), and Mildred Robertson were elected to assist her in this year's program.

MCC news & notes

PORTABLE CANNER SEASON OPENS

The 1956 portable canner season will begin October 29 in the Buhler-Inman area of Kansas under the operation of Voluntary Service workers Wilmer Wedel (Burns, Kan.) and Leonard Steider (Shickley, Neb.) Other areas include Beatrice and Henderson, Neb.; Mountain Lake, Minn.; Manson, Iowa; Versailles, Mo.; and Pryor, Okla. A united project is under way for the Enid, Okla., area.

Mennonite churches of California's San Joaquin Valley prepared 2640 cans of peaches which were sent to Korea. Albany, Ore., churches are preparing a shipment of fruits and jams.

Other relief section notes indicate one dollar contributed still purchases $20-$25 in government surplus foods. Surplus commodities currently available include nonfat dry milk, cheese, wheat and flour, corn and cornmeal.

CONFERENCE CONTINUES MEDICAL HELP

The medical program among mountain people around Hualien, Taiwan (Formosa) became the mission project of the General Conference Mennonite Church October 15. MCC began there in 1948 at the invitation of a Presbyterian mission when relief workers from China transferred to the island. The project has included distributions as well as medical service. A hospital was constructed in 1954. Johan van den Berg of Holland directed the unit at the time it changed administration.

NORTH GERMANY BIBLE CAMPS

More than 200 children and youth in north Germany participated in Bible schools and camps last summer conducted by youth worker Leonard Gross (Doylestown, Pa.) who is stationed at Hamburg. He reports German youth were represented at summer functions from three major Mennonite regions: Hamburg, Gottingen, and Krefeld. Subsidies from North American Mennonites made possible the attendance of a number of youth whose parents could not afford the cost of camps.

"If there is one aspect which could be underlined as a great value and result stemming from this youth work," Gross said, "it would be the aspect of character development. These youth have the right goals for life and a desire to grow in Christ."

FOOD FOR EAST GERMANY

J. K. Klassen (Gretna, Man.) in Berlin reports he has been providing some food to the German Red Cross for distribution to aged and sick persons in East Germany. Refugees receiving food at Kreuzberg were especially thankful for butter, a precious commodity to them.

SERVICE IN GERMAN CHILDREN'S HOME

Amy Hunsberger of Baden, Ont., left for a period of service with the Home for Children at Bad Duerkheim, Germany. She was formerly an assistant to the dean of women at Goshen College, where she also earned a B.A. degree in sociology. Amy is a member of Shantz Mennonite Church and the daughter of Mrs. Mary Hunsberger.

PALACE BECOMES HOSPITAL

An old palace in Nepal now serves quite a different purpose than housing a royal family. It is now a hospital. Relief worker Rudy Friesen (Marquette, Man.) is a maintenance worker at the new institution and is helping remodel the palace for hospital facilities. It is located in the capital city of Katmandu. Nepal is north of India along the Himalayan Mountains.

This is part of a project by the United Christian Mission to Nepal, an interdenominational team extending the Christian message via medical and educational services. The mission recently entered Nepal after a new king came into power. Under the old monarchy few foreign people were allowed into the country, Friesen reported. Plans call for the construction of new hospitals in the towns of Tansing and Bhadgaon. He will work at the Katmandu hospital until the rainy season passes and until more personnel arrive.

TOKYO WORKERS RECEIVE AWARDS

An award is the farthest thing from the mind of a relief worker, but workers in Tokyo received certificates of appreciation from the Tokyo Employment Agency for their regular servings of milk to Tokyo day laborers.

The certificates were presented in a ceremony on September 18 in the presence of a large gathering of laborers to Norman and Eunice Wingert (Upland, Calif.), who direct relief distributions there. The event drew newspaper, radio, and newsreel coverage.

The Wingerts have for the past six months served hot milk to 100-200 day laborers five times a week in two different Employment Agency branches.

The day laborers, both men and women, are jobless except for occasional assignments by the day from the Agency. They receive less than a dollar a day for heavy work such as excavation and street cleaning.

TOTAL MCC PERSONNEL

A total of 473 persons currently serve in the MCC program, according to the latest list from the personnel office.

They serve in 22 nations. Almost half this number work in units outside North America.

The (Old) Mennonite Church is represented by 193 workers. The General Conference lists 147 workers, and the Mennonite Brethren has 49 persons in service. The remaining number represents 23 other Mennonite conferences and groups plus seven other denominations.

A Suburban Church

The Mennonite Community Church pictured on the cover was dedicated on April 22, 1956.

Located in a newly built up suburban area of Fresno, the church is endeavoring not only to serve Mennonite families moving to the city but also to reach out in witness and fellowship into the Community.

The church was organized Nov. 21, 1945, after an interested group of Mennonites had been meeting regularly as a fellowship for about two years. There are 49 members at present. The average attendance recently has been approximately 75.

Built to meet the immediate needs of the young congregation, this building was designed to serve as the Fellowship Hall in the long range building plan which allows for an educational wing and sanctuary to be constructed if and when they are needed.

Businessmen, professional people, laborers, or others interested in investigating possibilities of locating in the Fresno area may write to the Pastor, Peter J. Ediger, 4024 Kenmore Dr. So., for information.

The Reader Says:

Dear Editor:

Maynard Shelly's "The Janitor's English" in the October 2 issue came very close to home. Not only because that sign he saw was on the door of the Altona church, but also because he speaks to Mennonite pulpit performance where it hurts a little. Many sermons today are preached but few are delivered.

His proposed "Special Session of Conference" should receive our wholehearted support. If we lay delegates are considered intelligent enough to be divided into small groups for free discussion at a triennial session, we might also be mature enough to be kept informed in the interim.

Surely conference is not meant primarily to provide for a three-year period during which time the inner circle in its secret sanctum carefully phrases recommendations for quick passing at next conference. Let's hear more from the boards between 1956-1959.

To Shelly's very vital proposed agenda may we add: capital punishment, defense spending and income tax, today's teen-ager, the gospel and culture, and Mennonite paradoxes as related to the love ethic and John 17.

—Frank H. Epp
Altona, Manitoba

Dear editor:

This is in response to Maynard Shelly's call for public discussion of current issues concerning our Mennonite people. One matter that needs airing is language, the spoken or written word.

Herein some of us do not have understanding, while others attribute to language what does not belong to it.

When we fail to accommodate ourselves to the language of another we lack understanding, and, when others of us say that one common language would help to unify us, we attribute something to language which it does not possess.

The words of our Lord Jesus, as recorded in Matt. 10:34ff, and Luke 12:51ff, say that He came not to bring peace but rather the sword, or division. This is richly attested to in the history of mankind.

Where the basis for unity exists, however, no difficulty will be too great, whether it is learning another language or getting rid of erroneous ideas.

—John Martens
Sanford, Manitoba

CONFERENCE NOTES

(Continued from page 670)

New address

Lorraine Burkhalter, one of the workers in the southern mountains, is changing her station from Newport, Tennessee, to Winder, Georgia. Address: 211 Woodlawn Ave.

Letter from Cuauhtemoc

A letter dated October 6 from Menno Bergen, General Conference missionary at Cuauhtemoc, said in part: "It is exactly one month ago today that we arrived in Cuauhtemoc. However, we feel so much at home here that it seems much longer. . . . Yesterday morning our son Paul underwent an operation for the purpose of correcting his cleft palate. . . . The doctors assured us that they were well satisfied with the success of the operation."

"None preferred above the others"

Elsie Heppner, missionary to the migrants at Eloy, Arizona, writes, "Though I have been here but a year, it seems there has been a spiritual change in many a life. . . . Saturday, October 6, was marked with a wedding, the first one for the mission here . . . . There is not at all the racial discrimination here so much talked about all over . . . the elementary schools are not integrated in the area, but the high schools are. It was wonderful to see at graduation in spring that whether Spanish, Negro, or white, none was preferred above the others."

New audio visual catalog

An audio visual materials catalog was mailed to all congregations last week. This catalog contains a list of all audio visual material available from the Board of Missions, the Board of Christian Service, and the Board of Education and Publication. Items listed include films, slides, and filmstrips on missions, Christian education, the Bible, Church history, service, peace, and leadership education. All of these materials, some of which are loaned free, can be secured from the Audio Visual Library, Mennonite Publication Office, 720 Main St., Newton, Kansas.

New lesson series prepared

The first manuscripts for our graded lessons series were received last week and checked by the co-editors Willard Claassen and Paul Lederach in Chicago. Writers from both the General Conference Mennonite Church and the (Old) Mennonite Church will spend all of next year writing this three-year series for primary, junior, and intermediate classes. It is planned that all of the material be written before printing begins in order to assure thorough coverage of all sections of the Bible.

Jottings

Evening classes for the family

—**Mennonite Community Church, Fresno, Calif.:** Rally Day was held on Sunday, Sept. 30, with 139 present. The Sunday schools presented a program; attendance awards and promotion certificates were presented to the pupils. Wednesday evening classes are also back in session with Pastor Ediger teaching the adults, John Loewen the young people and juniors, and Mrs. Luella Schmidt the beginners to the fourth grade. Pastor and Mrs. Ediger spent the month of August visiting relatives and friends in Colorado and Kansas and also attending the Winnipeg Conference. Guest speakers during our pastor's absence were Dave Plett and P. R. Lange. Mr. and Mrs. Arnold Huenergardt and daughter Kathleen have moved to Custer City, Okla., where Mr. Huenergardt is engaged in the hardware business. They are greatly missed. Warren Huebert has returned from Korea where he has been stationed for the past year with the air force. He and his wife Vera have left for Florida where he will be stationed for the next year. J. J. Friesen recently underwent surgery. We praise God for his recovery. Dr. and Mrs. Joe Duerksen visited our church Sept. 9. Both took part in the service. The film "For Every Child" was shown in our church on Sunday evening, Sept., 30.—Mrs. Otto Schmidt, Corr.

JOTTINGS

(Continued from page 683)

Ministers' leave for new charges

—**Salem Church, Munich, N. Dak.:** Our heavenly Father has given us beautiful harvesting weather in spite of several weeks delay. The yields have been very favorable. The Harvest Festivals of the four churches of this area are planned for Sept. 23, Oct. 7, 14, and 21. Miss Gwendolyn Dick, missionary to Ethiopia, has returned home because of her health. Our prayer is that the Lord may give her a speedy recovery. Rev. and Mrs. H. F. Ortmann left for Alaska Sept. 29 to labor in the Minnfield Children's Home. May God richly bless and watch over them. Rev. and Mrs. George Hoffman and family are soon leaving for Butterfield, Minn., to take up a pastorate there.—Mrs. Leonard Unruh, Corr.

Fruit canned for relief

—**First Church, Reedley, Calif.:** The Mennonite Holiday Tour group from Canada visited in Reedley Aug. 6. After a brief survey of points of interest in the community the group was served a fellowship supper. Nineteen members of our church participated in canning a total of 2,636 cans of fruit for MCC relief. Aug. 29 a reception for Dr. Joe Duerksens and Don Kauffman, our summer interim pastor, was held after the regular Wed. night service. Brother Duerksen gave an illustrated message on "Going to the Mission Field" the following Sunday evening. Experiences and impressions of the Y. P. retreat at Sequoia Lake and the Family retreat held at Cambria made up the evening service of Sept. 16. A recent message by our pastor was "Inspiration Comes Out of Winnipeg," reporting on conference sessions and challenging us to be personal witnesses, to support every effort of the church and to tithe. Our Wednesday evening services have been a study of the subject "Personal Evangelism." The various church organizations have again resumed activity with a spirit of service. Following installation of the new president and secretary, the Worthwhile Circle heard conference reports and an introduction to the year's study of Asia and home mission work. The group of 90 members was divided into four smaller work groups which will meet the fourth Monday of each month. The Women's Missionary Society met Sept. 19. Conference reports and a social hour followed the regular session. Sept. 27 Dr. P. E. Shellenberg spoke to the Men's Brotherhood on the subject "Building Harmony in the Home." —Mrs. Albert Schulz, Corr.

Monthly program of song

—**Immanuel Mennonite Church, Downey, Calif.:** A blessing was received when Dr. Wiens preached in our church for two Sundays. Other guest speakers we have had are Miss Edith Seims of the West Indies Mission and Rev. Harry Wyse. Many attended the family retreat and thoroughly enjoyed themselves. The last Women's Missionary Society meeting was held at Lynwood Park. Mrs. Ira Stevanus reported on the women's organizations of the General Conference. A farewell dinner was held for the Chad Stanford family Sept. 10. A gift was presented to them. We will certainly miss this family's fellowship and service in our church. We had a Sunday school election. We should remember all the officers and teachers in prayer, for that is an important ministry in the church program. The monthly Southern Division Sing was held in our church, and many attended and received an uplift in spirit through song. Congratulations go to Mr. and Mrs. Norman Rickman (the former Joanne Pearce) on the birth of their son, Steven Allen, on Sept. 14. —Elsie Heer, Corr.

Three new choirs

—**Lorraine Avenue Church, Wichita, Kan.:** John Thiessen was guest minister on Aug. 26. We are happy to have the Samuel Stephens from India living in our neighborhood and worshipping with us when they aren't speaking in nearby churches. They are attending Wichita University. The Friendship Circle opened their fall meeting with an outdoor picnic supper. The menu consisted of old-fashioned dishes learned from mother. Several reports were given about the General Conference. On Sept. 23 we started having two morning worship services. They were well attended. We are having family night services for all ages twice a month on Sunday evenings. Our church has started three choirs: children's, youth, and adult. Sept. 30 Don Fredericks of the Juvenile Police Department spoke at our evening service. He said that a determined effort on the part of the parent and community is needed to avert a much larger wave of crime by youth in the next years. This service was sponsored by the Men's Brotherhood. —Mrs. John H. Gaeddert, Corr.

Missionary meetings

—**Swiss Church, Whitewater, Kan.:** Leon Feldman, missionary to the Jews of Morocco, North Africa, and G. Christian Weiss, missions director of the Back to the Bible Broadcast, held a series of meetings in the Swiss Mennonite Church October 1-3. Mr. Feldman, born of Jewish parents in Poland, found Christ in Morocco while serving in the French Foreign Legion. He later became a missionary to his own people in that land. The Back to the Bible Broadcast is sponsoring his three months' speaking tour in the United States. Tuesday evening Mr. Weiss presented an outstanding Christian film, "Angel in Ebony." It is the true story of Samuel Morris, an African lad, whose search for the Holy Spirit led him to Taylor College, where he died a few months later. Following the film, Mr. Weiss spoke briefly on the Spirit filled life. These meetings, with their missionary emphasis, were a time of rich blessing and fellowship in the Lord.—Mrs. Will Roth, Corr.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

POSITION WANTED

Doctor—Young Mennonite doctor seeking location within the next nine months. Interested in practice in a Mennonite community. Information and offers for positions requested. Contact: Mutual Aid. (No. A 128)

HELP WANTED

Domestic Help—Family in Wichita, Kansas, offers full time permanent work to Mennonite girl showing Christian attitudes and love for children. Opportunity for church attendance and weekly days off. Mature, responsible person desired. Contact: Mutual Aid. (No. P 127)

Reporter-Bookkeeper—Person with some training preferred, for Mennonite weekly newspaper. Write to: Larry Paulson, Mountain Lake, Minnesota. (No. P 126)

BUSINESS OPPORTUNITIES

General Store—For sale in Eastern Ohio. Owner willing to train and assist young man in business. Long term arrangements available from earnings. Center of Old Mennonite and Amish community. Contact: Mutual Aid. (No. P 129)

Print Shop—Located in small Ohio town. Publishes weekly newspaper and does regular print jobs. Present owner offers to train new owner-operator. Earnings help pay for purchase cost. Contact: Mutual Aid. (No. P 130)

Into the Beyond

MRS. ANNA HIEBERT, member of the First Church in Upland, California, was born Sept. 15, 1876, and died August 28, 1956.

MRS. ANNA (SCHRAG) WELTY, of the First Church, Reedley, California, was born in Waldheim, Russia, April 12, 1874, and died October 2, 1956.

MENNONITE BIBLICAL SEMINARY LIBRARY

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Bethesda Mennonite Church, Marion, South Dakota; dedicated September 2, 1956
T. A. van der Smissen, pastor

The Christian Home

Alan Redpath

Building the Church in Timor

Leonard Kingsley

Children's Home Gets Diploma

A Happy and Workable Home

Elbert Koontz

Volume 71 Number 43 October 30, 1956

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THE WAY OF PEACE

is a new 16 mm. film purchased by the Board of Christian Service. It portrays the story of the world from creation to its possible destruction by the atomic bomb. The film emphasizes that Christ has come to bring the way of peace, but that man, by the rejection of His teachings, brings wars and hatred upon himself. Program leaders will find the film useful for provoking discussion on Christian attitudes to atomic power.

The film is in color and lasts 18 minutes. The rental fee is $8.00. Write for a showing date to the AUDIO VISUAL LIBRARY, Mennonite Publication Office, 720 Main Street, Newton, Kansas.

Conference Notes

Harold Buller to speak

FAITH AND LIFE speaker for the week October 29 to November 3 will be Harold Buller. Pastor of the Bethel College Church, North Newton, Kan. He recently has resigned to accept a call to First Mennonite Church at Beatrice, Nebraska. This church has been without a regular pastor since August, when Rev. Jacob T. Friesen took the pastorate at First Mennonite Church in Bluffton, Ohio.

Committee meetings

The Committee on Education in Church, Home, and Community will meet on October 26 and 27 at Mennonite Biblical Seminary in Chicago. The members of this committee are: Jacob T. Friesen, Henry Poettcker, Norma Voth, Mrs. Harry Yoder, Mrs. H. J. Andres, and Menno Schrag.

A sub-committee on Discipline Study will meet October 25 with members Jacob Friesen, Henry Poettcker, C. J. Dyck, and A. E. Kreider. This committee was formed at the suggestion of the study conference on the Believers' Church, to study the whole area of church discipline and to prepare a statement for the General Conference.

New hospital administrators

Marvin Ewert, who served as chaplain at the Bethel Deaconess hospital and home the past year, has been appointed as administrator effective January 1, 1957. H. J. Andres, present administrator, has resigned to accept appointment as manager of the Schowalter Foundation, Inc., but will be retained as administrative consultant for a short time after January 1. Omar Voran was appointed assistant administrator, effective also Jan. 1. Mr. Voran is at present chief accountant and comptroller at the hospital.

Tracts printed

The following tracts were printed by the Mennonite Press, North Newton, Kansas, for the Board of Education and Publication. "The General Conference Church—Its Arm of Love," "Its World Wide Witness," "Its Teaching Ministry," "Its Organization," "Its Development," "Its Faith"; "The Believers' Church — What Is It?" "Real Membership," "Lay Responsibility," "Church Discipline," "In the General Conference." A total number of 183,000 tracts were printed, nearly all of which have been distributed. Reprinting of some and processing of new ones is now taking place.

A place to invest money

More investors in the Mutual Aid program of the Board of Christian Service are needed to maintain the program at the level on which it is now operating. While the goal is not to maintain this level but rather to broaden the program to include more services, the present need is to secure funds which will serve the present program. Special Housing Funds and General Loan Funds are channels of investment with returns of 2½% interest on a five year period and 3% for ten years. Where else can you put your money to work in the church where it builds Christian brotherhood and earns valuable returns for yourself?

FIFTIETH ANNIVERSARY

First Mennonite Church of Reedley, California

November 15-18, 1956

Guest Speaker:
Dr. Cornelius Krahn

Theme: Life and Faith of the Mennonite Church
(four messages plus one in German)

Make God your audience whene'er you speak. May His approval be the praise you seek.

Editor, J. N. Smucker. Associate Editors: J. Herbert **Fretz,** Paul R. Shelly, Don. E. Smucker, **Willard K. Claassen, Robert** W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

Some Objectives for 1956

1. Strengthen family worship
2. Prepare for a creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

RECONSIDER OUR "OBJECTIVES"

The list of "Objectives" appearing from time to time at the head of this page were drawn up by the Board of Editors and approved by the Board of Education and Publication. They were meant to be guides for our total church work this year. Now that we are drawing toward the close of the year, it might be well to consider whether we have made the proper progress in achieving these objectives.

We hope ministers have been encouraging their people to "strengthen family worship." The home is the key to solutions of many difficult problems, individual and community and world wide. Let's look to our foundations, and strengthen family religious life.

The Winnipeg Conference is now history. We believe it was creative in many respects. However, one editor of a Mennonite paper regrets that "there was nothing to say to the world"; no message of hope or warning for the world. We planned and talked pretty much for ourselves. Yet we trust enough creative projects have been started that will lead to the ends of the world.

The most live point of "inter-Mennonite co-operation" at present is the Seminary project. Conference gave its approval to go ahead in this line of co-operation, and plans are already under way for such a venture in faith. The regular Seminary Board meeting on October 30 will go into this whole matter thoroughly.

As to the "response to total work of Conference" there is need for improvement. Study the Stewardship Chart in the October 16 issue of *The Mennonite,* as well as the Prayer Request on the same page. With three-fourths of the year gone we have received only half of the funds needed to support our varied Conference work. Finances do not tell the whole story, but they do tell a great deal about our interest in our Conference's share of the Lord's work. We need to put forth extra effort here.

As to training and recruiting "Christian writers," we believe some progress has been made in this field. The little contest for story writers stimulated interest and brought forth some new names of potential writers. Much yet remains to be done to stimulate properly this field of Christian service.

Unless for good reason we object to the "objectives" as listed, we should do what we can to bring ourselves and the church nearer to the fulfilling of them. Much remains to be done.

PUZZLING OPPOSITES

Only days after we were given the optimistic report that church membership has reached a new all-time high, with more people interested in the church than ever before, we are informed by the Federal Bureau of Investigation that major crime increased 14.4 per cent in the first six months of this year. Obviously we dare not make the faulty deduction that because there are more church members there are also more law-breakers.

Could it be that churches are putting too much emphasis on preaching an "easy religion?" Are churches falling down in teaching to the growing generation the dangers and horrors of sin and of disregard to the fundamental Christian virtues? Is a form of respectability displacing rugged morality?

Something is wrong. It doesn't make sense to say we are growing more religious, but at the same time also growing more criminal. Perhaps because churches hesitate to preach more openly against "sin" (unrefined word!) and are slow to demand the high moral standards of a true Christian, crime takes this opportunity to spurt ahead.

But there must also be a positive approach to the crime problem. Truly the Christian home is a good place to start emphasizing the spiritual qualities of real Christian character. One worker in a juvenile court reports that nearly all of a certain group of delinquents had at one time or another attended Sunday school, but either the parents did not go or only one or the other went, sometimes to another church. He found no delinquents where father and mother went to the same church regularly and took the boy or girl with them. Of course there will be exceptions, but it only shows how important the Christian home is in this problem. The home, the church, and the community must work together.

WHY?

The matchless passage of Isaiah 53 portrays the Messiah as one who suffered for our sins, when, sheep-like, we wandered astray into all kinds of pitfalls and sin. Here is the only remedy for sin—the forgiveness of the suffering Saviour who took our sins upon himself.

We are quick to cry out "Why?" when some disappointment or suffering strikes us. Why not very thoughtfully ask the same question when we realize that He cares enough for us that He should bear our sins and make intercessions for us, himself being sinless. Why should He do this? Why does He care so much for us? In the words of the song, "Why did He love me so?" It is far more wholesome and profitable to ponder this "why" than it is to cry out for an explanation every time things do not work out as we would like. Here is a great mystery about which we have given too little thought. "Think on these things."

Can a church become self-supporting if the economy of the people is low?
Can a church become spiritually mature when the village chief dictates?

the relationship of economic help, native customs, and the revitalizing of the church

Steps Toward
Building a Christian Church on Timor

Leonard Kingsley, Mennonite Central Committee Worker

During the four months that I have been on Timor Island in eastern Indonesia my time has been taken up with learning the language, becoming acquainted with the people, and securing basic agricultural information. The latter activity has made it necessary to take advantage of every opportunity to visit with local agricultural officials, read the limited amount of printed material available, and take trips over the island when possible.

The Christian Church of Timor has a membership of nearly 300,000 persons in 460 churches—result of Dutch missionary efforts since 1912. Because the island's economy is low, the Church suffers too. It is our aim to help develop the economic resources of the island so that the Church can begin to support itself and mature spiritually. Our agricultural service project is sponsored jointly by Mennonite Central Committee and Church World Service within the Timor Church.

An Excursion

Nothing can beat firsthand observation. So my son, Phillip, and I took a trip into the interior one week last summer. We left our home at Kupang and drove our jeep inland to the village of Soe over the only road that goes from one end of the island to the other. The road is paved for about five miles from Kupang, where we live. From this point it becomes worse.

The road the next 45 miles could be classed as fair. We forded two or three rivers, which can be a bit of a thrill the first time through. Most bridges are in poor repair but permit jeeps to cross, although not trucks (only trucks and jeeps venture away from Kupang). The stone-obstructed road is merely two tracks from the village of Noilmina to Soe, our destination. We followed sharp curves around mountains and gained altitude. We had to shift the jeep into first and second gear for about two hours. We reached Soe in about five hours, a 60-mile journey.

Timorese cattle herders.

The village of Soe consists of a collection of small shops along its main street, two or three governments offices, a small hospital (no doctor), Protestant and Roman Catholic churches and schools and 50 or 60 Timorese homes. We were entertained in the home of the Rev. Mr. Middlekoop, a Dutch missionary who has been on Timor about 30 years. He is an authority on the language and customs of the Timorese.

Resettlement

We joined him for a trip to the Bena Plain, taking five hours to cover the 40 miles. The plain is composed of 30,000 to 60,000 acres of land on the south coast of Timor, rather poorly-drained but fertile. Government agricultural agencies want to resettle several hundred families from the mountain areas into new villages on this plain. The idea is to bring them together to care better for their health and educational needs. The first village is to be occupied this autumn.

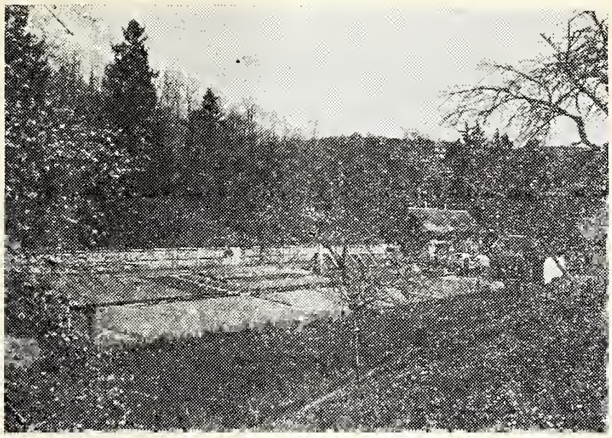
These people live in a very primitive fashion. Their homes are in thatch grass huts with practically no furniture. They cook rice or corn over a little wood fire outside their house.

While most of them are nominal Christians, their life is very much controlled by the local village chief. They need to be released from their adat (local custom) and the strong control that is exerted over them. Adat goes so far as to dictate how, when, and what crops to plant. These people have become members of the church, but unfortunately they have had so little instruction that they do not realize they can be released from this kind of life.

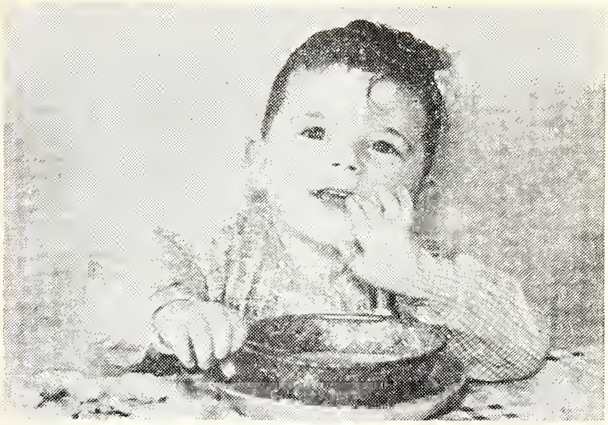
Cattle Center

We spent two more days in the cattle-raising center of Timor near Soe. We learned that cattle weighing from 600-1000 pounds may sell from $25 to $45. The

(Continued on page 698)



Mont des Oiseaux home for children in northeastern France near the village of Weiler.



"That was good; how about some more, monsieur?"

French Children's Home Gets Diploma

It has happened again! The Mennonite Central Committee met a need; now the church in that nation is taking over.

World War II was over. But its effects were just beginning to be felt in European homes. Neatly-kept houses were in ruins . . . the man who was husband and father was now absent.

This was particularly true in war-ravaged France. Young widows were faced with the problem of making a living for themselves and for their children. Many French people said the post-war years were even worse than the dreadful days of war and occupation.

The need for a children's home became apparent. War widows had to earn a living, so there needed to be a place for their children.

It was then that Mennonite Central Committee opened homes for children in co-operation with the French Red Cross as a partial solution to the plight of these families. That was in 1945.

One of these homes was set up for pre-school children at Mont des Oiseaux (pronounced Mon-dez-waz-ZO which means "mountain of the birds") located in a quiet spot in northeastern France on a hill above the Alsatian farming village of Weiler.

French Church

In October of this year the children's home at Mont des Oiseaux graduates into permanent stature. The Mennonite Church of France is assuming full administration and operation of the home. This is one example of a church taking charge of an MCC project (mission boards have frequently done so). Other examples include the Javanese Mennonite Church taking over a medical clinic started by MCC, and the Mennonite Voluntary Service program in Europe which is now operated by three national churches of Europe.

The Mennonite Church of France has a membership of approximately 2700 persons served by approximately 70 ministers. The church has missionary interest on the island of New Caledonia in the South Pacific Ocean, in Java, and in Algeria and Tchad in Africa.

Phillipe Hege, an elder in the Geisberg Mennonite Church, is president of the committee responsible for the home.

Permanent Program

French Mennonites with MCC help purchased the property and facilities in 1951. This was a turning point for the home.

A permanent program was then designed and transition was made toward French leadership. Added to the plant were an orchard, a new roof for the house, a modern kitchen, new paint and furniture, plus a new addition to the building.

The new director of the home is Regina Nussbaumer of Basel, Switzerland, who is experienced in the field of social work. She served in the MCC office at Basel for a time and has also served as matron at Mont des Oiseaux.

MCC Workers

MCC workers Jonas (Hillsboro, Kan.) and Mary Byler Classen (West Liberty, Ohio) have directed the home the past nine years. Mary began service there in 1947 and Jonas started in 1948 after service with a reconstruction unit at Wissembourg, France.

The couple said, "We have greatly enjoyed our

FRENCH CHILDREN'S HOME

(Continued from page 689)

service in France, and it is going to hurt us to cut the strings. But we believe this is a necessary step to the growth of the work."

During the 10 years MCC operated the Mont des Oiseaux institution, a total of 19 MCC workers served there, some for short periods and others for longer periods.

Tiny Tots

When the morning sun peeps over the hill at Mont des Oiseaux, it beams into the rooms of 33 tiny tots. Soon the dark-eyed youngsters are up and ready for the routine of the morning and into the swing of work and play for the day.

These children range in age from two to six years. Kindergarten classes are conducted for them. The kindergarten is recognized by the state, which pays the teacher's salary. An additional 80-85 children spend part of the summer at the home for summer camp.

Up to 700 children have found care and love in the home since it was started.

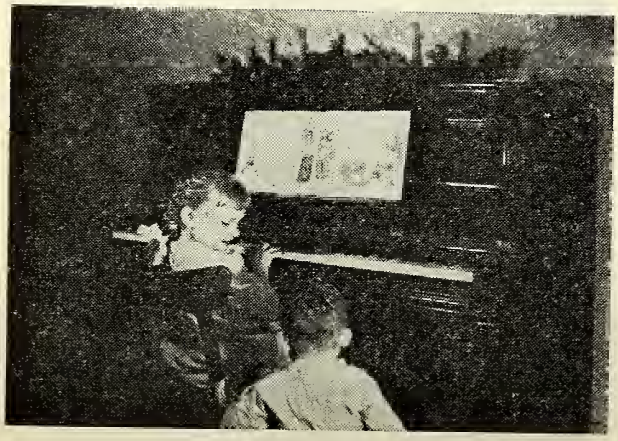
The sun sets over Mont des Oiseaux and heavy eyelids come to the toddlers. And it is a time for reflection and serious thought on the part of workers.

Baby arms reach up to a devoted worker for a goodnight kiss. The child points to the painting "The Good Shepherd" on the wall above his bed. "A picture of Jesus," he is told.

"It is because of Him that you have come to live in this home," the child hears. "It is in His name that your food and clothing were given. It is for His sake that we are here to care for you."

The worker's thoughts continue, but not aloud: "Your mother is dying of tuberculosis and your father is ill too. When you were brought to us you were wearing a borrowed coat because you did not have enough clothes to keep you warm. You do not know anything about that now. All you know is that you are happy, well-cared for, and loved . . .

"And maybe sometime you will receive into your life the Christ whose picture you as a tiny child recognize as the Good Shepherd. This is our prayer for you."



"Sing, Pierre!"

A Practical Guide for

A Happy and Workable Home

Elbert Koontz*

A home, to be a true home, must always be run on a sharing basis. The work in a home is never completely departmentalized. It is true that the husband and wife have different abilities and function chiefly in certain areas. But a husband should be able and willing on occasion to cook the meal, clean the house, change the baby, comb the girls' hair, wash the dishes, wash the clothes, and do the ironing. The wife should likewise be able to repair the chair, fix the light cord, tend the chickens, mow the lawn, wash the car, hoe the garden, etc.

Children should also be taught to do all these things, giving them as much freedom in them as possible.

In order to make a household a home, all functions must be that of one unit. It is evident then that no member of the unit feels hurt or feels that his authority is infringed upon when someone else has a suggestion to make that he feels will help in the function of the total unit of the home.

The following are some things that a husband and wife might rightly expect of each other:

THINGS A WIFE EXPECTS OF HER HUSBAND

1. That he love her and show respect for her work in the home.
2. That he give her a helping hand in minor repairs, etc., but not to the extent that all her work is done for her.
3. That he share in the rearing of the children.
4. That he have a job or position that will remunerate him enough for an average living for the family.
5. That he keep up his personal appearance and help in the work of the household by putting away his own clothes and keeping working clothes in the proper place.
6. That he be economical in his purchases.
7. That he have fellowship with other men in the community and be a part of that fellowship.
8. That he listen to her problems and be sympathetic with them.
9. That he occasionally express appreciation to her for her work in the home by small remembrances on special occasions such as birthdays and anniversaries.

THINGS A HUSBAND EXPECTS OF HIS WIFE

1. That she love him and respect his work.
2. That she encourage him in his work.
3. That she share in the rearing of the children.
4. That she make a livable home for him (a clean house, clothes properly cared for, nutritious meals, etc.)
5. That she be economical in purchases.
6. That she have social contacts with groups of women, but not as a social butterfly.

(Continued on page 698)

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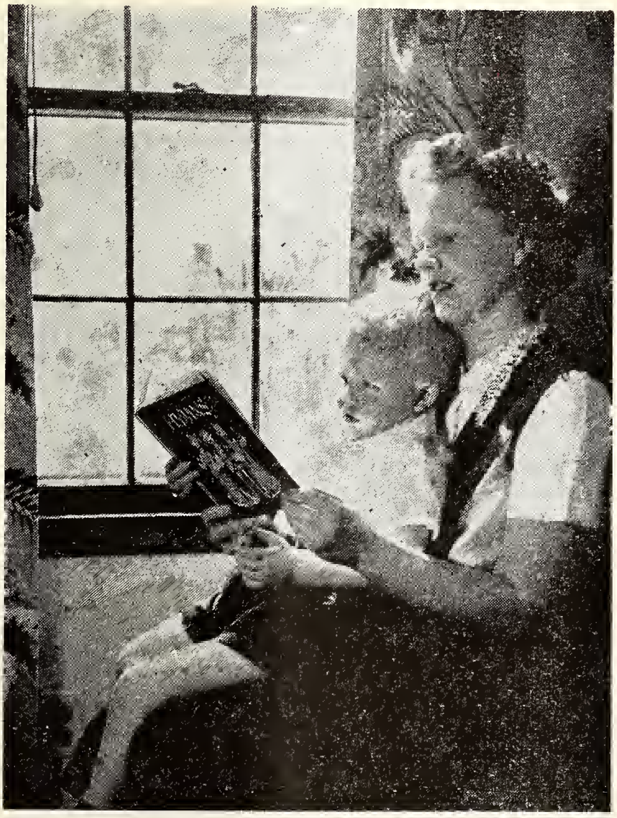
*Pastor, First Church, Hillsboro, Kansas

Bookmarks

Drama of Parenthood



BECOMING PARENTS, H. Clair Amstutz, M.D., Herald Press, 87 *pp.* $ .50.

"The most important element in the development of character in the child is the character of his parents. The surest way to have a happy child is to see that he has happy parents." So says Dr. Amstutz in the beginning of his excellent little booklet. He then proceeds to analyze and describe, in plain every-day language, what are the physical, mental, and spiritual ingredients in the social and economic aspects of parenthood.

In the very beginning the author suggests that parenthood is an opportunity—not a burden. To have children is a sign of physical maturity. But it also holds true that to raise them properly is a sign of spiritual maturity.

There is a clear discussion of pre-natal care, preparation, and adjustment; there are suggestions for baby care; and a frank, fresh discussion of discipline in the home. Importance is placed upon the home as a center of love and religious instruction.

Readers will immediately discover that this author is a medical man speaking in a clear, Christian way. They will find in this book a fine presentation of facts and suggestions that will prepare many for the wonderful drama of parenthood. They will be pleased with chapter headings, the fitting scripture verses and the practical, picturesque illustrations presented throughout. This is an authoritative, practical book for every home.

—Claude Boyer

Flashes of Thought

FIGURES IN GRANITE

Walter Gering

It seemed a hopeless task. After all, twenty-five years is a long time to be engaged in one single task. How could any man keep up his interest over such a period of time when the actual results were so small? Day after day he has been making that long climb up the mountainside. One bitter, cold winter he spent in carrying 29 tons of lumber up the side to construct a stairway leading upward. Hour after hour had been spent in blasting out a narrow pathway along the side. Each day finds the same procedure: the tiring climb up the mountain and the chattering of the air-driven hammer as it sinks into the solid rock inch by inch. Nine years have passed by and the fruit of this daily struggle against the granite stone is hardly evident. Why such a persistence in the face of such odds?

The answer lies in the dream within the heart of this skilled workman. One day there came an appeal from an Indian chief, an appeal to carve on the mountain top the figure of a man. Just a few miles away the profile of four presidents of the United States had been carved upon the mountain top as a memorial. Why not a memorial to the race whose history had been associated for centuries with these hills and mountain peaks? The thought struck a note of response. Slowly but surely there arose the dream of a face to be carved; the figure of one who would represent his race as a lasting memorial for all who would pass by.

Nine years have passed. The features of the face have begun to take shape. A great deal of preliminary work has been necessary. Much still remains to be done. But the sculptor tirelessly works on day after day. The dream of his heart is to bring to completion the task begun. One day there shall stand forth for all to see the face of a man, a representative man.

I could not help but think of the Master, the Eternal Sculptor of the soul. Paul's words to the Corinthians took on new meaning. "We are transfigured by the Spirit of the Lord in ever increasing splendor into His own image" (1 Cor. 3:18). (Phillips) With patience and long-suffering endurance He toils upon the stony hardness of our hearts. He has a dream upon His heart also, the dream of an image like unto himself carved out upon the heart of man. It takes years of carving and hammering. Often it seems so discouraging. But we may be assured that "he which hath begun a good work in you will perform it until the day of Jesus Christ."

THOU MASTER WORKMAN,
FINISH THY CREATION

The Christ

I want to take for the basis of our meditation Acts 12:12, "And when he (Peter) had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying."

There are many different standards by which people try to measure the success of a Christian church. Some judge by the size of the congregation, but our Lord never accepted that standard. Others judge by the popularity of the minister, but that is certainly superficial. Some would judge by the purity of the church's doctrine, but that too is false, for we all know that a church may be pure in doctrine but still be dead. Others still would judge by the basis of a church's financial position and missionary giving.

But none of these things really stand up to the New Testament measure of a successful Christian church. If we are really to assess correctly the success of the Christian church we must go further and look deeper. The test of a church is not merely in the ministry of the pulpit, but in that which is exercised by the congregation. A New Testament church is not a building composed of bricks and mortars; it is a fellowship of people who have been redeemed by the blood of Christ, in whom is the Holy Ghost, and who share together one life—the life of Jesus Christ our Lord.

In northern Ireland the size of a church is assessed in terms of the number of families. The most searching test of the quality of a church's life is to consider its homes—the families that are linked with the church.

"When he (Peter) had considered the thing," says our text, "he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying."

It is interesting that this home is spoken of in terms of the woman, not the man. It may be that she was a widow, but nevertheless it is not without significance, for very often it is the mother who makes the home what it is. I want you to observe with me from this text three things which mark this New Testament home, and which, I believe, should be the outstanding qualities of every Christian home.

A Sharing Home

First of all, it was a home to which people instinctively went when they were in need. "When he (Peter) considered the thing," when he recovered his senses, when he discovered what God had done for him in the amazing, miraculous deliverance from jail, when he stood there a free man and yet in desperate need of help, he came to the house of Mary, the mother of John.

You will observe that it was not a church to which Peter went, but a home. One of our great weaknesses today is that we look upon the church building as the base of all of our testimony and activity for the Lord. What tremendous strength there would be in the fellowship of a church if every home were a base of operation instead of just one church. That is always the New Testament conception.

Why did Peter go to Mary's home? I suggest to you that her wealth of spiritual experience was widely known. He went there because he knew that she was the kind of woman who would be able to help in the time of difficulty. Do you think it is possible that your lack of spiritual experience is the reason why so few people come to your home when they are in trouble? Would they fail to come to you because they have no reason to think that you are the kind of person who could really help them?

They came to Mary's home: the neighbors went there and Christian people went there—she didn't have to go chasing after them. How much of our Christian activity is spent chasing after unconverted people who run to get away from us! Oh, what a need there is in Christian lives today for attractive Christian living—not a greater knowledge of doctrine, but a winsomeness, a radiance, a sweetness, a graciousness, a love, a gentleness that attracts to Jesus Christ.

The word "pleasing" here is the word you get in the Beatitudes — "blessed are they" and the real meaning of the word is: "a happiness to be envied." I wonder how many of us are living like that, of how many people could it be said, "If only I had what she's got." Alas, let's admit it in the presence of God today—we are often so keen, so orthodox, so conscientious, but we are desperately unattractive.

They came to Mary when they were in trouble or in need, and they wanted help, comfort, strength, wisdom and guidance. She was known, not only for the quality and the depth of her Christian walk and character, but I am sure she was known as a woman who knew the Lord Jesus Christ.

I have often noticed in the New Testament how people came to the disciples and said to them, "Sirs, we would see Jesus." And the disciples came to Jesus time and again and said, "Master, all men seek for Thee." It must have been very humiliating for them to have to admit that they were not good enough, that people were seeking for Christ and the disciples did not have the thing that these people needed. The people of the world, we always say, are so indifferent to the things of God, but they can always distinguish when there's real godliness in a Christian worker. They will bypass the man who is so busy that his life has lost its radiance, and will seek for the man and woman who have truly walked with God.

Doesn't this go right to the heart of the need of the church life? Alas, the spiritual ignorance, the spiritual immaturity, the impatience, the quickness to take offense, the criticism, the unsympathetic words—there is so much that is repellent about our Christian testimony that other people just won't come to us when they are in trouble. Something is wrong, not with our doctrine, not with our beliefs, but with our character.

A Praying Home

The second thing that emerges from this text is this: Mary's home was a home in which people knelt in prayer. I think of a home where I know a father or a mother could take me around every room of that home and tell me of answers to prayer that

Home

Alan Redpath*

have taken place in that very room—a home where burdens are shared, a home marked by serenity and strength, an absence of strain and rush, where there is gentleness in conversation, and sweetness in spirit and graciousness in manner. Could that be your home?

I heard some time ago of a busy housewife who was seeing her husband off in the morning to business. Things had been a little more hectic than usual in that home for the last few days, and as he went out he said to her, "I think you need a day off." "Just like a man, could I ever take a day off?" she retorted angrily. She hadn't read her Bible lately as there had been no quiet time in that home for awhile, but that day she took her Bible and she read of the woman who was sick with the fever, and the Lord touched her and her fever left her. She said, "Lord Jesus, give to me and my home that touch today. Touch my home, take away from it the coldness, the formality, and the deadness, and once again, Lord Jesus, give us Thy love." When her husband came home that night he looked at her and said, "Oh, I see you took the day off, did you?" You see what I'm talking about, don't you? It is perfectly simple but very practical.

They knelt in prayer in Mary's home and they took the burdens of other people upon their hearts. Everything didn't center just around their own little family circle with their troubles and their complaints. There was always a concern for other people—that's why other people went there.

Do you think that there's a room in your home which, if the walls could speak, could tell of prayers offered and wonderful answers? Could you say to me, "Pastor, you see that chair? My neighbor next door was unhappy—it wasn't a Christian home; there was trouble and gossip had started. I went last week and left her some flowers. Nobody had ever done that before, and she cried. Then she came just a day or two ago and unburdened her heart to me. I opened the Word of God to her and told her about my Saviour, and she knelt down beside that chair, pastor, and there she was born again." Do things like that ever happen in your home? Is it a home in which people kneel for prayer?

A Serving Home

There is one other thing that I want you to observe from this text. It was a home from which people went out into the service of the Lord. In the 25th verse of this chapter we read, "Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark." This wasn't a home simply where people came in and out to visit, but where people went in and out—in for prayer and out to serve, a home that was a true center and base of missionary operation.

In that mother's heart, even though she might have been a widow, there was a great concern about her son, John. Many times, no doubt, she went to the Lord and said, "Lord, I have given this boy to you; I want to see him out in the field, I want to see him a missionary, I want to see him blazing a trail for you." How many parents make that your ambition?

Isn't it true that many of us are satisfied to see our children grow up and have a good job and perhaps step right out of the will of God in doing it? Our greatest longing is to see them happily married and living not too far away so that we may continue to have at least part of them. How many fathers and mothers really make the supreme longing of their heart that at least one member of their family will blaze a trail for God?

You see, the test of a church is not its crowd, not its money, not its preacher, but its homes! Let's search our hearts about this thing. We've got our orthodoxy, we've got our doctrine, we've got our belief, we've got our finances—God has blessed us in these things and we are thankful indeed to our Heavenly Father. But how rich are we in terms of Christian families and Christian homes like that?

Have we homes where people come when they are in trouble because the wealth of spiritual experience there draws them? Have we homes where people meet around one common mercy seat and frequently kneel in prayer, and when people are burdened they know perfectly well that somebody in that home will understand? Have we homes where the supreme passion and desire is that at least one of the children might blaze a trail for God on the mission field of the world? Has God been looking through the window of your home today and put His finger upon some spot, and showed you that you haven't got the thing that people want today? In spite of what you believe, in spite of your orthodox church attendance, in spite of your sacrificial giving, somehow in your heart and in your home is there a lack of the ring of sincerity and reality? Are sympathy and graciousness and love and kindness and tenderness missing? Would you look up into the face of the Lord Jesus today and say, "Lord Jesus Christ, it's you I need, come into my home and make it like Mary's home."

"O God our Father, may Thy Holy Spirit be searching our hearts today; and if there be in our homes that which is empty, that which is formal, that which is superficial, that which is a contradiction of all that we believe, have mercy upon us and come afresh in all the fulness of Thy Spirit into our hearts. Make them tender and loving and Christlike, and make our home, my home, a base of operation to which people may come when they are in need, where we often kneel in prayer and from where there shall go a precious jewel to serve the Lord. For Jesus sake! Amen."

—From National Sunday School Association

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*Pastor, Moody Memorial Church, Chicago

Calling All Youth Committees

So You Can Find It

Frank H. Epp

The chairman of your local youth fellowship committee asked you to bring the last issue of the Program Helps to your meeting, as well as your annual report and the most recent membership list.

But you failed . . .

"I couldn't locate them . . ." you said, and that was that.

You managed to get through the meeting without those materials, too. And somehow you got a program set up without Program Helps. "So why bother?"

"Why bother . . . ?" If you ask the question, let me attempt an answer. In fact, let me try to answer several questions.

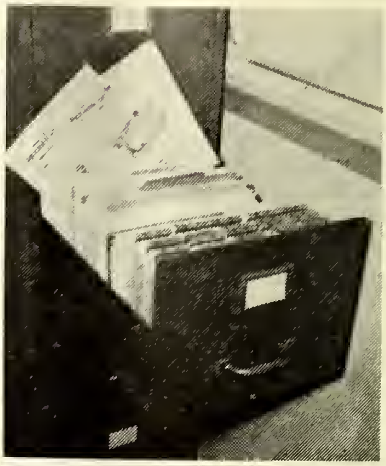
Why bother with a file?

I'm glad you brought in that word 'file,' because a file for every youth committee is just what I have on my mind. Now 'file' has about a dozen meanings. The file I'm referring to is a set of materials or papers arranged in a systematic way. A youth fellowship file would be a set of materials pertaining to the youth fellowship of a church. And you should have one. Here's why:

1) Every two months the youth office sends out Program Helps for your use. Sometimes you can't use them right away. You may want to refer to them in spring or several years later. Youth fellowships which have kept the Program Helps since they were first published a number of years ago, now have quite an impressive file of resource materials. Start yours now.

2) A record of past work will help new committees to get started at an early time and in the right direction.

3) A permanent record is of great value. Perhaps your grandson will some day be elected as chairman of the youth fellowship. He may want ideas for his work. The minutes of your meetings today may be a guide and an inspiration to him two generations hence.



A steel cabinet, of course, is the ideal place to keep your youth file, but a wooden cabinet with a drawer or two will also serve the purpose.

How to start a file?

Simple, very simple. All you need is the materials, a place to keep them, and a little system.

1) You have the materials—at least you'll be having them if you don't keep on throwing them into the waste basket.

2) A place to keep them. A steel filing cabinet—one drawer is enough to start off with—is the best of course. But a wooden cabinet with a drawer or two made by one of the members of your youth fellowship can be almost as good. Keep the cabinet in the church office, library, or some place where your committee meets most. Maybe several of your church organizations would want to get together on a four-drawer cabinet.

3) A system. Well, the alphabet is best and will do you for a long time. There's probably a girl in your group with secretarial know-how who'd be glad to organize things for you.

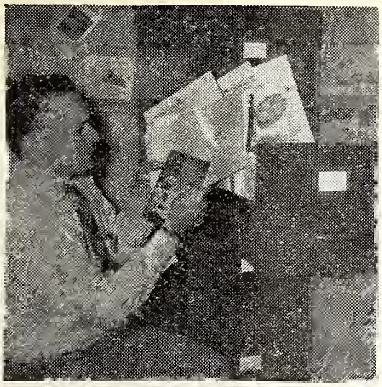
What to put into it?

All the materials that pertain to your youth work:

1) Constitution, annual reports, minutes, membership lists.

2) Program Helps from the youth office. Ask the youth office to bring you up to date.

Much time, effort, prayer and money goes into the making of YPU Program Helps and resource materials. They are meant to help the local youth fellowship. "Keep them on file where they will help you for many years to come," is the opinion of Maynard Shelly, Bill Gering, and Harris Waltner.



"Be sure to keep a file of all your local records," says Youth Worker Bill Gering, "but don't forget the YPU Program Helps and the YPU Youth Fellowship Manual."

3) The youth fellowship manual and area manuals—if and when they are published.

4) All your correspondence with YPU or district organizations.

5) Suggestions for games, activities, projects.

6) Records of programs.

7) Pictures, etc.

What value will it be?

Well, actually we've discussed that all along, but it's an honest question and deserves an answer.

1) You'll be able to locate things to help carry on the work of the committee.

2) You'll build up a tremendous resource of suggestions, ideas, and materials.

3) The new committee won't feel lost when it takes office after you.

4) You'll be doing things decently and in order as they ought to be done. You'll take more honest pride in your work and the Lord will bless the extra effort.

Youth work is big business today. All the organizations—political, religious, financial—who look to the future, look to youth. Competition for the loyalties of youth is as hot as it has ever been. Presenting young people with the claims of Christ is the task to which youth workers have been called. Let's not do it sloppily and as though we didn't really care.

If you start a youth file now—and we hope you will—write to the Youth Worker, 722 Main St., Newton, Kansas. He'll be vitally interested to know about it and will probably give you some special help.

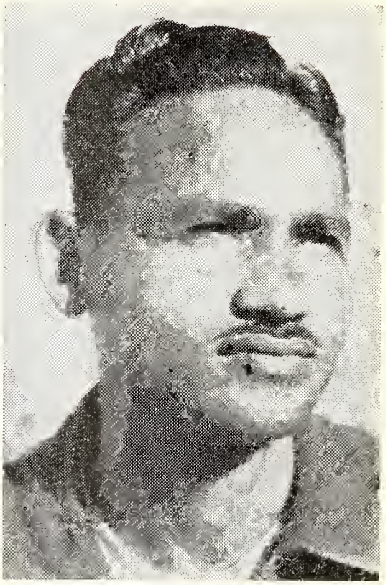
Youth At Work in India

Freddie Ben, who is Ben Sawatzky's right hand man in the Champa machine shop, is serving as the president of the General Conference Mennonite Youth Organization in India. Freddie is a capable and consecrated youth. He is a very active member of the Champa Church Council as well as the local youth fellowship. Freddie Ben must be given a great deal of credit for his work in organizing and propagating the threefold emphasis in the Indian Youth Organization.

Freddie's wife serves as a part-time nurse at the Christian Hospital in Champa. They have a family of six children.

Serving with Freddie on the Executive Committee is Miss Saroginee Singh, who is the vice-president. She is the assistant headmistress at the Girls' Middle School in Janjgir. Willy Walter, at present a student at Hislop College, is the secretary. The treasurer is Puran Banwar, evangelist in charge of our work in Surguja.

An essential part of the Indian Youth Organization is the area chairman. Chairman for the Faith and Life Area is Hershit Singh. She is an assistant headmistress at the Girls' Middle School in Janjgir. Normina Singh, who is the headmistress of this same Middle School, is the Fellowship Area chairman. Service chairman is Konto Roy, a tailor and active member of the Champa Church.



FREDDIE BEN

Besides the Executive Committee and the Area Chairmen, the Indian Youth Organization has two field secretaries and an advisor. Sewuk Masih, who is the caretaker of the Bethesda Leper Home, is responsible for the northern part of our mission field, and Suko Das serves the southern area. Mr. Das is a teacher at the Jansen Memorial High School in Jagdeeshpur. Kenneth Bauman is the newly elected advisor. He serves as the evangelist in charge in Korba.

—Mary Bauman

Pencil Points

NEXT CHAPTER

With this issue I silently fold up my file folders of dog-eared news releases, clippings, and scrawled notations, and silently steal away from the youth section. The next time you hear from me, I won't be the editor. After sixty-three issues, I'm being turned out to pasture, but unlike the old horse, I may slip back to plow a furrow now and then.

When I came to the central offices eighteen months ago to tote some of the load of the Board of Education and Publication, I found plenty to do. I worked hard, and purposed to keep my desk clean of clutter, even if some overtime was needed. This was my first mistake.

For everyone took such an active concern in my welfare, always finding things for me to do, so I wouldn't get bored staring at the grain in the desktop. And that's one version of how the youth section came to me for nursing for a year until a prospective editor should return from Europe.

O course, I took the job gladly. This splattering of ink has

Pencil Points

(Continued from page 695)

been the kind of basic training in editorial work that I need for my continuing work with the Board of Education and Publication.

One of my happy experiences has been Pencil Points. It began as a kind of journal of observation on things of interest to youth, something which I thought could be written at deadline time to fill up the odd corners of left over space. Somehow it developed into the pattern of a more formal essay. While this made a little better reading than some unconnected thoughts thrown together, it was something that couldn't be done under the shadow of the deadline. So while I hoped to write weekly, it turned out to be only monthly.

Well, that's enough reminiscing.

I'm happy to see Bob Schrag get to work on the youth section. We'll start him off next week and give you his biography then. He'll do a good job. Like all of us past editors, (except for Lois and Leola), he'll be a busy man, because he'll be going to college at the same time. So he needs all the help you can give him.

Now while I thank all the people who helped me through these five dozen editions — those who wrote articles, reported news, contributed pictures, gave suggestions, wrote agreeing and disagreeing letters for First Class Mail, and those who were just plain thoughty and said they read our hash—I want to ask these same folks to do the same for Bob, only more so. A real concrete suggestion that I could give would be to youth groups who should be sending in news reports on the activities of local and district groups.

Now this is not good-bye, but it is the beginning of a new chapter for *Mennonite Youth*, our youth section. I'll be seeing you around, probably.

—Maynard Shelly

Blessed are those who can give without remembering and take without forgetting.

Book Notes

A YOUNG GIRL'S SOUL

Listen for the Thrush by Mary Elizabeth Osborn, Westminster Press.

With deep sensitivity Mary Osborn allows us to feel all the pangs of loneliness, hope, despair, delight, and confusion of a young girl. Seldom has an author more realistically looked into the soul of one who is no longer a child and yet not an adult. She pinpoints the experiences of one born and reared in the confinement of life in an isolated Catskill Mountain village. Born in these same mountains, the author is able to portray vividly the very stir of the summer breeze in a mountain valley, the growth of tall pines or that of the small currant bush.

Amy lives in a closely knit primary group. She discovers the dominance of her mother and the necessary preoccupation of her father in his books. She is stunned by the revelation that her elusive and adored Aunt Thaya worships the memory of her dead baby and resents the presence of Amy. Amy is repelled by her Uncle Drew's infatuation with a vulgar woman. Rose Chang, the Oriental daughter of Aunt Thaya's college friend, comes to the mountain village bringing hope to Aunt Thaya and a life of adventure, mystery, and knowledge of the world outside to Amy.

It is good to look into the mind and soul of a young girl approaching womanhood. It reveals some of the significant needs of that stage of growth. It helps us to understand the influence of a closed environment and provides a picture of the possibility of destruction of personality through people not healed by Someone greater than themselves.

Above all this book allows the emotions to flow in sympathy and even perhaps in memory of experiences too deep for the ordinary eye to observe. Through the note of hopelessness and despair we may be able to see more clearly how the transforming person of Jesus Christ might have changed the lives of these people caught in the web of their emotional conflict.

—Mrs. Bertha Harder

What Does It Mean to YOU?

There are many ways of studying the New Testament. One of them is paraphrasing, and here's how you go about it. You'll need a small paper-covered New Testament; that requires only a small outlay of cash. Now round up a pair of scissors, some glue or scotch tape, lined tablet or notebook paper, and you're ready to start.

You might, for example, choose to study 1 Cor. 13. Cut out the passage and paste it on the extreme left of your paper. Look at the first verse: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Let's think it through; what does it mean to *you?* How would you explain the verse to some one who did not understand it? Perhaps you might say: "Though I am a good public speaker, can converse easily with anybody, have a wide vocabulary, and am able to persuade and convince people in several different languages, if I do not love those to whom I speak, I am really like a noisy gong or clanging cymbal."

Or would you express the message of the verse differently? However you would say it—that's your paraphrase of 1 Cor. 13:1; that's what it means to *you*. Try this occasionally, along with your regular daily devotions; you may find it very helpful in thinking about the meaning of scriptural passages and what they have to say to you.

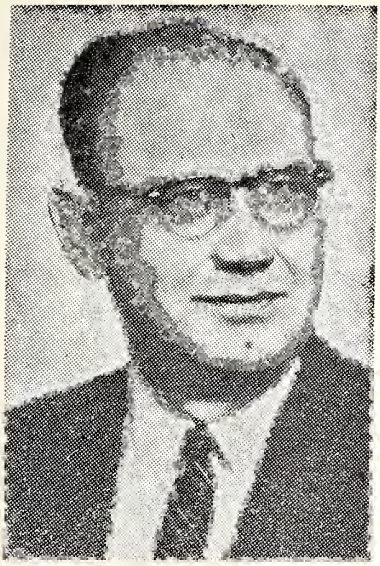
PRAYER

Our Father in Heaven, give us the long view of our work and our world.

Help us to see that it is better to fail in a cause that will ultimately succeed than to succeed in a cause that will utimately fail . . . . Peter Marshall, in *Mr. Jones, Meet the Master*

Our Schools

DR. ROBINSON TO SPEAK



Dr. Paul M. Robinson, president of Bethany Biblical Seminary, will be the speaker at the annual series of Bible Lectures, to be held the week of November 4. Dr. Robinson will give two series of lectures, one in the morning, "To Serve the Present Age," in Ramseyer chapel on the Bluffton College campus, and one in the evening, "The Gospel of the Kingdom," in the First Mennonite Church of Bluffton.

Members of the Bluffton College octet were recently selected, Earl Lehman, director of the A Cappella choir, announced.

"YOU CAN'T TAKE IT WITH YOU"

You Can't Take It With You, a comedy by Moss Hart and George Kaufman, will be presented as a Bethel College all-school play by the Speech and Drama Department November 1 and 2 in Memorial Hall.

The play centers around the mildly insane activities of a family ruled over by Grandpa Vanderhof. Members of the family clan each follow their individual interest, refusing to yield to the pressures of modern society.

Grandpa cares for pet snakes and attends commencement exercises. Father attempts to develop new and better fireworks. Alice, the youngest daughter, is a conformist struggling with the non-conformity of other members of the family.

Director of "You Can't Take It With You" is Marguerite Schriver of Bethel's speech and drama department. Students assisting her on the stage are Stanley Pankratz, Mountain Lake, Minnesota, and Barbara Rush, Laramie, Wyoming. Details of play production will be handled by the school Drama Society and the Alpha Psi Omega, honorary dramatic fraternity.

DONATION FOR ACOUSTICS

Freeman Junior College freshmen and sophomores held their annual banquet October 5.

The accoustics of Pioneer Hall were greatly improved by the installation of acoustical board on the east wall of the auditorium. Money for the project was donated by the class of 1956 and was supplemented by funds earned by the Dramatics Department.

The latest addition to the library was a twenty-five volume Funk and Wagnall Universal Encyclopedia donated to Freeman Junior College at the recommendation of Governor Joe Foss who selected three schools in the area to be the recipients of the gifts.

Marie Waldner attended the meeting of the South Dakota Library Association in Sioux Falls, October 4 and 5. She is a member of the Certification Committee of the Association.

Robert Lerch of the Science Department flew last week end to Buffalo, New York, and from there went to Vineland, Ontario, where he was best man at his brother's wedding.

ASSOCIATED SEMINARIES

Representatives of the (Old) Mennonites, Brethren in Christ, Evangelical Mennonites, and the General Conference met as a planning committee for the Associated Mennonite Seminaries at a meeting in Elkhart, Indiana, on October 6. S. F. Pannabecker, J. N. Smucker, and Erland Waltner were the General Conference members in attendance. The discussions centered on the land purchase which is now in process, proposed plans for the buildings, and the further organization of the project. A joint co-ordinating committee with representatives from the associating groups is to be set up in the near future. The first meeting of this committee is scheduled for November 21.

About ninety hours of labor were donated by the staff and students on campus clean-up day, Oct. 5.

Andrew Shelly spent part of September and October touring the churches of the Eastern District.

In a recent chapel address Don. E. Smucker spoke of the endeavors being made to fulfill Christ's plea for unity as reported in John 17. He characterized the Mennonite groups as seeking the active cooperation of churches within the denominational family.

"AMAHL AND THE NIGHT VISITORS"

In an effort to raise funds for the building project, the Alumni Association of Rosthern Junior College is sponsoring the opera "Amahl and the Night Visitors." Performances are to be staged in Rosthern and in Saskatoon. Tentative dates for these performances have been set for Nov. 30 and Dec. 1, respectively.

"Amahl and the Night Visitors" is a one-act Christmas opera visualizing a scene which takes place in Palestine during the time of the nativity of Christ. The story is centered around Amahl, a crippled shepherd boy, and his poverty-stricken widowed mother. These two are paid a rather unexpected visit by the three kings from the Orient and their page who are on their way to pay homage to the new-born Christ Child. Words and music of the opera are by Gian-Carlo Menotti, a contemporary American composer.

The cast, as announced by Edgar Epp, director of the opera, will include Margaret Klaassen, soprano; Nora Dyck Janzen, soprano; Carl Krause, tenor; Willie Janzen, baritone; Carl Epp, bass; and Rudy Friesen, bass. The chorus will consist of members of the present Mendelssohn Chorale. Elsie Peters will accompany at the piano.

Proceeds are to go toward the installation of lighting equipment in the new school building.

MCC news & notes

PATIENTS COME IN TRUCK LOADS!

Apparently the medical clinic at Kudus, Java, sometimes has its hands full and then some. One day last month patients from a nearby village went to the clinic in truckloads! The truck made four trips to transport them to and from the clinic. The first load arrived at 3 a.m. and the second at 7:15 a.m.

The medical team has initiated a new method of examining patients, reports Ruth Kennel (Atglen, Pa.). A nurse now sees all patients and refers the very sick ones to the physician who has an office on the rear porch of the clinic. This speeds up calls and gives the physician more time to spend with those who need him.

Treatments for trachoma (eye disease) continue in public schools. They visit four or five schools for a period of four months then move into different schools. They have examined 1700 children since January and treated 471 for trachoma and other eye diseases.

TWINS DIRECT BOYS' HOME

Four more Arab boys have found a home at the Mennonite Home for Boys directed by twins Ada and Ida Stoltzfus (Elverson, Pa.).

The father of one of the boys went to South America and has not been heard from for a number of years. The mother has five children and was unable to properly care for them. Another newcomer was all smiles when he was given a pair of pajamas to wear. He had to be shown how to get between the sheets in his bed. He seems to like everything that is given him.

The Stoltzfus twins distributed clothing and butter oil in three border villages. These people were happy for the gifts as they had not received distributions for some time.

ONTARIO GRANTS MONEY TO BOYS' FARM

The Ontario Department of Child Welfare allocated $13,964 to Ailsa Craig (Ont.) Boys' Farm to be used for additions and improvements to the plant. It was granted by a special order-in-council by the Ontario Cabinet.

Alden Bohn (Pandora, Ohio) has been named acting director of the Farm. He began service there last June as a social worker. Katie Toews of Leamington, Ont., is a new secretary and bookkeeper at the Farm. She is the daughter of Mr. and Mrs. Jacob C. Toews and a member of Essex County United Mennonite Church at Leamington. She was trained at Leamington Business College and Canadian Mennonite Bible College.

HOSPITAL PATIENTS RECEIVE LITERATURE

Christian literature is being distributed to patients in the Colorado Medical Center in Denver as part of the ministry of Chaplain Glenn Martin. Printed meditations, "The Friendly Word," are prepared by the chaplain weekly and given to all patients each Sunday morning. Meditations for mothers in the maternity ward are prepared and given by Naomi Schellenberg (North Newton, Kan.), the chaplain's assistant.

A patients' religious library is also being compiled. A book cart is to be built to distribute religious literature and books to patients. Members of the Denver Voluntary Service unit assist in this phase of the ministry.

PROJECTS NEEDED FOR BROOK LANE

The new dining room-kitchen building is now occupied at Brook Lane Farm at Hagerstown, Md. Eastern area congregations continue to raise funds to furnish the building and pay expenses incurred thus far. Women's groups of various conferences are supplying equipment. Projects for additional needed furnishings are still open.

Mrs. Virginia Harshman of Smithburg, Md., is the dietitian. She was trained at Western Maryland College and the University of Maryland. She is a member of the Evangelical United Brethren Church. New on the staff is Edwin H. Christ of Elizabethtown, Pa. He is a member of the United Zion Church.

NEW ACTIVITIES DIRECTOR

James Hean of Ann Arbor, Mich., is the new patient activities director at Prairie View Hospital, Newton, Kan. He was director of recreational therapy the past three years at Ypsilanti (Mich.) State Hospital. He is a graduate of Bethel College and the University of Michigan. He is a member of the Mennonite Brethren in Christ Church in Philadelphia, Pa.

NEW WORKERS AT KINGS VIEW

George and Susan Penner of Plum Coulee, Man., are new workers at Kings View Homes at Reedley, Calif. He is a psychiatric aide and she serves in the kitchen. They are members of the Rudnerweide Mennonite Church at Plum Coulee.

BUILDING A CHRISTIAN CHURCH ON TIMOR

(Continued from page 688)

buyer is usually a Chinese merchant who also operates a small shop in a village.

Because Timorese are unaccustomed to handling money, they are willing to take their money in trade. The buying price is definitely out of line with the prevailing market price, and Timorese receive only a small share of the actual value of their cattle because Chinese mark up the price of their goods. Coupled with all this, the custom says it is more important for a man to own many cattle than for his family to have food, clothing, and shelter.

Phillip and I returned to our home in Kupang. After the cool nights in Soe when we had to sleep under blankets, Kupang seemed like Indiana in July.

A HAPPY AND WORKABLE HOME

(Continued from page 690)

7. That she be reasonable about medical needs.
8. That she allow him to relax at home and be prepared to listen to his concerns and irritations without feeling she is being mistreated, and that she give consideration to them.
9. That he be accepted as a member of the family unit and not only as a "pay check."
10. That she be willing to help out in periods of financial crisis by working if it is not possible for the husband to make enough for the family needs.
11. That she do as much as possible to live within the family income and be appreciative of the efforts that the husband puts forth.

Jottings

MEN'S CHORUS BROADCASTS

—**Gospel Church, Mountain Lake, Minn.:** "The Gospel Hour" is a weekly one half hour radio program over station KSUM, Fairmont, Minn., presented by our men's chorus. The Rudy Fast family moved the latter part of August to Portland, Oregon. Students and teachers left for their school duties the beginning of September. A shower for Sarah Loewen, missionary home on furlough from Africa, was held at the King's Co-Workers and Co-Workers' Daughters Mission Society meeting, Sept. 6. Community wide evangelistic meetings with George Brunk were held Sept. 9-23 in a tent located just east of our church. The ladies of the church have been collecting rags for the church kitchen project. "Keep on Building" was the pastor's message Sunday morning, Sept. 30. That evening our men's chorus gave a program at the Billy Sunday Tabernacle at Sioux City, Iowa, and Pastor Schultz brought the message. —Mrs. Waldo Stoesz, Corr.

MISSIONARY MEETINGS

—**Springfield Church, Pleasant Valley, Pa.:** In May we had with us Miss Leonore Friesen, a missionary to Japan, who spoke to us and showed slides of her work. Miss Elizabeth Voth, a missionary from New York, was at our missionary meeting May 24. The children of the Sunday school gave a fine program on Children's Day; the Christmas bundles were also brought to this program and dedicated. Our DVBS was held June 18-29 with an average attendance of 101. The mission offering was given for missions in Japan. July 15 John Boehr brought us a "singing sermon" during our worship service. July 22 at our C. E. meeting Rev. and Mrs. S. T. Moyer from India gave us a challenging message and showed slides of the work. Our pastor, Robert Landis, and family, attended the Winnipeg Conference. During his absence Lary Smith from Saucon, Paul Wikerd from Denver and Norman Geissinger from Upper Milford substituted. The Primary and Intermediate departments of the Sunday school purchased school supplies with their quarterly mission offering, to be sent to an orphanage through MCC. Our Harvest Home service was held Sept. 16; products went to Frederick Home for the Aged.—Corr.

INDIA, PARAGUAY WORK PRESENTED

—**Tabor Church, Newton, Kan.:** Officers and teachers for the coming Sunday school year have been elected and have taken charge. The mission societies also have resumed their meetings. Sept. 29 the three societies had charge of the evening meeting. Mrs. John R. Schmidt spoke and showed slides on their work in Paraguay. Oct. 3 the home voluntary group met for a wiener roast and to plan their work for the coming winter. Oct. 7 Helen Kornelson, missionary to India, spoke to the Sunday school, and Rev. and Mrs. Samuel Stephen of India had charge of the worship service. At noon a fellowship meal gave many an opportunity to visit with these guests. In the evening the YPU met to discuss the theme "Choosing Teaching As a Vocation." Abe Peters spoke on "Qualifications for Teaching," Willard Linscheid on "Aims and Motives of Teaching," and Raymond Frey on "Rewards of Teaching." Delegates have been chosen for the Western District Conference.—Mrs. Paul Schmidt, Corr.

JOINT MISSION PROGRAM

—**Immanuel Church, Delft, Minn.:** Pastor and Mrs. Walter McDowell, and Mr. and Mrs. Abram Nickel were our General Conference delegates. Those that have filled the pulpit during the last three months have been: Peter Buller, serving in the Belgian Congo; Miss Katherine Teichroew under the Child Evangelism Fellowship, Yakima, Wash.; Keith Davie, from the Service Men's Center at San Antonio, Texas; and Lt. Col. M. C. Nelson, chaplain in the armed forces. Those that had late summer weddings were: Elizabeth Franz and Arlie Fast; Orpha Kroeker and Ray Wall; Pete Franz and Marion Jungas; Harry Peters and Phillis Wellman; Henry Peter and Lois Kintzi; and Clayton Goertzen and Mary Arcularius. The church building has received a new coat of paint. Florence Unruh is now doing mission work under the "Go Ye" Mission in Oklahoma. Our congregation joined the Mountain Lake churches in the tent revival meetings conducted by George Brunk from Virginia. Our mission society invited the mission society from the Gospel Church to have a joint program. Mrs. Orlando Waltner, missionary to India, was the speaker.—Corr.

WORKERS LEAVE FOR ETHIOPIA

—**Bergtal Church, Pawnee Rock, Kan.:** Mr. and Mrs. Homer Friesen and Douglas sailed Sept. 26 on the "Queen Elizabeth." From London they were to take a plane to Addis Ababa, Ethiopia, where they will do mission work. The Men's Fellowship heard a report of the men's meeting at Winnipeg, when they met at an outdoor meeting Sept. 17. Delegates to the Western District Conference at North Newton include Pastor Victor Sawatzky, Mr. and Mrs. Robert Boese, Mr. and Mrs. Eldon Dirks, and Mr. and Mrs. Elmer Jantz, Marvin Smith, and Roland Schmidt. The Mission Workers met Oct. 3 for a program on foreign missions. Mrs. John Friesen spoke on "The Answer of the Mennonite Church to the American Indian." At this same meeting Mrs. Eldon Dirks was elected president and Mrs. Fred Schmidt was elected treasurer. Communion services and Promotion Day were observed Oct. 7.—Corr.

PERFECT SUNDAY SCHOOL ATTENDANCE

—**Buhler Church, Buhler, Kan.:** On the evening of Sept. 23 the promotion of Sunday school pupils took place. Our average attendance is 288. In the Junior Dept. there were 71 who had a perfect record attendance, and 23 in the adult section. Johnny Ratzlaff, 14 years old, received a pin for 11 years of perfect attendance. Our annual mission supper and bazaar took place Oct. 10. The proceeds all went for missions. About 600 people were fed. On world-wide communion Sunday our church also observed this holy sacrament. At the annual fall business meeting, John D. Schmidt was elected deacon.—Corr.

BOY STRICKEN BY POLIO

—**First Church, Aberdeen, Idaho:** Our pastor, Walter H. Dyck, gave us an interesting report of the Winnipeg Conference. Sept. 9 five children were consecrated and dedicated to the Lord. The "Martin Luther" sound film was shown at our evening service Sept. 16. Our Sunday school and C. E. groups are having their promotion programs. Pastor and Mrs. Dyck and Rev. and Mrs. Harley King of Filer, Idaho, accompanied by Mrs. H. C. Wiebe, attended the 60th anniversary of Mrs. Rodolphe Petter's entry into mission work among the Indians. Bros. King and Dyck are members of the Mission Board and visited the various stations. They took the fan and electrical controls along for the furnace which our Men's Brotherhood has contributed for the Malcolm Wenger home at Busby, Mont. Jerry Voth, one of our young members, was stricken with bulbar polio and passed away Sept. 19. Others who have been more or less seriously ill were: Mrs. Elmer Isaak, Calvin Moser, John E. Toevs, and Mrs. Elbert Goossen. —F. L. Wenger, Corr.

S. T. MOYERS SPEAK

—**Butterfield Church, Butterfield, Minn.:** On Tuesday evening, Sept. 4, a special Sunday school teachers' meeting was held during which time two new teachers were appointed. Holy communion was reverently observed on Sunday, Sept. 23. The following Sunday evening Mrs. Arnold Ratzlaff, a Christian Alliance missionary to French Guinea, Africa, portrayed parallels between the impotent man at the pool of Bethesda and the present-day African. Sunday evening, Oct. 7, we were happy to have a group from the Alph (Old) Mennonite Church present an inspiring program in song. The subsequent Friday evening, Oct. 12, Rev. and Mrs. S. T. Moyer, our missionaries to India, brought colored slides of their mission field and spoke in terms of causal-effect relationships in sowing and reaping. —Mrs. Willis Linscheid, Corr.

AUTO ACCIDENT KILLS TWO CHILDREN

—**Alexanderwohl Church, Goessel, Kan.:** John Thiessen brought the message Aug. 5, and Arthur Isaak, Aug. 19. Funeral services for Mrs. Peter Bartel were held Sept. 12. The Junior-Senior joint C. E. program was held Aug. 26; Miss Leonore Friesen talked and showed pictures about mission work in Japan. At the Senior C. E. program Sept. 23, reports of the Winnipeg Conference were given. Mr. and Mrs. P. J. Klassen celebrated their 60th wedding anniversary Sept. 30. The following Friday two of their grandchildren met an automobile accident near Walton. Delpha Dean, 6 year-old daughter of Mr. and Mrs. Otto Janzen was killed almost instantly and her brother Stuart, 11 years old, was critically injured and passed away on Sunday evening. Their father also received injuries but was able to leave the hospital after a few days. The double funeral service was held Oct. 10. Sister Margaret Richert, R.N., passed away Sept. 26 at the age of 78. Communion services were held Oct. 7. Joe Goossen gave the message.—Corr.

(Continued on page 700)

JOTTINGS

(Continued from page 699)

HARDERS PRESENT AFRICA WORK

—Inman Church, Inman, Kan.: Sept. 23 our junior and senior Christian Endeavors elected their officers for the coming year. Sept. 19 a baby boy, Dale Duwayne, was born to Mr. and Mrs. Arnold Willems. Rev. and Mrs. Waldo Harder and family, recently returned from Africa, gave us an inspirational program on Sept. 30. They spoke and showed pictures of their work. Their little girl sang a song in an African dialect. The Women's Mission Society collected articles of food and clothing to be sent to the Ferd Edigers in Japan as a Christmas gift. Oct. 7 we observed Communion. During this service the Student Christian Fellowship of Bethel College sponsored a junior service in the basement.—Corr.

BETHEL FELLOWSHIP PROGRAM

—Deer Creek Church, Deer Creek, Okla.: Our Sunday evening meetings for the fall months are Bible study periods for the various age groups. Our pastor leads the adult group in the study of the book of Mark. The Medford and Deer Creek churches held a Bethel Fellowship supper and program at the Medford Church Oct. 7. Pres. D. C. Wedel, Harry Martens, and Ernest Bachman were the speakers. Music was given by a group from each church. We are looking forward to a series of meetings which are to be held Oct. 30 to Nov. 2, conducted by Albert Gaeddert. Our pastor, Wm. Unrau, and family plan to attend the golden wedding anniversary of his parents, Mr. and Mrs. Peter Unrau of Inola, Okla., Oct. 28.—Mrs. Milton C. Lichti, Corr.

Into the Beyond

DAVID F. CLEMMER, of Boyertown, Pennsylvania, and member of the Hereford Mennonite Church, Bally, Pennsylvania, was born January 20, 1869, and died October 8, 1956.

The CHRISTIAN Home Does Not Happen By Accident!

The Christian home must be centered in Christian love. The family who seeks to live harmoniously, plans to live creatively, and finds new ways to express God's love to fellow men, cannot do so accidentally. It requires a daily conscious effort, coupled with a sincere desire to live God's love, that brings about this ideal family relationship.

Reading together books about Christian family living can help parents and children plan more easily for their own lives. No single emphasis or plan will fit each family, but the suggestions of others will help stimulate ideas and attitudes that will work for the family who wants to live together in harmony and love.

The books listed here are but a few of the many on Christian living in the home. Consider them for your home; they are well worth using.

- **GROWING UP TO LOVE** by H. Clair Amstutz, M.D.__________$2.50

"The really significant and difficult part of parenthood does not consist in bringing children to birth but in rearing them to be a credit to their Maker."

"The mature person, as the New Testament teaches, is more concerned about his obligations and responsibilities than about his rights and liberties." This book puts sex education in the context of love in the family. It treats the problems parents face as they guide their children from the cradle to maturity.

- **CHRISTIAN NURTURE OF CHILDREN** by Alta Mae Erb (Revised in 1955) ____ $2.00

Parents looking for a manual which will guide them in nurturing their children in genuine Christian faith will want this book. The clear, practical wisdom it contains is the best preventative against mistakes that so frequently have a devastating effect on the child's religious life and personality.

This unique book combines the principles of child psychology and pedagogy with a distinctly Christian viewpoint and emphasis.

- **GOD'S PATTERN FOR THE HOME** by Clarence W. Kerr____$2.00

God's Pattern for the Home presents a practical down-to-earth plan or pattern for successfully establishing and maintaining home and family life. Dr. Kerr discusses with invigorating frankness the following subjects:

God's pattern for marriage, God's pattern for husbands, wives, parents, children, in-laws, and lovers.

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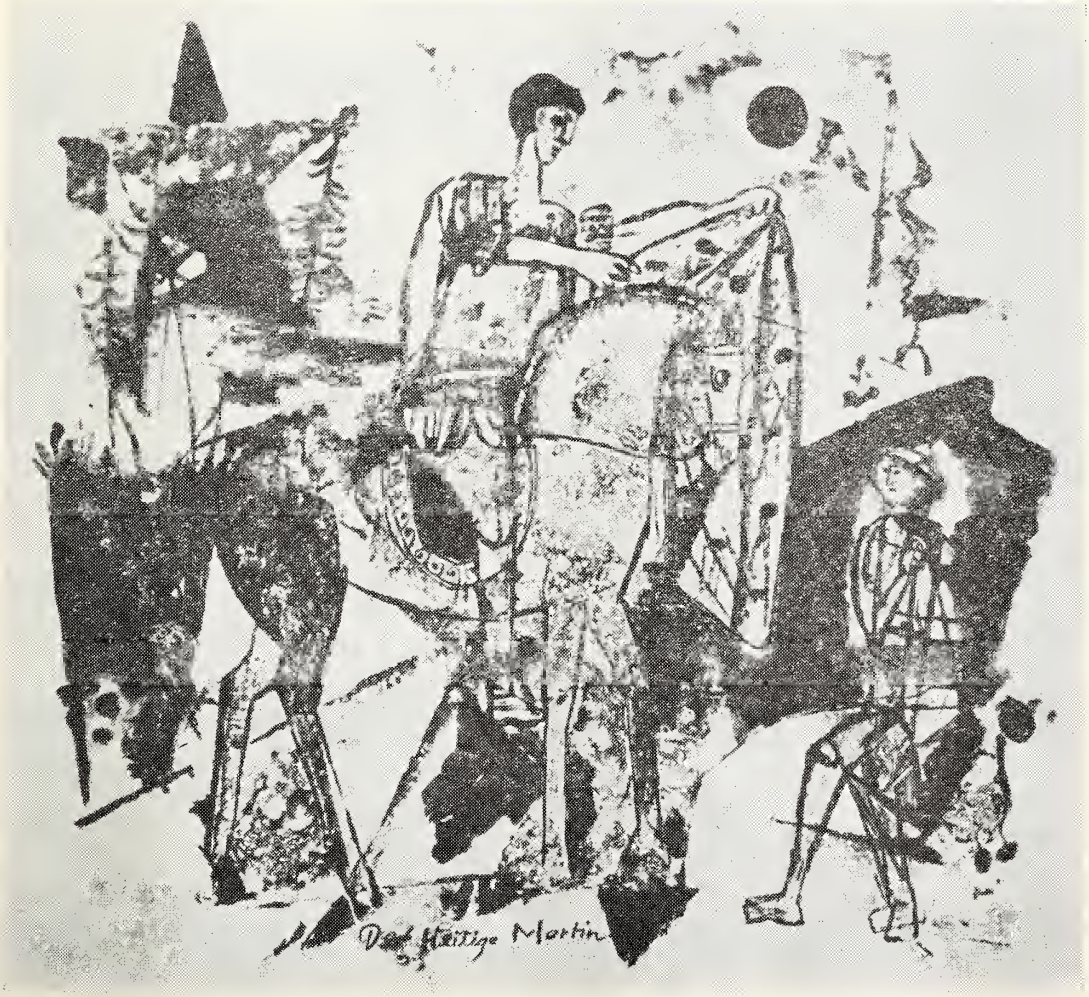
722 Main, Newton, Kansas

THE Mennonite

MENNONITE LIBRARY BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ



The Holy Martin; from the German Art Collection. (See page 716.)

Giving: the Gateway to Spiritual Blessing
Robert W. Hartzler

Christian Pacifism
T. L. Nussbaum

The Cross-roads of History
Russell L. Mast

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New Western District Officers

New officers of the Western District Conference were elected at the conference sessions October 20 to 23 when it convened on the Bethel College Campus at North Newton, Kansas. Roland Goering, pastor of the First Church at Halstead was re-elected president. Henry W. Goosen, pastor of First Church, McPherson, Kansas, was elected vice-president. Waldo Kaufman, pastor of Zion Church, Elbing, Kan., was re-elected secretary.

Of Things To Come

Nov. 22—Thanksgiving Day
Nov. 25—Advent Sunday
Nov. 28-Dec. 3—Council of Boards
Dec. 9—Universal Bible Sunday
Jan. 6-12—Week of Prayer
March 8—World Day of Prayer
April 21—Easter Sunday
Aug. 10-16—Sixth Menn. World Conference, 1957, Karlsruhe, Germany.

Conference Notes

Need for Brazil mission work

Possibilities of mission work in Brazil are being explored by Brother Henry P. Epp of Asuncion, Paraguay. There is definite interest and also possibility around Curitiba, to have an institution for invalids and old people, according to Brother Epp. The location is in an area where no church work is being done.

The formation of a project at Curitiba would be a valuable witness in the area. It could serve as a focal point for other mission projects in Brazil, such as stations in the interior, summer Bible school work, and evangelistic work among the Brazilians in the immediate vicinity.

Industrial training at Janjgir

The new Bible school building begun last November at the Janjgir Mission Station in India is now being completed. Plans were for dedication on October 18. Curt and Olga Claassen, missionaries at Janjgir, wrote that plans were to start industrial training in the old building.

It is very important that students who graduate from the Bible school be able to work with their hands in some industry that will support them and their families. The men will do tailoring work, machine sewing, bicycle repairing, and making of bed tape. The women and girls will take cooking and sewing.

Mutual Aid helps a doctor

Mutual Aid Placement is coming into its own. A young doctor, seeking a practice in a Mennonite community, has had five replies to his ad in twenty days. This is typical of Mutual Aid Placement Service.

You are encouraged to use this service by reading the column in *The Mennonite* and using it to place your own need before those who can best help you meet it. Mutual Aid Placement Service is a function of the Board of Christian Service, 722 Main, Newton, Kan.

Educating for church service

The committee created to implement the conference resolution of establishing a program of fellowship of women in the ministry of the church, met October 24. A study is now being made of where and how the one year of education can be fitted into the regular four year college or seminary program. These plans are being studied in co-operation with the committee on Higher Education which has representatives from all conference-related schools.

Program for city workers

Pastor George Stoneback and Mrs. Henry Loewen of the Loraine Avenue Mennonite Church of Wichita, met with representatives of the Mutual Aid Committee to explore ways of working together with girls who are working in cities such as Wichita. During the past summer approximately fifty Mennonite girls worked in Wichita. About half of them worked for the summer only, and one fourth of these were high school age.

Men pledge $3,000 for road

The men of the Western District Conference met at their annual meeting October 20. In response to a very informative report from C. L. Graber on the Chaco-Asuncion road project, $3,000 was pledged by them for the coming year to further this project. This is part of the General Conference Mennonite Men's project of raising $17,000 for this purpose during the next several years.

The Youth Hymnary

Some confusion has arisen as to the single copy price of *The Youth Hymnary*. The correct price is $2.50.

Editor, J. N. Smucker. Associate Editors: J. Herbert **Fretz,** Paul R. Shelly, Don. E. Smucker, Willard K. **Claassen, Robert** W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

Willard Claassen, Guest Writer

A JOB DESCRIPTION FOR BOARD MEMBERS

At the last triennial session of the Conference we elected twenty-one board members to whom we delegated authority to conduct the work of our Conference. This leads us to ask, What did we ask these people to do? What does one expect of board members? Answers naturally will vary, but somewhere near a common denominator one would look for the following characteristics.

Election to a board is not just a reward for faithful service, a measure of popularity, or a badge of authority. It is an assignment for a job to be done! In accepting the position we agreed to give our best effort to that assignment—and if we were unwilling to do this we should have the grace to refuse the nomination. This job involves not merely travel and time at board sessions, but also at least some of our marginal time between sessions.

Board members should be informed about the work of their board and the field in which it serves. This means that they must take time to read carefully and critically board reports and minutes—and in some cases considerable correspondence. In some boards this becomes a pretty big task. Many boards parcel out their work to committees who in turn report back to the board. The board then studies committee recommendations. To make these recommendations actual board decisions, committee reports should be carefully studied and evaluated in order to avoid mere rubber stamp approval.

A board member should have a clear vision of the total work and see his particular assignment in relation to it. In Christian work, especially, we ought to be able to understand and to appreciate the importance of all the areas of the church's work—evangelism, Christian education, and Christian service. We are not competing against each other; we are working together! This means that board members ought to come to sessions with wisdom and enthusiasm for the work to be done. Some board members are like brakemen—they feel they have fulfilled their duty when they stop something. Well, some proposals need to be questioned and stopped, but please let's also have some engineers in the crowd who aren't afraid to open throttle—wide! We need persons with vision on boards.

If we value the democratic form of church government we should take seriously the call to attend a meeting of the board. Generally the dates are set well in advance so that the only valid excuse for not attending is accident or sickness. The board member's influence and his vote count for nothing if he remains at home; furthermore his absence affects the morale of other members, some of whom surely made a real sacrifice of time and effort to be present.

Those who work in a board should respond promptly. Frequently, serious questions demanding immediate answers arise between sessions. The counsel of board members is sought by mail. The least a board member can do is to respond to these questions promptly. Board decisions by mail are often unsatisfactory because the give and take of debate is lacking and limitations in understanding are caused by the ambiguities of letters, but when it is necessary to give judgment on questions, members ought to respond!

Board members should seek opportunity to speak to people on questions of board policy. Boards want to do the right thing; they recognize that in order to have support for a cause it should represent the thinking and best interests of the congregations. But what people think is not easily determined. We tend to interpret the will of the congregations by what we think. Therefore someone must take the time to discover what our people really want.

Board members should know how to interpret financial reports in order to know what figures mean. (We may have wondered when the figures for the annual budgets were totaled whether everyone fully understood what these figures meant.) Books on elementary accounting are available for a few cents.

If something isn't clear, why not ask a question? Nine chances out of ten the member sitting next to you didn't understand either and will thank you for asking—and saving his ego. In this way understandings are cleared and errors in judgment are detected. Board members should speak to the questions being discussed and be courageous enough to challenge a position taken, if they have the necessary information to do it. Often they feel their insight into a problem is probably the same that others have and therefore do not share it, but what happens is that the discussion is the poorer because not everyone shared. If our backgrounds and training are different, if each personality is distinctive, then there ought to be something worthwhile to share.

Staff members particularly would appreciate it if board members would reveal gaps in understanding (information taken for granted by staff members). People who live close to a certain type of work need desperately the corrective insights of persons who can evaluate that work from a more distant perspective.

Board members ought to pray more. How can members who take these assignments seriously do anything less than take their concerns and burdens to God in prayer? Prayer will release new power. It will create a wider perspective and deepen our understanding. Divine guidance has been promised if we earnestly seek it. We need fellowship with our Lord. Often the financial burdens of institutions or organizations represented are heavy and there seems no other course open but to go to God in prayer. Perhaps God permits even board members to face grave problems in order to remind them that human resources and wisdom are limited and thus be humbly forced to trust God!

It's a pretty big order!

Giving is the Gateway to spiritual blessing

Robert W. Hartzler*

"Mark this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully."

"Where thy treasure is, there will thy heart be also."

These two texts state the thesis of this article, namely, that sacrificial giving is the gateway to spiritual blessings. Some men used to think that it made little difference how much money a man gave as long as his heart was right; but we now know that just the opposite is true: unless a man gives sacrificially he doesn't really grasp what the gospel is about. Some Christians used to claim that it was nobody's business how much they gave, and often as not the church upheld them in this; but now we recognize that such an attitude often cloaks shameful giving habits, and if not that then it deprives other Christians of the strength and inspiration Jesus expected them to have when He taught that Christians should let their light shine before men, and which Paul intended when he admonished his readers to "provoke one another to good works." Some men used to say that they had a right to give their money where they pleased; but even that cherished barbarism, a child of pagan "rugged individualism," is going down the drain as we come to see that responsible churchmanship requires that those who give themselves to the church must allow *the church* to decide how their benevolences shall be distributed.

For some, whose treasure is in houses and lands, this must sound like a rocky road to travel. But over this path of truly sacrificial giving a wayfarer can come to glorious spiritual riches. For the truth is, as the second text above states, that our interest follows our dollars. Let a man start giving sacrificially to his church, and lo and behold, he will become interested in that church! What's more, he will become interested in the message and work of that church, which will drive him straight to his own spiritual life. He will take new interest in his relationships with God and his fellow men. People used to think that a deep spiritual experience must precede a man's sacrificial financial gifts to the church, but that's another idea which has lost some of its force. For many a man who, by some inspiration or compulsion has gotten started on sacrificial giving, has found his spiritual life rejuvenated as a direct result of it.

We need not be reluctant to talk about the giving of money in the church since in the sort of economically-oriented society in which we live the ultimate point at which the gospel lays violent hands upon the habits of a convert is at that of his money. To one such who was qualified at every other point, but who, like many of us, measured everything in terms of money, the Master said, "Sell all that thou hast and come, follow me." In asking its people to face the claims of the gospel upon their money, the church is not begging, it is not being "unspiritual"

Eva Luoma Photos

"he who sows bountifully will also reap bountifully" or "unbiblical," nor is it venturing into an area in which it "has no business." It is simply doing its plain and bounden duty. The truth is that for every person whom we can help to embark upon a program of sacrificial giving we are opening the way to spiritual sobriety and enchantment. And every person whom we permit to continue in making only token gifts to his church we are helping to belittle the church in his own soul.

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*Pastor, Eighth Street Mennonite Church, Goshen, Ind.

I have said that *sacrificial* giving is the doorway to spiritual blessing. What is sacrificial giving? Well, the beginning point of Christian giving has been defined as $2 per week for every $1,000 of annual income. By this formula a man earning $5,000 per year would give $10 per week. This is about the tithe and is the *beginning point* only, and should go to the church earmarked for no purpose other than to be fairly divided among all the causes for which the church has responsibility. If a man has a special interest in education or missions he may support these additionally by contributions above and beyond his first tithe. Really, the point at which giving becomes sacrificial will vary with different people. For the new convert tithing may seem decidedly sacrificial, but the long-time Christian won't find it the least bit sacrificial.

And I have said that token giving hurts the giver. Consider the man whom habit compels to drop a dollar or two in the offering each Sunday and who goes unchallenged in that habit. What ideas about the church and his own spiritual life is he being permitted to learn? These: that compared to all the really big causes in the world, the church is small potatoes; that the call to feed the hungry and clothe the naked need not be taken seriously and is not taken seriously even by the church; that the education concern of the church may be left to those who are interested in it; that bean suppers and rummage sales are a satisfactory way to finance a world-wide mission program; that his own spiritual life rates attention only after Uncle Sam, the butcher, the landlord, and the car dealer have had theirs.

So, when it comes to giving, how much money the church needs matters little. The really crucial consideration is how much a man needs to give for the good of his own soul, which is inevitably blessed by his own sacrificial giving and is as surely damaged when he practices only token giving.

The difference between communistic "pacifism" and

Christian Pacifism

T. L. Nussbaum*

The original Anabaptist faith has been opposed to military conscription. It rather adheres to strict separation and non-conformity to the world, principles which have a far deeper root and terminology than the so-called pacifism freely referred to. The common statement that "there are no pacifists in God's army," linking it with the Ephesians 6 passage, is of course a true statement. We hold as our faith that the true militant spirit of this passage has its meaning and purpose in the spiritual realm from where all true marching orders are received, and which we feel Christ our Lord taught.

Speaking against the term pacifism, a common usage of today, one can run into utter confusion and in the end be miserably misunderstood. Mennonites often have been accused of being pacifists, that is, being conscientiously opposed to carnal warfare. Lest we are identified with the godless "pacifistic" influence of our day known as communism, we undertake some clarification.

The atheistic pacifism held by communists today is a machine fostering aggression, but it has blinded many with godless tactics and so-called peaceful endeavors. True pacifism is of an entirely different nature. Doctrinally it adheres to the divine inspiration of the Scriptures as the only reliable guide in faith and practice. Too, a true pacifist holds to the old-time belief and convictions such as the virgin birth of Christ, His atoning death by His blood on the cross, His bodily resurrection and ascension to heaven from where He will again return in His theanthropic Person at His appointed time for the Church, His Body. In adoring Christ our Saviour we are asked to make a spiritual enlistment which is opposed to any carnal means. We are asked to fight the carnal with the spiritual, to be led by Jesus Christ whose we are through a spiritual regeneration. The Holy Spirit is seeking to make us submissive to the spiritual. To see spiritually, we must yield spiritually by faith.

It of course immediately sounds unreasonable to fight the carnal with the spiritual alone. But must we not admit that great things are possible if and when we fully yield to God to be used by Him in His way? Surely to pray unceasingly and to trust Christ completely are factors which have not been fully entered upon. All of us seem guilty of such lack of faith which can never justify for our wrong doings. Since we have warfare on every side, and since the Scriptures reveal that in the latter days there shall be wars and rumors of wars, it appears God's program is something different and apart from fleshly maneuvers.

Consequently, the position held by some sincere believers that joining in carnal warfare is wrong deserves some respect if it is centered in Christ. Such potential is far greater than human ingenuity can achieve. It indeed is a very high standard such as must depend on faith in Christ alone as the Commander-in-chief of our souls. When this faith is fully

(Continued on page 714)

***Pastor, Bergthal Mennonite Church, Corn, Okla.**

Night Watch

(A translation from the German by Dora Rapport)

You who lone vigil keep because all sleep
Flees from your eyes in spite of all you do;
Do not begin to fret, me seems e'en yet
A call to service is awaiting you.

Arising all day long in praise and song
Are supplications to our Lord on high;
They ring o'er hill and vale and without fail
Ascend in mighty chorus to the sky.

But when slumber's caress all land does bless,
And only here and there a soul's awake,
Should not this little band all ready stand
The night watch duty now to undertake?

And praising thus the Lord with one accord
Dispel all darkness that would breed despair;
And through the lonely night faith's candle light,
Let sweet incense arise by earnest prayer.

Dwell in the holy place, God's love embrace,
In midnight's stillness feel His presence near;
And listen; for He may have a message, say,
"Speak, Lord, thy servant would Thy voice now hear."

The Saviour's blood our shield, to Him we yield,
How precious is His presence to His own.
What oft in din of day unnoticed lay,
His presence in the night to us makes known.

Now stretch out far your hands o'er sea and lands,
Bring many to the Lord with earnest plea.
Their names to Him confide, draw the circle wide,
For rich in power and blessing is He.

Travel from place to place, recall each face
Of those the Lord lays on your mind.
Linger by each to bless—no duties press—
And so lift up each downcast soul you find.

And where the sick you see, softly let be
The breaths of soothing prayer that embrace.
And most of those take heed, who soon must need
The solemn journey through death's portals face.

And farther onward press, where in distress
Of battle twixt darkness and light you see
Many a valiant knight who in the fight
Is wearied, and despairs of victory.

As stalwart bulwark stand, strengthen his hand
With fervent prayer you his need can meet;
New armor thus supply—your earnest cry
Will help to bring the enemy's defeat.

Those who in sinful way and darkness stray—
Pray tenderly that they their peril see;
And with no more delay forsake their way,
For full redemption to the cross may flee.

O pray and love, believe you will conceive
How sweet the rest in our dear Saviour's arm;
I hope now you will be from worry free,
As happy children safely kept from harm.

And should He longer test, trust, for He knows best,
The King is watching with you from His throne;
And in the stillness now, you'll soon feel how
Rich and gracious He awards His own.

Sel. by Mrs. John J. Kopper, Whitewater, Kan.

Saving and Losing Life

The winters in Tibet can be very severe with frequent heavy snowstorms.

Two missionaries were on their way from town to town when they found themselves caught in one of these snowstorms. They couldn't find their way and the snow swept them blind. As they stumbled along, suddenly they found in their path what appeared to be a bank of snow. As they went around it the taller man asked, "What could it be?" "It doesn't matter, let's go on," answered the other impatiently. But the tall man was curious about it and went back to take a look. "Oh, come on," said the other who was very cold and wanted to get to some shelter as soon as possible.

But the tall man didn't listen to him and went back to see and found what he had suspected, a man almost frozen to death. What could he do? The storm raged on, but he felt he had to help this poor man, also a child of God. He raised him across his shoulder and stumbled on. The man got heavier and the storm was almost too much for his strength, but he kept on going.

After a while the heavy exercise caused him to become warm and even hot. The man being carried finally awoke also and was able to walk by himself, as together they reached the next town.

What happened to the other missionary? He became lost and was finally overcome by the cold and storm and died before he could reach a town. He had thought only to save himself and not about his friend in need.

Love and unselfishness bring life and happiness; but selfishness and hate bring death.

Sel. by Elizabeth Wageman, a Dutch nurse, Yingst Nursing Home, Quakertown, Pa.

Let us have no imitation Christian love. Let us have a genuine break with evil and a real devotion to good. Let us have real warm affection for one another as between brothers, and a willingness to let the other man have the credit. Let us not allow slackness to spoil our work, and let us keep the fires of the spirit burning, as we do our work for God. Base your happiness on your hope in Christ.—Phillips, in *Letters to Young Christians*, a translation of New Testament epistles.

BOOKMARKS

THE HOPI INDIANS

THE HOPI INDIANS, by Harry C. James, 236 *pp., Caxton Printers*, 1956, $5.00.

This book was written by a naturalist, from the point of view of an observer rather than of a student. Mr. James was born and educated in Canada, but is now a citizen of the United States and has been adopted into the Hopi tribe with the name of "Walking Bear" in recognition of services rendered to the tribe. His travels led him to the reservation at Oraibi, Arizona, in the early 20's and his friendship with the Hopis has continued through the years.

He is genuinely sympathetic toward the "people of peace" whose fight for survival in a harsh natural environment is well known. He commends their friendliness, their adaptability, their gentle ways, and their moral integrity; and resents any intrusion into their way of life, which he repeatedly characterizes as extremely complex, without offering any real explanation of the complexity of their social structure or their religious background.

The author dismisses the Christian mission and its influence on the life of the people of Oraibi in a page and a half of undisguised scorn. He speaks of the stone church erected by H. R. Voth and later destroyed by lightning as "an offensive eyesore on the landscape and a monument to religious persecution and intolerance" on the part of "well-meaning but misguided Christian zealots." He grudgingly acknowledges Voth's careful research into the religious ceremonials of the Hopis and his valuable collection of objects of ethnological worth in the National Historical Museum of Chicago.

This material is completely undocumented. There is, moreover, no independent study of the nicely balanced interrelation between the social organization of the Hopi clan system by matrilineal descent and the religious ceremonial system developed by the men of the tribe, a balance which Laura Thompson claims to have been virtually destroyed through the influence of the Christian mission (*Culture in Crisis*, Ch. 7, "Strange Ways of the White Brother").

The book gives a leisurely account of the day to day life of the people, their land, the struggle against poverty, village life and customs, the coming of disruptive elements such as the Spaniards, the Mormons, and the Christian missionaries, with the Spaniards singled out for special criticism for their cruelty and the Mennonites for their "fanaticism." A good word is spoken for the Friends, whose late arrival on the scene is deplored.

There is little plan, cohesion, or progression in the arrangement of the book, which for practical purposes ends with a review of the cultural achievements of the Hopis. We find in the last chapter, "Haliksai," a number of Hopi legends taken from a book of the same title previously published. Attractive and useful features of the volume are the good collection of full page photographs; the excellent Indian illustrations by Don Perceval; and interesting end papers giving the physical map of the region and location of all principal towns.

While the book is informative and contains some anecdote and traces of humor, it makes on the whole rather pointless and desultory reading. It would serve as an introduction to a study of the life of the Southwestern Indians or as a travel guide for tourists.

—Eleanor Camp

Flashes of Thought

When the Light Goes Out

Walter Gering

I was shocked! For a moment it seemed as though the spirit of the entire day had been broken. The day had dawned with a solemn hush which seemed to hover over the entire community. Yesterday stormy winds had been blowing, stirring up dust and rattling windows; the heavens rumbled with angry, swirling dark clouds as gusts of rain beat upon the pavement. Then came the dawn of a new day; quiet and peaceful in its beauty.

The Harvest Festival was a time of heart searching and challenge. There were the messages from the speakers. Relief was the theme of the day and we felt ourselves moved by the presentation of the needs.

But it was a candle which made such a profound impression during the evening service. All day it had been glowing in its place above the open Bible, a symbol of the Son of God as the Light of the world. The fruit of the harvest had been arrayed in a beautiful display by the committee. Vegetables, corn, fruit, flowers—all had been arranged to remind the worshipers of the abundance of the harvest. At the center was the altar with its memorial flowers, the open Bible, and the burning candle.

Then came that moment in the evening service when suddenly the light of the symbolic candle was snuffed out and darkness prevailed in its place. It was as though an uneasy foreboding had settled upon the congregation.

The answer came quickly. There began to flash upon the screen above the candle terror and destruction; a world fading in tragic disintegration. We had been told that the film would be a sobering presentation. But the actual showing was a shock. Atomic explosions, one after another, the crackling flames roaring across the screen, the crashing of towering structures, churches demolished, homes torn to shreds—this was all part of the terror of those moments. The climax came with the scene of the whole earth melting with fervent heat, the tragedy of man's hateful folly.

Then it was that the symbol of that candle, snuffed out, took on meaning. Of course it was true to life; snuff out the rays of the Light of the world and darkness, terrible disaster follows. It cannot be otherwise. It is an unfailing rule of life, both in terms of the individual and society at large.

"While ye have the light, believe in the light that ye may be the children of the light."

The Crossroads of History

Russell Mast*

The Mennonite Church stands in this very hour at the crossroads of history. The specter of war hangs over our heads spelling destruction, destitution, disaster, and death. If we are to take the judgment of careful observers, another war, if it assumes any large-scale proportions, may indeed be our last one! Yet it is in such a setting that the Mennonite Church stands today at the crossroads. For it is about to make a difficult choice; it is about to decide a great question. That choice and that question is this: Will the Mennonite Church continue to say, both by word and by deed, that war is contrary to the teachings of Christ, and therefore sin? Or will it now, after 400 years of peace teaching and witness, join the voices of those, both within and without the church, who say that war is both inevitable and necessary? Will the church say now that those in days gone by were mistaken and misguided—those who lived courageously and died heroically for the gospel of peace? Or will the church renew its commitment with Christ and His way of life, and recover those dynamic convictions which once sent men and women to death with prayers on their lips and songs in their hearts?

The issue of atomic warfare and all that goes with it, and whatever may come after it, is desperate. And we need to do some careful thinking as members of a historic peace church concerning our own relation to this, the greatest moral issue of our time.

First of all, this compulsion to witness as to the peace teachings of Christ comes to us from *the imperative of the Christian faith.* It cannot be said too often that what the Mennonite Church has been preaching for four centuries is not a denominational peculiarity; it is not a tradition or an appendage to the gospel. It is rather a rediscovery of what was in the gospel all the time. It is a rediscovery made in the 16th century of what had been the prevailing view in the Christian church until the time of Constantine in 300 A.D. And until the reign of Marcus Aurelius in 174, no Christian ever entered the Roman army. Nor does this position rest on a few isolated proof texts which must be strained and twisted, with fantastic and far-fetched interpretations. Indeed, this position is rooted in the very heart of the gospel; it is woven into the very fabric of our New Testament scriptures.

But what is the heart of the gospel? What is the essence of the Christian faith? To answer these questions briefly is an exceedingly difficult task. In Paul's second letter to the Corinthians there are several formulations which are notable not only for their brevity, but also for their profundity. "God was in Christ, reconciling the world unto himself." And again, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:19, 21). The essence of the gospel, it is true to say, is Christ . . . His coming, living, teaching, dying, rising, ascending, and the hope of His coming again. That is the story of Jesus, the good news of God, the gospel of Jesus Christ. To those of us who believe it, God, through His gospel, has revealed His love toward us, He has forgiven us, He has saved us from our sins, He has shed His love abroad in our hearts by the Holy Spirit, He has given us a new life in Christ and a joy that fadeth not away.

The unifying center of this tremendous story is *love*—love in the heart of God, that in Christ permeates the lives of all men who will receive Him, and moves out as love into all human relationships. Therefore, the new man in Christ is required to do only those things which are consistent with the inner constraints of love in every human situation. The whole Sermon on the Mount and the ethical teachings of Jesus seek to spell out what this means in daily life. Specifically, then, the new man in Christ is to work no ill toward his neighbor, to love his enemies, to do good to those who hate him, to refuse to render evil for evil or railing for railing, and to seek only the highest welfare and ultimate redemption of every human creature. Love to God and man renders absolute obedience to God, establishes love in all human relationships, holds to the sacredness of every human life, and overcomes evil with good.

From this Christian faith, this gospel, there comes to us in our day the urgent imperative to proclaim and to live implicitly and explicitly the way of love in human relations and particularly as it has to do in the relationships among the nations. But to feel this compulsion keenly and sharply we may need to renew and deepen our awareness of the gospel. We may need to open the door to Christ at more points than we ever have in the past.

In the second place, this compulsion to witness to the peace teaching of Christ comes to us from *the legacy of our Mennonite heritage.* We have already said that our Mennonite peace teaching is not something added on to the gospel, but a rediscovery of what was always there. It was quite natural, or perhaps we should say, it was inevitable that these Anabaptist leaders of the 16th century should have taken the position which they did regarding war. Consider very briefly what their interpretation of the Christian faith was. For one thing, they made a rightful distinction between the Old and New Testaments, the Old Testament being preparatory and the New Testament being fulfillment. In 1531 Hans Phystermeyer had said, "The New Testament is more perfect than the Old, for the Old was fulfilled and interpreted by Christ. Christ has taught a higher and more perfect doctrine and made with His people a new covenant." And Menno Simons said, "All scripture must be interpreted according to the teaching, walk, and example of Christ." Christ was, therefore, the Lord of Scripture.

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*Pastor, Salem-Zion Church, Freeman, South Dakota

Moreover, they also thought of the Christian life in terms of discipleship. With other Protestant reformers, they believed that salvation is by faith in Jesus Christ whereby one receives the cleansing and regenerating experience of divine grace. Yet the Anabaptists thought of this as only the beginning of the Christian life and that such an experience must be evidenced in newness of behavior. From faith there must be following, from decision there must be discipleship, and from the new birth there must come the new life. It meant the bringing of the whole of life under the Lordship of Christ and the transformation of this life, both individual and social, after His image. Then too, they also refused to compromise with the state on matters of conscience. The state had no jurisdiction over God, or over His will revealed in the Scriptures. Always they followed the principle of obeying God rather than men.

With these presuppositions, it is not hard to see why they said what they did regarding war. In 1524 Conrad Grebel wrote, "True Christians use neither worldly sword nor engage in war, since among them taking human life has ceased entirely." And Pilgrim Marpeck in 1544 said, "All bodily, worldly, carnal, earthly fighting, conflicts and wars are annulled and abolished through the law of love, which law Christ himself observed and thereby gave His followers a pattern to follow after."

In the third place, this compulsion to witness to the peace teaching of Christ comes to us from *the growing non-Mennonite peace witness.* Here is a fact which we Mennonites must not fail to recognize. And yet it seems to be a little-known fact in our circles that we are by no means alone in taking this position regarding war. Since this is not a denominational peculiarity, but a rediscovery of a basic Christian teaching, it is coming more and more to be recognized as such throughout Christendom. It is a fact, for instance, that conscientious objectors came from no less than 87 different denominations. In addition to the Mennonites, Brethren, and Quakers, there were 673 Methodists, about 200 each from the ranks of the Baptists, Presbyterians, and Congregationalists. There were even 149 Roman Catholics.

Furthermore, I could name some of the most outstanding ministers in these denominations, including the Lutheran and Reformed Churches, who take and preach Christian pacifism. What we say of ministers we can say also of theological professors. In all the major theological seminaries, there is a very substantial minority of those who take the absolute pacifist position. And Reinhold Niebuhr, perhaps the outstanding theologian of our time, and anti-pacifist, yet has said that the church needs people like the Mennonites who do take the pacifist position.

Whereas a generation ago one almost never heard a peace sermon except among the so-called "peace churches," today that is no longer the case. The World Conference of Churches at Amsterdam declared, "War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ." I tell you, this non-Mennonite peace witness is growing. We are not alone in this.

"Thou shalt love thy neighbor as thyself"

Finally, this compulsion to witness to the peace teaching of Christ comes from *the world itself.* I know that the world as a whole has come to accept war uncritically as a necessary instrument to maaintain our national life. People are very slow to recognize that in every war, more is lost than is ever gained, that it settles nothing at all. I know that we are becoming increasingly insensitive to the techniques of mass killing, and that gradually we are coming to accept the whole fact of atomic warfare, which is the most horrible and diabolical thing that the human brain has ever conceived. This is our world; it is living under the spell of a war psychosis.

But now and then, from out of this world, this tense and fearful age in which we live, a voice is raised to the effect that this whole war method is wrong, that the issue now before the world is either suicide or a way of peace. In 1946 General Douglas MacArthur said, "I commend Japan's proposal for the renunciation of war to the thoughtful consideration of all the peoples of the world. It points the way and the only way. Abolish war as a sovereign right." At a meeting of atomic scientists at his home in Princeton, New Jersey, Albert Einstein put the issue squarely when he said, "You want to make peace and you want to prepare for war. You cannot serve two masters. You cannot prepare for peace and for war at the same time." While these people might not follow the logic of the statements consistently, yet what they have said, Mennonites have tried to say for 400 years. Shall we give it up now, when the issue of war is now so clearly drawn, and when the world is looking for another way?

What then, will we do now with our Mennonite peace witness? For we stand today at the crossroads of history. We, as a branch of the church of Jesus Christ are about to make a difficult choice, we are about to decide a great question. Will we keep alive our peace witness in response to these urgent calls, from the imperative of our Christian faith, from the legacy of our Mennonite heritage, from the growing non-Mennonite peace witness, and from the world itself? "Who knoweth whether thou art come to the kingdom (the world) for such a time as this?"

Our Schools

NIEMOELLER TO LECTURE

"A Touch of the Tropics," an illustrated presentation of the Everglades region of Florida by William H. Wagoner, opens the Bethel College Memorial Hall Series program Tuesday, November 6, at 8 p.m.

Dr. Martin Niemoeller, German church leader known over the world, and Mrs. Niemoeller will be guests of Bethel College Nov. 11-14 when Dr. Niemoeller will deliver the annual Menno Simons lectures. Dr. Niemoeller's series of six lectures on the subject, "The Relevance of Christian Non-resistance in Our Present World Situation," will begin Monday morning at 9:45 and continue with an evening lecture at 8. The same schedule will be followed Tuesday and Wednesday. In addition, Dr. Niemoeller will preach the Sunday morning sermon in the Bethel College Mennonite Church and give the Reformation address in Memorial Hall in the evening.

Mrs. Niemoeller will speak in Memorial Hall Sunday at 3 p.m., on the subject, "Behind the Iron Curtain." On Tuesday afternoon she will speak on "While My Husband Was in Concentration Camp."

The subjects of Dr. Niemoeller's lectures are: Monday, "Christian Pacifism," and "The Church and Politics." Tuesday, "The Present Crises and Christian Responsibility," and "The Peace of God and Peace among Men." Wednesday, "Underdeveloped Countries", and "The Church's Part in the Quest for Peace." All meetings are open to the public

SIXTIETH MESSIAH

Soloists for the 60th rendition of the Messiah, which will be presented Dec. 9, have just been released by Professor Russell Lantz, director. They are: Lillian Smith, Weichel, Ontario, soprano; Audrey Paul, Chicago, Illinois, contralto; Tom Williams, Knot College, Galesburg, Illinois, tenor; and John McDonald, Chicago, basso. Mrs. Pearl Mann will again accompany the Choral Society assisted by the college orchestra.

A reading Problems Workshop, planned by the education department of Bluffton College and the administrators of the Bluffton public schools, was held at Bluffton College on Saturday, November 3.

The alumni drive for funds to help in the college expansion program is being conducted by the Alumni Association. Roger Howe, '49, is president; Irene Smucker, '36, is vice-president; and Celia Hilty, '34, is secretary-treasurer.

OPENING PROGRAM

The opening program of the Canadian Mennonite Bible College took place in the C.M.B.C. auditorium Sunday afternoon, October 14. Approximately 500 friends of the college filled the chapel to overflowing for the event. Rev. I. I. Friesen, president of the college, in his opening remarks pointed out that although much progress has been made in the field of education and Christian growth, there was still a necessity for more progress, and that we must ask the Lord to open our eyes to see our task and to help us go forward in faith to perform it.

Peter Nickel, a first-year student from Rosemary, Alberta, and Kathleen Janzen, a second-year student from Arnaud, Man., gave brief testimonies. Rev. J. J. Thiessen, chairman of the College Board, and moderator of the Conference of Mennonites in Canada, gave the main address of the afternoon. He based his message on a portion from Exodus 32. After dealing meditatively with this theme he pointed out a very present need of the college—dormitories on the college site. With the sale of the former college building, the school has been pressed for more dormitory space. He asked each listener to spend at least fifteen minutes praying that God should direct the board in making its decision.

Later in the program Rev. Thiessen also announced that Rev. D. B. Wiens, of Saskatoon, and Dr. H. S. Bender, of Goshen, have obtained their visas to visit Russia and will leave within about a week's time. If Dr. H. A. Fast, of Newton, Kansas, and William Snyder, of Akron, Pa., are successful in obtaining their visas too, they will accompany the delegation.

The college choir, ensemble, and quartet rendered several musical numbers during the course of the program.

SEMINARY COMMITTEES MEET

The building and finance committees met at the Seminary on October 18 to work on plans for the Associated Mennonite Biblical Seminaries to be built at Elkhart, Indiana, in keeping with the August General Conference decision. Members of these committees, appointed from the Seminary Board, included E. W. Baumgartner, R. L. Hartzler, Olin Krehbiel, A. E. Kreider, J. N. Smucker, and Erland Waltner, with S. F. Pannabecker serving as the chairman of the building committee, and Andrew R. Shelly as chairman of the finance committee. Reports of previous meetings with the co-operating groups were heard. The work of the committees will continue in consultation with these groups.

"The Biblical Teaching of Hell" was the topic for consideration at the first student discussion meeting held on October 15. Jacob J. Enz and Leo Driedger served as leaders for the meeting.

William Block, the newly elected vice-president of the General Conference Young People's Union, is a first-year student at the Seminary. A native of Steinbach, Manitoba, Bill attended Canadian Mennonite Bible College and graduated from Bethel College last spring. With his wife, the former Dolores Friesen, he has come to Chicago to continue his studies.

Excluding callings which are illegitimate by their very nature, *there is no such thing as a higher* or *a lower calling.*

—James A. Pike, in *Doing the Truth*

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Toyohiko Kagawa, Christian Leader in Japan

Mad With Love for God

Reuben Krehbiel

The son of an unregenerate father, born out of wedlock, the unsought offspring of a dancing-girl, Toyohiko Kagawa's soul in the earliest dawn of its conscious life developed a passion for purity.

He was reared in an atmosphere where sensuousness, selfishness, and self-indulgence held undisputed sway. The boy rebelled against it all and courageously rebuked his guardian for his luxurious life, his unjust dealings with the tenants on his lands, and for his dishonesty in public life.

He was taught from his earliest boyhood by precept and example that wealth, position, and power were life's goals, but in spite of these, he early espoused poverty and came under the spell of a passion to serve.

As a result of reading Tolstoi he became an ardent believer in non-violence. The Russo-Japanese war was at its most critical stage, and tension throughout the Empire had reached the breaking point. The one-hundred-per-centers were combing the nation for spies and pacifists and sending them to jail on any or no pretext. Nevertheless, openly and unafraid Kagawa proclaimed his pacifistic views, opposed the war from the school platform, and brought down upon himself the wrath of the student body.

He rebuked Christians who had fallen into formal ways. In season and out of season he pleaded with men and women to get right with God and their fellow men.

At the age of twenty-one, Kagawa took his friends by sudden surprise when he immersed himself in the depth of the Shinkawa slums. Here 10,000 people were sardined into houses six feet square which were more like prison cells than homes. One community kitchen and a common toilet served the needs of a score of families. The alley ways reeked with filth.

When once the young Kagawa found himself in the slums, the desire to give his life for the underprivileged which had been taking root in his soul for many a month, burst into a full-blown life purpose. He feared neither man, vermin, filth, nor disease. He had made up his mind, feeling that his life span was to be short at best, and faced it all without anxiety and fear.

Here was an opportunity to act out the Sermon on the Mount in one of the most needy and most strategic places in history. He gloried in the belief that Christianity is not a religion of sensible men, but of men gone mad with love for God and man. He visited the sick, fed the hungry, and lodged the homeless.

Kagawa is a social engineer, absorbed in actual programs rather than in academic speculations. His programs are built on deep-going principles. He believes in communism, but it is the communism of the early Christian church and of Tolstoi, rather than that of Karl Marx. He passionately practices brotherly love. As against Marx's class conflict he advocates Tolstoi's non-resistance.

He insists that social reconstruction must be brought about through change and organization rather than through violence and destruction. He would socialize the community's and the world's wealth. He would build a social order where love would be substituted for the present profit motive, where sympathetic cooperation would replace the ruthless competition of the present, and where service and sacrifice

Religious News Service Photo

The desire to give his life for the underprivileged brought Kagawa to the slums.

would displace exploitation and selfish acquisition.

Kagawa's pen is one of the most prolific and versatile among modern writers. His books take him into diverse fields of religion, philosophy, economics, politics, and labor. His pamphlets are campaign documents in the fight against evil.

In one of these he says: "There are those who argue that brute force will solve all problems. A world built by force will be destroyed by force. I place no hope whatever in force, no matter what form it takes. Nothing lifts us upward except the power from within; outward forces are powerless. My reliance is on the unseen inner forces."

Kagawa is a conscientious nonresistant. Believing that individuals and social movements should rely only on soul force and the power of love, he is absolutely opposed to war and all that relates to it.

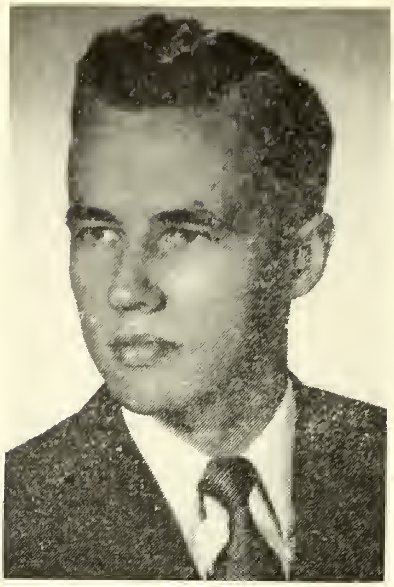
In 1928 he organized the national Anti-War League of Japan. This group adopted a platform with three planks: (1) We are opposed to war and all preparations for war; (2) We are opposed to all aggressive imperialistic, political, economic, and social movements; (3) We are opposed to aggression, to imperialistic utterances, and to the oppression of weaker groups and peoples.

In political and economic areas alike he reverts to the Sermon on the Mount as the foundation for a better and safer world. Everything else having failed it is time to practice the way of love.

Although the government looks with disfavor on Kagawa's new order of love, he has many followers, especially among the youth of Japan. The rest of the world will always remember Kagawa for his great literary work, *Love, the Law of Life,* and for his willingness to put it to the test.

Working does not make a man crooked, but scheming to avoid it frequently does.

Those who shrink from responsibility will continue to shrink.



Robert Schrag

Introducing Our Editor

Today there is a new hand on the measuring stick used to lay out copy for *Mennonite Youth,* more commonly, if not popularly, referred to as the youth section.

As the retiring editor, I am happy to introduce to you Robert Schrag, a man of no mean ability when it comes to using a red pencil. He worked as sports editor on his school paper during his Hesston Academy days and then took hold of the *Collegian* as its editor during his sophomore year at Bethel College.

He followed this with a special assignment with the Pax program in Germany developing a quarterly newspaper on Pax activities, called *Euro-Pax News.* At the same time he also wrote reports and articles for our church publications on all phases of the Mennonite Central Committee's work in Europe. In compiling material for these articles he visited most of the centers of MCC activity in Europe as well as the Near East.

Returning to his Newton, Kansas, home this summer, Bob enrolled in Bethel College where he is a junior working on the *Graymaroon,* the school's annual. Also added to the plus marks in his writing and editing experience are his observations on the production of the *Mennonite Weekly Review,* of which his father is the editor, and his print shop experience as a linotype operator.

Bob is a member of the First Mennonite Church of Newton.

As youth editor, Bob will be a member of the YPU Cabinet in order that he may report on their activities and help plan their program. Maynard Shelly

RETREATS IN REVIEW

Mennoscah, Western District

The 1956 retreat season opened with the first high school retreat, low in numbers but high in spirits. Two weeks of retreats had to be cancelled, the one because of the lack of applications, the other because of the dearth of leadership. This latter was due to the General Conference in Winnipeg. There were two weeks of high school retreats.

Seventy young people attended these camps. Judging from the campers there was a lot of enthusiasm packed into those two weeks.

The intermediate camps were conducted as per schedule. Approximately 130 campers attended these three sessions. The attitude of these children also seemed to be enthusiastic, and they too are looking forward to retreats next year.

There were only two classes this year. One centered upon Christian living and the other on church history. Instead of a regular music class the time was given to a chapel period. This period was used for worship and song. Worship periods were conducted by a camp pastor.

This year for the first time there was a V.S. unit at the camp. Two of the VS'ers acted as cooks, one as business manager, and another as camp secretary. The unit began the season with a week of orientation under the direction of Ozzie Goering who was also the over-all director of the camp. The staff house was also a new addition to the camp.

In retrospect it seems quite evident that a good time was had by all. Looking ahead gives hope for better camps in the future.

AMMAR'S NEW HOUSE

Vernon Frey

Does an Arab refugee appreciate something given to him or should he work for what he gets? The question often comes to my mind as to what help is the best we can give to the refugees with whom we work.

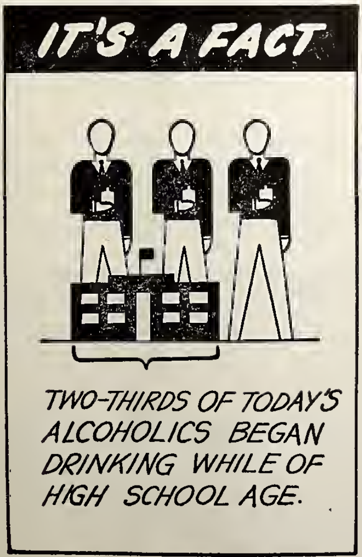
Some years ago in Jericho the idea came up that maybe building a house for a refugee family would be a good project during our slack season in material aid distribution. Last January after most of the riots were over and our distributions were slowed, we started building a house for Hanna Ammar, father of 10 children and a helper in the MCC unit.

Money was contributed by some of the relief workers, an American Sunday school, and other friends. Blueprints called for a house with two bedrooms, a dining room, kitchen, bath, front porch—under a flat 24 by 28-foot cement roof. Work got under way. While the foundation was being made, other workers made cement blocks by hand from a box mould. All labor was done by Arabs and MCC workers.

It is a big occasion when the day arrives for the roof to be poured. Extra workers are hired. Work begins early in the morning with mixing cement by hand on the ground. And Arab custom says while the roof is being poured the family for whom the house is being built must kill a sheep and cook it for dinner.

When the roof is finished—whether at noon or 2 p.m.—everyone sits down to eat. Close friends and relatives are also invited to the meal. Besides mutton the dinner includes rice, some bread, sour milk, and good Arabic coffee.

Hanna Ammar is very appreciative for what we did for him. He wishes to express his thanks to North Americans for what they have done. It means a lot to our Arab friends when we show interest in their daily living and when they see we are sincere in trying to help them.



TWO-THIRDS OF TODAY'S ALCOHOLICS BEGAN DRINKING WHILE OF HIGH SCHOOL AGE.

To Conjugate With Love

You've heard "conjugations" like this one, no doubt: I am a gourmet, you are a good eater, he is a pig. Or: I am a fascinating conversationalist, you talk a lot, she is a gossip.

Sometimes people conjugate like this in the spiritual realm also: I am a good Christian, you are misguided, he is a fanatic. Or perhaps: I am a sincere Christian, you are a little worldly, she is a hypocrite.

Let's conjugate our verbs with love!

THE YOUTH HYMNARY was designed for youth. Sounds logical, doesn't it? It was planned to keep youth singing. Singing in the church, singing in youth fellowship meetings, singing in the home. But most of all, singing together.

Your youth fellowship will be the richer when you sing together from a book intended for your use. Probably the first time you use THE YOUTH HYMNARY you will sing more than you had planned to, but that isn't bad. That's the sort of book it is. There's enough of the familiar and enough of the new to make you feel right at home with it.

First Class Mail

STONE INSTEAD OF BREAD

It seems to us that pacifism is being emphasized to the exclusion of equally or more important aspects of Christian life and doctrine. Now another article in the long line of such articles appears: "Change My Soul." We fail to see how it can be helpful to anyone, least of all to the Polish boy who asked "The Question."

"If one meets his social responsibilities by actions based on moral principles," Gene Sharp says. Our first and most important responsibility to society is to witness to everyone of the saving grace of God through faith in Christ, by word and life. The experiences of this Polish youth surely point out again the truth of Romans 8:7a, "The carnal mind is enmity against God" and 2 Timothy 3:2-5, especially verses 3 and 4.

And the remedy? Not moral principles, surely! Galatians 2:20: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me."

As for a new world being "built through courage and peace," we read in 2 Timothy 3:1 and 13, "This know also, that in the last days perilous times shall come . . . but evil men and seducers will wax worse and worse, deceiving and being deceived." 2 Peter 3:10: "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Revelation 21:1a: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." See Matt. 24:3-8.

Surely, to offer this Polish youth or anyone such an answer as was given in this article, is to give him a stone instead of the Bread of Life.

Willie and Dorothy Entz
Whitewater, Kansas

MCC news & notes

NURSING FOR PARAGUAY WOMEN

Sister Theodosia Harms of Bethel Deaconess Hospital in Newton, Kan., has gone to Paraguay to establish an inter-Mennonite deaconess program and Mother Home. The program will be initially centered in Filadelfia, Fernheim Colony, and in its beginning will offer opportunity to women in the nursing profession.

Sister Theodosia has been associated with Bethel Deaconess Hospital the past 37 years and was operating room supervisor several years.

Herman Konrad of Abbotsford, B. C., completed training for first aid services on the Trans-Chaco road crew and has joined the team of roadbuilders. He earned Red Cross certificates in first aid at Sloatsburg, N. Y., and later gained practical experience in the busy emergency ward of Cumberland Hospital in Brooklyn, N. Y. In addition he studied radio technology which is expected to be useful in communications.

CLOTHING FOR JORDAN REFUGEES

Robert and Virginia Lapham (Wyandotte, Mich.) moved from the relief center at Irbid to an eastern Jordan city, Amman. In Amman they are making clothing distributions to East Jordan refugees. This particular project is expected to take a year. Lapham's carpentry class of Jordan boys in Irbid was turned over to a local carpenter.

"THE OTHER SIDE OF THE WORLD"

What does the other side of the moon look like?

Two Paxmen will soon find out, because they are sailing for the other side of the world—Indonesia. Albert and Edgar Hoover (no relation) sailed from New York City Oct. 25 to become the first members of Pax Services on the island of Timor in eastern Indonesia near Australia. They will soon join Leonard Kingsley (Berne, Ind.) in an agricultural project.

The Timor project began last spring with plans for a program of agricultural demonstration, dairy, and poultry improvement. This attempt to boost the island's economy is aimed at strengthening the Christian Church of Timor, the result of early Dutch missions.

SLIDES ON MENNONITE DISASTER SERVICE

A set of slides on Mennonite Disaster Service is now available from the Information Service in Akron. The slides and script portray MDS in action in a number of recent disaster areas across the continent. MDS is an organization of laymen who volunteer assistance to families in times of severe disaster.

NEW PERSONNEL

James and Mary Eleanor Gaede serve in the Mental Health Section and Voluntary Service sections, respectively, in Akron headquarters. James is the son of Mrs. Lena Gaede of Bakersfield, Calif., and a member of the Mennonite Brethren Church there. He is a graduate of Tabor College. Mary Eleanor is the daughter of Mr. and Mrs. J. C. Kliewer of Isabella, Okla., and a member of Fairview Mennonite Brethren Church. She attended Tabor College.

George and Dorothy Unger serve at Prairie View Hospital at Newton, Kan., as a psychiatric aide and office worker, respectively. George is a member of Christian Fellowship Chapel at Winnipeg. He attended Mennonite Brethren Bible College, Goshen College and Seminary, and Garrett Biblical Institute. Dorothy is a member of Roanoke Mennonite Church.

Milton Harder of Mountain Lake, Minn., is the new acting director of the European program, succeeding **D. C. Kauffman** who returned to the United States. Harder is director of the community center at Kaiserslautern.

CHRISTIAN PACIFISM

(Continued from page 705)

exercised, then the power of the Spirit can also operate in Christians who are not of the world, as a testimony to the world.

We regret that the line of demarcation between Russian or communistic pacifism and Christian pacifism has been rather narrow at times. It seems there are those in our denomination that are weak and become sympathetic to modern influences. Of course such that do not adhere to sound Bible doctrines mentioned, yet still hide in the rank of Christian pacifism, bring about for themselves a very complex environment. Since a good per cent of Mennonites are emigrants from Russia and still regard it, to some extent, as their home land, a country and people of their ancestors, they no doubt often make references which are misunderstood in our present day situation. Yet they well remember their persecutions in Russia.

If the background of Christian pacifism is sufficiently realized, one dare not refer to pacifism too loosely. If, therefore, one makes reference to the term one should avoid undue criticism by defining the term, whether it be the general world usage or the simple and humble conviction of a fellow-believer, having spiritual connotations in its very aspects.

While this position of Christian pacifism is being tested in our day, we beg your patient love and kind consideration should you be prejudiced against this position. As to those who hide behind it in unbelief to Christ, using wrong liberties, let us define such implications. When reference is made to the godless and satanic form, however, that intends to use the Christian cover for aggressive purposes, let us witness and testify against it.

Into the Beyond

DAVID WULLIMAN, 78, member of the First Mennonite Church, Berne, Indiana, passed away May 21, 1956, after a long illness.

BERTHA SPRUNGER FLUECKIGER died on July 8, 1956, at the age of 82. She was a member of the First Mennonite Church, Berne, Indiana.

AMOS STAUFFER, 69, died suddenly en route to his home from his work, on September 11, 1956. He was a member of the First Mennonite Church, Berne, Indiana.

MRS. GUSTAV BERGTHOLD, of Fresno, Calif., member of the First Church, Reedley, was born in Einsiedel, Austria, June 30, 1878, and died October 17, 1956. She was a charter member of the Reedley Church.

SELMA MARIE RUPP, of Moundridge, Kansas, member of the West Zion Mennonite Church, Moundridge, was born October 31, 1899, and died October 14, 1956.

Jottings

KAAP NEW HOSPITAL ADMINISTRATOR

—Normal Church, Normal, Ill.: Theodore F. Kaap is the new Mennonite Hospital administrator. Sunday, Sept. 16, a welcoming service was held at the Troyer Memorial Nurses' Home for the new class and their families. Rev. Wm. B. Weaver brought the inspirational message. Mr. Kaap played the marimba. Pastor and Mrs. Harder, Mrs. C. L. Kaufman, and Miss Laura Mohr attended the National Sunday School Convention in Chicago, Oct. 17 and 18 at the Moody Church. Born to Mr. and Mrs. Eddie Herr a daughter, Lisa Dee, July 3; to Mr. and Mrs. Earl Kaufman a son, Lonnie Earl, Sept. 8; and to Mr. and Mrs. Carl Andreas a boy, Joel David, Sept. 12. Dr. L. L. Ramseyer who has just returned from Russia gave a talk to the men's meeting of the Central Illinois churches; it was held in the Troyer Memorial Home, and 130 attended the chili supper. Two sewing kits to MCC were given by the elementary department of the Sunday school. One-hundred fifty cans of food were given by the Rural Missionary Society for various institutions. Mr. and Mrs. Norman Vercler and daughter Martha Lynn moved to Bluffton, Ohio. Mr. and Mrs. Walter and family of Newton, Kansas, visited at the A. E. Baughman home on Oct. 7. They attended the morning church service.

PROGRAM HONORS ANNIE FUNK

—Hereford Church, Bally, Pa.: The Women's Group had a surprise food shower for our minister and family, Pastor and Mrs. Henry Grimm, at their home on Oct. 2. The choir gave a program of music in our church on Sunday evening, Oct. 14. The proceeds of same are to be used for the renovation project of our church. Andrew Shelly preached our communion sermon and solicited our constituency for the Seminary. David Clemmer, 87 years old, and a grandson of one of the founders of our church, Rev. Christian Clemmer, was buried on Oct. 11. A missionary conference is to be held in our church Oct. 19-21. On Sunday afternoon we are to honor Miss Annie C. Funk, the first missionary to go out from our Eastern District Conference, who lost her life on the ill-fated Titanic on her maiden voyage across the Atlantic. Her sister Cora is the only surviving member of the family and is a member of our church.—Corr.

OFFERING FOR PHYSICALLY HANDICAPPED

—First Church, Wadsworth, Ohio: A great variety of produce was attractively arranged at the front of the church for the Harvest Home Service on Sept. 23, and was then taken to Bluffton College. Eleven young people attended the YPU Rally at the Salem Church and brought back enthusiastic reports of the meetings. Five new members were taken into the church at the observance of World Communion: Mr. and Mrs. Sanford Rohrer, Mr. and Mrs. John Wiesen, and Mrs. Ethel Friedt. Oct. 14 was Rally Day for the Sunday school, which featured a quartet from the Wadsworth Baptist Temple, a flannelgraph demonstration by a primary class, and a message on the day's lesson by Rev. Leo Jeambey from the American Friends Service Committee in Columbus. The offering of almost $300 was divided among our physically handicapped—Mrs. Leslie Bartlett, Ronnie Brubaker, Lennie Porter, and Ricky Martin. In these ten weeks almost $5000 has come in through weekly envelope offerings for the combined Budget and Building Fund. Church members, under the leadership of the Architect and Exploratory Committees, are visiting a number of new churches throughout October in order to examine the work of available architects and to get new ideas for an educational building.—Corr.

RELIEF CANNER COMES

—Hoffnungsau Church, Inman, Kan.: July 29 Harris Waltner spoke at the Young People's Meeting. Mrs. P. G. Heidebrecht passed away Aug. 4; she lived at the Goessel Old Folks' Home. Our pastor and three other couples attended the Winnipeg Conference. The last week in Aug. our pastor was speaker on Faith and Life broadcast. Sept. 2 we had our annual C. E. picnic. Sept. 23 Miss Rosa Kim showed pictures of her visit with the Ernest Kaspers in Switzerland. Mr. Kasper spent 6 months in our community in 1952. Oct. 7 we observed holy communion. Lester Pauls and Elaine Knob established a new home. The following babies were born: July 23, James Richard to Rosalie and Richard Mills; July 24, Jeffrey Warren to Laura and Glenn Webb; and Paul Henry on Sept. 20 to Anna and Henry Ediger. The last week in Oct. the relief canner was in Buhler in our church. Oct. 24 was our mission supper and sale of articles made by the sewing societies.—Kathryn Klassen, Corr.

JOINT PROGRAMS GIVEN

—Bethel Church, Waka, Texas: Thirteen Christmas bundles were sent from our church. A number attended the services at Turpin Church, July 15, afternoon and evening. Aug. 1 we had our S. S. picnic and a short program. Wanda Buschman spent her vacation with her parents and brothers in July. Lucene Harder was home the last week in Aug. from Omaha. The Sewing Circle of the Perryton Church invited our ladies for a day of fellowship; a number of ladies attended the Sept. 16 meeting. Sept. 9 in the evening, Abe Unruh from the Adams M. B. Church spoke on "From Siberia to California by the Grace of God." Missionary and Mrs. Johnny Sieberts and boys from Japan were in our church Sept. 14. A C. E. program was again enjoyed by the Perryton Church and our church Sept. 30. The theme was "The Blessing of Contentment."—Mrs. J. B. Friesen, Corr.

BRAZIL WORK PRESENTED

—Ebenezer Church, Gotebo, Okla.: Sept. 16 Bro. Grunau, supt. of the Corn Bible School, brought us the message. Sept. 19 the S. S. enjoyed a wiener roast. Sept. 20 the Missionary Society met in the home of Mrs. Adolf Krause. Mrs. Walter Regier, Clinton, brought us a report from the Winnipeg Conference to which she was a delegate. In the evening of Sept. 30 Mr. and Mrs. Joseph Goossen, missionaries to Brazil, spoke. Oct. 7 Brother Simmons, supt. of Corn school, brought us a message. Oct. 14 we had election of officers and S. S. teachers for the coming year.—Mrs. Arnold Brandt, Corr.

HAROLD JANTZEN INSTALLATION

—Herold Church, Bessie, Okla.: One highlight of the summer was the retreats at Hydro for intermediates and young people. Our Sunday school picnic was held July 4. A welcome picnic and fellowship was held for the Herbert Dalke family Sept 4. They are now missionaries at the Clinton Indian Church. Several programs have been given by the Ladies' Mission Society and Young Mission workers this summer and fall. The Church Youth Fellowship also presented a program this summer. July 8 the Clinton Church brought us a C. E. program. Leander Jantz passed away Aug. 29; and Fred Schmidt on Sept. 8. Both had been sick for some time. Wayne Keith was born to Mr. and Mrs. Herman Dalke, July 21. Warren Lee was born to Mr. and Mrs. Alfred Schmidt, Sept. 20. On Aug. 31 Betty Nickel and Everett Hiebert were married. Bob Schmidt and Elma Stine were married Sept. 2. Mr. and Mrs. H. B. Schmidt celebrated their golden wedding anniversary July 8. Harold Jantzen was installed as pastor of the Pleasant Valley Church at Kismet, Kan., July 22. He also teaches 7th and 8th grades at Meade High School. Our pastor, Richard Tschetter, conducted revival services in the West Hopedale Church at Ringwood, Okla., Oct. 7-14. The cotton farmers are busy getting their cotton pulled. The yield is quite varied.—Mrs. Milton Harms, Corr.

MISSIONARY CONFERENCE, SPECIAL SERVICES

—Friedensfeld Church, Turpin, Okla.: Sept. 30 a number from our church attended the Singspiration at the Gospel of Grace Church in Hooker, Okla. Our ladies' chorus brought a double number. Oct. 7 a number from our church attended the Harvest-Mission Festival at the M. B. Church near Adams, Okla. In the evening of the same day we had our C. E. request program; it was a very good program. Oct. 14 some from our church attended the homecoming service at our neighboring Church of God. Oct. 17 our fall and winter Wednesday evening Bible classes began. Oct. 14 Mr. and Mrs. Raymond Becker and Jerry, and Mr. and Mrs. Chester Windsor drove to Clinton, Okla., to visit Mr. and Mrs. Nalon Unruh. We are looking forward to special services Nov. 18-23 with Leo Miller; also the Missionary Conference Nov. 6-11, with our Harvest Mission Festival on Nov. 11.—Mrs. Chester Windsor, Corr.

REPORTS BY MISSIONARIES

—Bethel Church, Inman, Kan.: Harry Neufeld arrived home Sept. 21 from South America, where he had served under the MCC for two years. Mr. and Mrs. A. B. Neufeld celebrated their silver wedding anniversary Sept. 24. Miss Bertha Neufeld from Henderson, Neb., who is on furlough from Japan, brought a short message Sunday morning, Sept. 30. That same evening John Thiessen reported in word and slides more of his trip to all mission fields of the world. A daughter,

The Reader Says:

Dear Editor:

I was very surprised in looking over *The Mennonite* (Oct. 16) to see Mr. Schmidt's comments on the editorial, "Are We a Decadent Church?" (Sept. 18). I say I was surprised because, at the last General Conference at Winnipeg, we saw within our Conference a rebellion against such mediocre Christianity. This is not an attack on the individual who wrote this article, however; it is an attack against such ideas in our conference which hinder the work of Christ.

Brother Schmidt says: "How many souls in this country, where the majority at one time or another have come into contact with the idea that there is a God to be accepted or rejected, can be won verbally or by Christian demonstration? I gather from your article that if we do not always testify verbally we are missing the point. In heathen countries no doubt it is a must. In this country, permit me to say it should be secondary. Too often others will not listen to your talk but will attend your behavior very keenly."

We as Mennonites have had the idea that the best way to witness for Christ is by witnessing with our lives. We have adopted this technique because we were afraid to witness verbally. Go back and look at the record. When the Anabaptist movement started it grew by leaps and bounds. They did not have this rapid success just by living their Christianity. I question if we would have a Christian movement today if it were not for the preaching ministry of Christ. Then when the Anabaptists were viciously persecuted they ran to isolated places and adopted the idea to witness only with their lives. It is for this reason that we as Mennonites failed to carry out Christ's great commission, and we have had to leave it with the Methodists, Baptists, etc.

If we are going to meet the responsibility which Christ has given to us as individuals and as a Christian denomination, then we will have to witness with our lips as well as our lives.

Just last week I was talking to a man in Chicago who, when he found out I was a Mennonite, said: "Why don't the Mennonites stop living in their little isolated communities and come out to tell the rest of the world about what Christ means to them?" I told him that we are just beginning to see this vision. I hope that I was not mistaken in my viewpoint.

—Ronald Krehbiel, Chicago, Ill.

The Cover Picture

In the German Art collection, presented to the Mennonite Central Committee by the West German Federal Republic as a "Gift of Gratitude from the German People," there are three paintings dealing with St. Martin. The one on the cover page is a lithograph by Willi Titze.

St. Martin is supposed to have lived in the fourth century, and was bishop of Tours, France. He was born a heathen but as a soldier became converted to Christianity. He avoided public life as much as possible, but performed his duties with great zeal. He was opposed to the massacre of so-called heretics. He gave his cloak to a beggar, a deed which gained him wide repute. This cloak became a venerated possession of the Frankish kings. His feast, Martinmas is celebrated November 11. A period of balmy weather about that time of year is called in England, "St. Martin's weather," corresponding to our Indian Summer.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

HELP WANTED

Laboratory Technician needed at the Beatrice Mennonite Hospital within the next month. Contact: Ed Zehr, Beatrice, Nebraska, or Mutual Aid. (No. P 131)

Nursing Instructor—

Operating Room Assistant—

Night Supervisor—

Medical-Surgical Nursing Instructor—

General Staff Nurses—

The above mentioned opportunities need to be filled in the next three months at the Bethel Deaconess Hospital. Contact: Mutual Aid or Sister Hilda Mueller, Bethel Deaconess Hospital, Newton, Kansas. (No. P 132)

Girls For Housework—Opportunities are now open for Mennonite girls to work in Christian homes in Wichita, Kansas. Mennonite church welcomes these girls to their fellowship. Contact: Mutual Aid. (No. P 133)

DOCTORS WANTED

Several Mennonite communities urgently need resident doctors to meet their growing needs. Mutual Aid Placement Service asks all doctors and M.D. students to contact the office for further information. (No. G 134)

JOTTINGS

Ruth Ann, was born to Mr. and Mrs. Herb Neufeld, Oct. 2. A daughter, Betty Kay, was born to Mr. and Mrs. John R. Neufeld, Oct. 5. A daughter, Christine Joann, was born to Mr. and Mrs. Vern Jantz of Oraibi, Arizona, Oct. 15. Miss Rebecca Nickel showed slides and reported of her work among the migrants in Arizona, on Oct. 7.—Mrs. A. F. Enns, Corr.

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VORANS HERE ON FURLOUGH

—First Church, Pretty Prairie, Kan.: Our annual Harvest Mission Festival was held Oct. 14, with Mr. and Mrs. Samuel Stephen of India as the guest speakers at the morning, afternoon, and evening services. The offering for the day was $6,130.83. We are again fortunate in having a missionary family on furlough living in our community. The Peter Vorans are living in Pretty Prairie while their oldest boy is attending school. Sept. 9 Rev. Voran brought the morning message on "What God Is Doing in Japan." Oct. 11 Mrs. Voran spoke to the Ladies' Missionary Society on the home life of the Japanese, stressing especially the life of the women of Japan. Our pastor, Howard Nyce, was in Pennsylvania, Sept. 23, having been asked to preach the funeral service for Mrs. Freeman Swartz. Rev. Swartz returned to Pretty Prairie with the pastor and his wife for several weeks. Erland Waltner brought the message on Sept. 23.—Mrs. Erwin E. Schrag, Corr.

THE Mennonite

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Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Harold M. Lambert

Planning That Outpost
Willard K. Claassen

The Best Is Yet To Be
George Stoneback

Thanksgiving in the Psalms

Volume 71 Number 45 November 13, 1956

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"Faith and Life" Sponsors

The Inman Mennonite Church of Inman, Kansas, will sponsor the Faith and Life radio program over KJRG, Newton, Kansas, for the week of November 12 to 17. Organizations within the church will present various speakers throughout the week.

This past week the programs were sponsored by the Bethesda Hospital, Goessel, Kansas.

Fiftieth Anniversary

The First Mennonite Church of Reedley, California, will observe the fiftieth anniversary of its founding Thursday evening, Nov. 15; Friday afternoon and evening, Nov. 16; and all day Sunday, Nov. 18. An interesting and varied program has been arranged. Dr. Cornelius Krahn of Bethel College, is the principal speaker.

Iowa Meetings

P. K. Regier, Executive Secretary of the General Conference, was in Wayland, Iowa, for the week of November 4 to 10, holding meetings in the Wayland Mennonite Church. Loris Habegger is the pastor of the church.

Council of Boards To Meet

The General Conference Council of Boards will meet in Newton, Kansas, November 28 to December 3. Arrangements for public meetings are now being made. These meetings, to be interspersed with regular board meetings, will be held at the First Mennonite Church and the Bethel College Church, North Newton. Following the five days of Council sessions various committees will meet.

Peace Churches To Hold Conference

The annual Conference of Historic Peace Churches will be held on November 17, 1956, at the Mennonite Brethren Church, Ottawa Street North, Kitchener, Ont. Guest speakers for the session will be A. J. Metzler, Scottdale, Pennsylvania; H. H. Janzen, Winnipeg, Manitoba; and others.

C. J. Rempel
Secretary

New Approach To Mission Programs

A new approach to presenting the work of missions is being tried in Western District churches. While the method has been used elsewhere it is being used widely this year in this district. Area meetings are arranged to which itinerating missionaries are sent. These missionaries rotate among the participating churches, speaking in a different church each night. In this way the work is presented with the most effective use of mission speakers.

S. S. Workshop

A Sunday school area workshop was held at Buhler, Kansas, November 3 and 4. Leaders of the workshop were Mrs. Carl Voth, Mrs. Emory Ruth, Mrs. Eldon Graber, Harold Buller, W. F. Unruh, and Willard Claassen, all of Newton. The Board of Education and Publication is co-operating with the Western District Conference in promoting this type of workshop in other areas of the district.

Missions Conference

The fifth annual missions conference was held November 1 to 4 with the following churches participating: First Mennonite, Sugarcreek, Ohio; First Mennonite, Wadsworth, Ohio; Salem Mennonite, Dalton, Ohio; and Oak Grove Mennonite, Smithville, Ohio. Leaders of the conference were Verney Unruh, missionary from Japan; Walter Dyck, Aberdeen, Idaho; Harry Detwiler, Souderton, Pennsylvania; and Harris Waltner, Moundridge, Kansas.

Church Dedication

The dedication of the new Bethel College Church will be held on Sunday, Dec. 2, with a special morning, afternoon, and evening service.

YPU Council To Meet

The Young People's Union will have its annual council meeting November 26 and 27. It will be held in Newton, Kansas.

Shelly Attends C. E. Workshop

Maynard Shelly, Assistant Executive Secretary of the Board of Education and Publication, attended a Christian Endeavor Workshop sponsored by the California Sunday school and Christian Endeavor Conference. The workshop was held in Bakersfield November 3 and 4. Following the workshop he visited General Conference churches in California in the interest of Christian education, meeting with workers and Sunday school teachers in these churches.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

The Bible Speaks Today

Thirteen years ago a lonely marine stationed on Guadalcanal wrote to his mother, asking that his parents join with him in the daily reading of identical chapters in the New Testament. This "unknown soldier" started something that has been growing by leaps and bounds. The American Bible Society began publishing lists of readings for the period between Thanksgiving and Christmas, until today we have the Worldwide Bible Reading program observed throughout the United States and in more than forty other countries.

This year a special selection of daily Bible readings will again be available in the form of bookmarks to the number of fifteen million copies. Reprints will be carried in newspapers and magazines with more than thirty million circulation. Last year 260 television stations ran one minute films of the readings for the day during the thirty-two days.

Many of our churches will have supplies of these leaflets for distribution among the members. *The Mennonite* will again carry this list of readings so all readers may follow them. Truly the Bible speaks today—if we will take the time to listen, and live out what it says.

One Way Toward Good-will

The story of the Hiroshima Maidens is an excellent example of love in action and the power of good-will. A little over a year ago, by the inspiration of a newspaper editor, twenty-five Japanese girls between the ages of 19 and 24 who had been tragically disfigured or deformed by the atom blast at Hiroshima, were brought to America for special corrective treatment. Quaker families in the New York Area had agreed to keep them in their homes while in America. Hospital, medical, and surgical services were furnished free.

During their stay in the Christian homes and their experiences at the hospital where they had numerous operations, they learned to know more of the real heart of Christian America. They responded beautifully and showed a wondrous spirit. One girl, shortly before being wheeled into the operating room, gave a message through an interpreter to the surgeon that he should not worry if he could not restore her as she once had been. Then she added this significant statement: "Something has already healed inside."

One of the girls died shortly after one of the operations. The grief of the others was great, but so was their compassion for the surgeons and hospital attendants.

The young ladies have now returned; nine in June, and the others later. One of the puzzling questions for the maidens, especially at first, was why America, a former enemy nation, should do this. The same question was widely asked in Japan.

"You mean these people are helping me because they love me?" asked one in bewilderment. To which the Japanese nurse and interpreter replied, "I believe they do." So history records one more example of "the power of love."

Clean-up Time

The elections in the United States are over. The American people have spoken and now heave a sigh of relief. For we were growing weary of name-calling and mudslinging. Many had hoped for a "high level campaign" but it was the same old story. As we came closer to election time there were the accusations hurled back and forth, some true, some half-true, and some utterly false. There were insinuations, innuendoes, guilt associations, gross exaggerations, as well as ugly epithets and improper name calling. The American people are not particularly proud of their campaign procedures.

Now it is over. One remarkable thing about Americans is that even though bitterly divided before election, when the votes are cast and counted, people are willing to forget their differences and settle down to accept the verdict of the voters. Some semblance of harmony reigns again as we go on our way.

This is a good time to clean up, repent of our misguided enthusiasm, grant pardon to all who have differed with us, and go on our way living decent, normal lives. There may be need for some "brain washing" not in the sense usually applied, but in cleansed thinking and proper respect for others. But the cleansing, to be complete, must also be a spiritual cleansing. We have had an election; can we hope for a spiritual revival next?

"Shun-pikes"

James Russell Lowell is quoted as saying, "Don't sneak through shun-pikes so's to save toll." A "shun-pike" was a road made by people who wished to avoid paying the toll on the turn-pike.

In Texas recently, at the Padre Island Causeway, city officials and a large crowd had gathered at the toll gate to watch for the next driver who would be the one millionth driver to cross the bridge. He was to receive $500 in prizes. A car was approaching, when suddenly the driver wheeled his car around and started back. He had evidently seen the sign of a dollar toll posted over the gate. The next driver received the prize.

Does God's highway ever seem to require a toll to travel on it? Do we use "shun-pikes" and try to get along a little cheaper in life? Cheap pleasures, cheap joys, cheap ideals can cause us to stay off God's highway but also to miss the rich blessings of which we know little until we really travel His way. We may think we can "get by" with cheap devotions, shoddy support of churches, false fronts concealing our real self, short-cuts to avoid the toll-road, but in the end we will surely lose out. Jesus says, "I am the Way." Any other way is the wrong road.

Sunday schools, take note!

Here is practical help for establishing an outpost Sunday school. Here are the things you will want to do as you plan to witness to those without the gospel.

Planning That Outpost

Willard K. Claassen*

One of the first requirements for an outpost Sunday school is that a sufficient number of people in a Sunday school be concerned about the Sunday school's outreach in the community. In some communities the opportunities will be limited as, for example, in well churched rural areas. In other communities, especially larger cities, all that is needed is the vision and the inspiration to move ahead. These Sunday schools get started because ordinary people get an inspiration and move ahead. The following steps outline the procedure that might be taken to establish a new Sunday school.

Decide where to establish an outpost Sunday school. A community survey might be helpful in spotting unreached communities and may at the same time be a useful tool for the enlargement of the present Sunday school. On the other hand, an area of need may be so obvious that no survey is needed.

The pastor should be consulted, for without his interest and approval the effort can hardly succeed. More likely than not he will give a hearty amen to your proposal for Sunday school outreach.

You should be able to count on three or four persons who are vitally interested in Sunday school extension. It doesn't take a large number of interested enthusiastic workers to succeed. Outpost Sunday schools have been organized by adult Sunday school classes, laymen's groups, and young adult classes. The chances are that if you wait for a large number of people to get the inspiration to take the Sunday school into a new community you won't get started.

The place is next. It need not be pretentious. The home of an interested family living in the community might be a starting place. In some situations a schoolhouse or a public hall would be available. Don't let a small attendance or problems paralyze you into quitting.

Persons who have successfully established outpost Sunday schools say that **personal contact is essential.** Visit, visit, visit is their by-word. Your corps of visitors could be instructed to visit each family enthusiastically, cordially, and winsomely. In these visits announce the date of your first meeting. Successful groups have visited a whole community in one Sunday afternoon.

Prepare for your Sunday school literature needs. Decide on the classes you will need. This will depend upon response to your invitations. Your local Sunday school may be willing to underwrite the expenses for Sunday school literature needs. Or the sponsoring group or class may provide the literature. After it gets started, the new Sunday school will be able to provide the literature.

Teachers should be available from the sponsoring group. Experienced teachers may also be discovered in the community where the new Sunday school is being established. Experience has shown that wherever possible, it is a good practice to recruit teachers from the community. The time chosen for the meetings should be best suited for all concerned. The Sunday afternoon meeting will be best for the sponsors but difficult to secure attendance. Activities in the home church will be a problem. Some Sunday schools release workers to serve in outpost Sunday schools for a quarter at a time. As the new school grows, independence should be encouraged. You should push for as much effort and local leadership for the school as possible. However, do not expect a new group to carry the whole load at first. The Sunday school at home base must be shown the importance of putting money and time into this project. As in so many situations in life, a little at the right time and place will do a lot.

The motive for establishing an outpost Sunday school is a sharing of the news of the gospel. This should be a happy experience. In sharing we receive most. No one will get as much from the new enterprise as those who give themselves wholeheartedly!

Expect God to bless! In the work of building God's kingdom we are not alone. God has an interest in what we are doing. He can do what seems humanly impossible. Therefore, we should not settle for low goals. Set your eyes on a daring goal and expect God to help you achieve it.

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*Executive secretary, Board of Education and Publication

An Idea

"When I was a boy, I had a Sunday school teacher who memorized the Scriptures while he milked the cows," said a young man explaining his call to become a missionary.

"He invited us to his home every week for Bible study. Once I arrived early and went to the cow stable where he was milking by hand. On his left knee was a Bible. He was memorizing verses. I borrowed that idea from him and memorized Scripture while I milked. That's one reason I'm going to the mission field."

Elaine Sommers Rieh
—*Youth's Christian Companion*

Thanksgiving in the Psalms

H. H. Smith, Sr.

It seems very fitting that the Psalms should occupy the position assigned them in the Scriptures. The One Hundred and Seventeenth Psalm is the middle chapter of the Bible. As worship is the very heart of religion, it is appropriate that this great body of devotional literature—the Psalms—should be found in the center of the Bible. This chapter, which happens to be the shortest in the Bible, is a doxology, calling upon all people to praise God: "O praise the Lord, all ye nations: praise him, all ye people. For His merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."

This suggests a meditation on Thanksgiving as found in the Psalms. For what did the psalmists give thanks? We say "psalmists," for several authors took part in these notable productions.

We should observe, first of all, how impressively the Psalmists exhort all created things to render praise and thanksgiving to God. "Let the people praise Thee, O God, let all the people praise Thee . . . . O praise the Lord, all ye nations, praise him, all ye people . . . . Bless the Lord, all his works in all places of his dominion. . . . Praise ye him, sun and moon; praise him, all ye stars of light. . . . Praise him, ye heavens. . . . Let them praise the name of the Lord, for He commanded and they were created . . . . Praise the Lord from the earth, ye sea monsters, and all deep, fire and hail; snow and vapors; mountains and hills, fruitful fields and all cedars; beasts and all cattle, creeping things that hath breath praise the Lord, earth and all peoples. . . . Let them praise the name of the Lord. Let everything that hath breath praise the Lord. Praise ye the Lord."

As for the Psalmist himself, he says: "While I live I will praise the Lord; I will sing praises unto my God while I have any being." Such heart-felt words could come only from one who had an intimate knowledge of God, and a deep sense of gratitude for His mercies.

We do well to observe an annual Thanksgiving day, but let us not overlook the daily thanksgiving. "Blessed be the Lord, who daily loadeth us with benefits. . . . It is a good thing to give thanks unto the Lord; . . . to show forth Thy lovingkindness in the morning, and Thy faithfulness every night. . . . Every day will I bless Thee." If Paul teaches us to pray without ceasing, the Psalmist teaches us to give thanks unceasingly. "I will bless the Lord at all times; his praise shall continually be in my mouth."

The Psalmists found many things for which to thank God: for life, for daily bread, for victory over enemies, for forgiveness of sin, for answered prayer, for healing diseases, for deliverance from death, etc. But there were other blessings for which the singers of Israel were grateful to God, and none moved them more profoundly than the contemplation of the character of God: His majesty, holiness, omnipotence, omniscience, wisdom, love. They were awed by the majesty of God: "How terrible art Thou in Thy works"; but even this was a cause for thanksgiving.

The Psalmists were without that clear revelation of God's character which Christ brought to the world; but they were not strangers to the manifold grace of God, as implied in the oft-recurring words: "goodness and mercy." This occupies the central thought in their thanksgiving. "I will sing of the mercies of the Lord forever; with my mouth will I make known Thy faithfulness to all generations." "Because thy lovingkindness is better than life, my lips shall praise thee." "O give thanks unto the Lord; for he is good; for his mercy endureth forever."

In spiritual discernment the Psalmists stood out from the multitudes. Some of them seem to have anticipated the teaching of our Lord, that in Him the deep needs of the soul should be satisfied. Committing themselves to God, they experienced peace and serenity of soul, as stated in the Sixty-third Psalm: "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate upon thee in the night-watches."

Our blessings are numberless, and we should be deeply grateful for all of them; but we should first of all thank God for God—for what He is as we know Him through Jesus Christ, our Lord.

If the Psalmists saw the glorious character of God from afar and rejoiced and gave thanks; how much more should we, who have the fuller revelation in His Son, who is "the express image of the Father!"

Be Thankful Through Giving

It is right and proper that Harvest Home festivals should be associated with the season of Thanksgiving. In giving material gifts we are actually giving a part of our lives. Money represents me. Giving at its highest should truly be a response of worship. Giving is worship when I break off a portion of my life and place it on the offering plate in the form of money.

Several years ago a missionary surgeon in a Chinese hospital requested that a Chinese surgeon who was going into the city purchase some strings for her mandolin. Upon his return to the hospital the surgeon handed the missionary the package of strings but, instead of presenting the bill, he gave her this note:

"Dear Doctor: I have neither the voice to sing nor the hands to play any kind of music to the glory of God, so please give me the consolation that I may present you these strings so I may feel that I am borrowing your hands to play the praise of God on my own strings."

This we do when, from a sense of gratitude to God, we give our dollars to missions, relief, or Christian education. We cannot go ourselves but those dollars buy Bibles, support native Bible women, and speed the missionary on his way. Thus my life and influence reaches Africa, India, or Japan. It helps some teacher here at home to plant the gospel in the receptive, pliable minds of little children.

It is a glorious feeling to give from a sense of gratitude. Someone asked Jane Addams of Hull House was the secret of her life was. She replied, "I looked into the faces of ruffian children and then looked into the face of Christ. I gave my life to bring them together." When we give of our substance we give of our very life blood to bring some great spiritual need and the Saviour together. Our gift laid upon the altar thus takes wings and bestows a blessing of life and hope upon a child in India, Formosa, South America, or wherever the greatest need exists.

William Allen White, the sage of Emporia, said in connection with the giving of a personal gift, "I always say there are three kicks in connection with money; first is the kick that comes from making it, second is the kick that comes from having it, third is the kick which comes from giving it away, and the third is the best of all."

Philip Guedella worked for a long time on a biography of the Duke of Wellington. In his search he came across a package of receipted bills which the duke had carefully preserved. Mr. Guedella said the bills turned out to be an illuminating source of information concerning the character of his hero. "Find out how a man spends his money and you will find out what kind of a man he is."

What do our receipts tell about our gratitude to God?

Willard Claassen

Impressions of a
Mission Festival

Samuel and Helen Stephen

We praise the name of God for all His goodness, for His power to heal all our diseases, for His power to redeem our life from destruction, for His loving kindness and tender mercies, for satisfying our mouth with good things.

It was really a wonderful experience for us to see the Pretty Prairie, Kansas, church full to capacity on Oct. 7. It seemed that the people were eager to listen and also eager to respond. Our Lord God had sent the most desired rain on Saturday night. The people had really experienced the great hand of God in supplying the future needs of His people. And there they were sitting and praising God for all His goodness, waiting for the ushers to pass around the plates in which they would place their gifts.

We had three meetings that day. Helen and I took the people on a pilgrimage to India—to the Bethesda Leper Home, to a small group of Christians in a distant village, to the Jansen Memorial and the Funk Memorial Schools at Jagdeeshpur and Janjgir, into the Christian homes during family worship, into the Conference session, to the porches of our hospitals, and to the places where our evangelists are engaged in preaching the gospel of salvation.

We are really impressed with their interest in the mission work. It is because of such devoted people and their consecrated representatives that the work has been established in the churches in India and many other lands. The plates were passed three times during the day. Just before the close of the last meeting the Rev. H. G. Nyce thanked the Lord for such a wonderful day. The total offering for the day was $6,130.83.

We expect to visit many more churches during week ends of our stay in this country. At present we are studying at Wichita University. We solicit your prayers for strength from above for this great task in which we are engaged. Our present address is 548 S. Erie, Wichita 16, Kansas.

—Helen and Samuel Stephen

BOOKMARKS

Orthodoxy With a Tang

THE BIBLE SPEAKS TO YOU, by Robert McAfee Brown, Westminster Press, 1955, 320 *pp.* $3.00.

The author, to the mind of one reviewer, "does handsprings and cartwheels" to make the reader sit up, pay attention, and gain an intellectually honorable understanding of the Bible. "I don't know," writes another, "just whom Westminister had in mind as the audience for this book, but if it was one soul less than everybody they missed their guess." This book is particularly appropriate for youth facing the claims of Christ.

The author, a college chaplain and teacher of religion before becoming a seminary professor, is a master of the teen-age idiom. But this book is no less appealing to all adult ages, in the same sense as Hillyer's *Child History of the World* has been read more by adults than by children. It is orthodox in its treatment of revelation, God, Christ, man, and salvation; but it is orthodoxy with the tang of contemporaneousness to it, as illustrated by such chapter titles as "Turning a Terrorizer Topsy-Turvy" and "The Bible and Bullets."

The twenty-four chapters of this book could well form the basic material for that many sessions of a catechism class, or Sunday school class, or midweek Bible class in our Mennonite churches. Even the author's treatment of such questions as "Do religion and politics mix?" and "What does the Christian do about war?" will be congenial to our sensitive consciences. For instance: "Only to the living God can final and unqualified allegiance be given. What does this have to do with politics? Everything. It means that we can never give our final allegiance to any political system, any economic system, any set of political or social ideals, any nation or group of nations. Our final allegiance belongs to God alone."

The subject of baptism is conspicuously absent, and suggests perhaps the inconsistency of which the author, a Presbyterian, may be aware between the church of committed believers on one hand, and the practice of infant baptism on the other. Still, here is a book that every minister should read, get into the hands of his laymen who are more eager to read good church writing than we suspect, and use in group sessions to help let the Bible be the Bible: the voice of the living God to living people.

Leland Harder

(Books reviewed in this column may be purchased from Mennonite Bookstores in Berne, Newton, and Rosthern.)

Film Review

THE CHILD AND THE BIBLE, Filmstrip, 40 *frames, Black and White, Script. Produced by World Council of Christian Education. Available from Mennonite Publication Office,* 720 *Main Street, Newton, Kansas. Purchase price,* $2.00.

This filmstrip presents ways the Bible can be used in the home. It also portrays ways the Bible can be used in the Christian education program of a church with children of kindergarten, primary, and junior ages.

The art work includes children from many different countries. The reason for this is that the filmstrip was produced for the World Convention on Christian Education in Toronto, Canada, in 1950.

This filmstrip presents some good ideas on how to use the Bible. The drawings are not done as well as in some other filmstrips. Yet, with the script this filmstrip could be used by parents and teachers in discussing the ways the Bible can be effectively used by these various age groups.

Flashes of Thought

Thoughts From the Barber's Chair

Walter Gering

Barbershop talk—what a commonplace thing that can be. Down through the years it has been very much the same. Customers, awaiting their turn, have chatted about the usual things: the progress of crops, the weather outlook, some choice bit of village rumor, some human interest story out of the life of a local citizen, a smattering of politics, occasionally a friendly argument—all these are a part of the conversation as customers await their turn.

But there are times when a real gem of truth comes to the fore. This we discovered as we stood idly by chatting with the customer in the chair. There was nothing profound about the subject; just the ordinary run of talk. If it had not been for a momentary glance at the barber's comb as he gave himself to his task it might never have come to light.

But that one glance told the story. How often I had seen the customer as he went about his task in the community. In business, in the social functions of the village, and in the work of the church he could be seen taking his place. But never once had I known the truth. Had it not been for this moment in the barber's chair I might never have known.

Then it was that I understood with a new sense of appreciation the task of the barber. It was his task to trim the hair in such a manner that scars might be hidden away. How well he had been doing his job was evidenced in that passing moment. The scar was effectively covered from sight, unknown to the casual observer.

What a thought: a man engaged in the art of covering the scars of his fellow men. What greater challenge could there be for all of us than to dedicate ourselves to the task of covering the scars of our fellow men rather than inflicting them. Can it be that Peter had this in mind when he wrote: "Have fervent charity among yourselves; for charity shall cover the multitude of sins"?

Lord, grant us such a spirit toward one another.

Blessed are those who can give without remembering and take without forgetting.

Did you know that in thirty years one out of five persons will be sixty or over?

"The Best Is Yet To Be"

George Stoneback*

I'm glad I'm not an Eskimo. I don't like their system of social security and old age pension. They tell me that some Eskimos kill their grandparents. That may be the quickest answer to the problem of an aging population, but it's too rough, and far from Christian!

The problem of an aging population is a very real one. In the days of the Roman Empire the average life expectancy was twenty-five years. By 1800 it had risen only to thirty-five. In 1860 there were less than one million people in our country over sixty years of age. That represented about two and one-half per cent of the population. By 1945 there were ten million over sixty-five. That represents over seven per cent of our population. Kansas today has almost nine per cent. It is estimated that by 1970 (if we don't start playing with atom bombs) there will be sixteen million people over sixty-five in the U.S.A.

A person aged twenty today can expect as many more years of life as a newborn baby in 1900. Out of every four babies born in 1900, three could expect to live to be twenty-five. Of four babies born this week, three can expect to live to fifty-seven. (You can add another year or more for the members of the so-called weaker sex.)

This is a real problem, and it is getting bigger each year. Today one person in ten is sixty or over. It is expected that in thirty years two out of every ten persons will be sixty or over. All this is a tribute to medical science, but it raises some very complex problems—problems which too few of us take time to face—problems for which we have not yet found adequate answers.

We may take one of several attitudes toward the problems of old age. We may ignore old age. That may have been satisfactory in the Roman Empire, but with the life expectancy we now have, it is very unrealistic to ignore the problem of old age. We may take the attitude expressed by Seneca when he said, "Old age is an incurable disease." If we take this attitude we will dread old age, and that will make us old before our day. We may take the attitude suggested by Browning in "Rabbi Ben Ezra": "Grow old along with me, The best is yet to be."

That can be more than mere poetry. It really can be true that "The Best Is Yet To Be," if we try to do some of the following things.

If We Have Some Security for the Future

Here is where life and society have been putting us on the horns of a dilemma, for as our life expectancy has been lengthened, our ability to provide security for that longer life has been reduced. The more old age we have, the more difficult it is to prepare for it economically. If we have no security, we will tend to see in old age an "incurable disease" rather than a period when "The best is yet to be." The time to prepare for old age is not when we are old, but when we are young. There has never been a time in the last 2,000 years when it was so important for a younger person to think of old age as it is today!

What can we do about it? Well, industry, if it insists on younger men, will have to take an increasing share in the provision of pension plans for its workers. The government will have to continue and increase its interest in social security and old age pension. It is not starry-eyed socialism and cradle-to-the-grave coddling of citizens to provide security—it is pure realism, facing the facts of an aging population. The churches should take an interest in this also. But the church has been the slowest in providing security for its employees, including ministers. Even with all the foreign missionaries included, there are fewer than one hundred ministers enrolled in our Conference Pension Plan.

If We Keep On Learning

If we leave all the learning to children and never learn anything new, we will become like the fictional character in Malcolm Ross' book, "The Man Who Lived Backward." That is a good description of all too many people. As we get older we begin to fear change and retreat into a comfortable memory. Change is the most constant factor in life. We can fight it and retreat into the past or we can keep on learning. You know which kind of Grandpa you'd rather have around.

I recall some of my seminary friends who kept on learning over the years. One of them didn't have a hair on his head. He was more than twice the age of most of us students, but he was the most brilliant man in the class. Another was a retired minister, working on his doctor's degree. He always wanted to get the degree, but busy parishes made it impossible; so when he retired, he worked on his degree requirements.

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*Pastor, Lorraine Ave. Church, Wichita, Kansas

Again, it's better to think about this when we are twenty than when we are sixty, so that we develop and maintain a keen interest in learning.

If We Grow Lovely Growing Old

"Let me grow lovely growing old.
So many fine things do:
Laces and ivory and gold
And silks need not be new:
And there's healing in old trees,
Old streets a glamor hold;
Why may not I, as well as these,
Grow lovely growing old?"
—Unknown

There are some older people whom we love to have around. There are others who make us groan inside —not because they are old, but because they are the wrong kind of old people.

They tell me that a man at sixty is like he was at twenty, only more so. How do you grow lovely growing old?

One factor is appreciation—not seeking appreciation for the self, but appreciating our friends and all they do for us; appreciating the world and all the lovely things God put into it for us—not just taking everything for granted and grumbling when these blessings are not forthcoming. I heard of an old man who radiated so much joy and victory that people asked him his key to cheerfulness. He answered that each morning he spent at least an hour counting his blessings. He kept a diary of joys and blessings, not one of aches and pains. You know which kind of diary you prefer to have dragged out all the time.

If We Live A Fruitful Life

"The righteous shall flourish like the palm tree— they shall bring forth fruit in old age" (Psalm 92: 12f).

Verdi was writing great operas at eighty; Michaelangelo was doing some of his best work at eighty-nine; Goethe wrote "Faust" when he was eighty; Albert Schweitzer, at seventy-seven, often works twenty hours a day; Toscanini thrills great audiences at eighty-four; Grandma Moses started painting at eighty and now finds herself a national celebrity.

A lady of eighty-seven breezed into the social worker's office like a lady of forty-five. "I'm sorry I'm late; the plane from Florida struck bad weather, so I got here behind schedule." The social worker answered, "That is quite all right. You could have had an appointment at some other hour." "That's not what's bothering me. My plane for Boston leaves at four this afternoon and I don't want to miss it." "I'm surprised that a woman as active as you should be interested in finding a place in an old folks home," continued the social worker. "O my goodness, I'm not getting this information for myself; it's for my niece, she's getting old and I'm worried about her," said the vivacious lady. "May I ask, how old is your niece?" went on the social worker. "She'll be sixty-six on her next birthday."

Dr. Trueblood in his book "Your Other Vocation" points out an area of workers which has been overlooked by the church—its retired people. If the world is to be brought to Christ, it cannot be done by the ministers alone—there must be much lay help. They may be a retired business executive who could do part time management for the church, leaving the minister free for more prophetic and spiritual endeavors.

Again, we must start young. A person who is hopelessly selfish at twenty will likely not put himself out to help the church or some neighbor when he is eighty.

If We Develop An Avocation

We must find some enjoyable way of using the time on our hands. Too often we spend sixty years wishing we had time to do the things we like to do. Then when we get the time, we don't know what to do with it!

Grandma Moses' new fruitful vocation began as an avocation. Dr. Schweitzer finds relaxation from his strenuous life by playing on his zinc-lined piano. In one of my former parishes there was a short portly gentleman, well up in his seventies with a heart condition, who kept on riding his spirited horse so long that he had a little stairway built by the barn so he could mount the horse! His wife scolded not a little about it, but I suspect the riding of that horse made him feel much younger and kept him more alive in the present.

If We Learn the Art of Compensation

If we can't travel as much as we did earlier, we can get to know those fine neighbors whom we failed to visit when we were too busy. If tennis and golf get too strenuous, we can play shuffleboard. If our appetite is not so good, we can save on grocery bills. If we can't hear so well, the noise from the family next door won't bother us so much. If our physical strength wanes and our heart is impaired, we can strengthen the mind and soul. If I can't run a big farm any more, I can grow beautiful roses.

A great educator once said that Americans generally "spend so much time on things that are urgent that we have none left for those that are important." If we find that old age brings us fewer urgent things to do, we may be able to give more time to the truly important matters of life.

If We Catch the Secret of Immortal Youth

In Isaiah 40 the prophet laughs at those who worship gods who must be carried. By contrast our God who created the universe fainteth not and is never weary. And those who trust in Him and wait upon Him in expectant dependence share in the divine tirelessness. The life of nature tends inevitably downward, but there may be within us another tendency in the opposite direction—upwards. In the very center of our decaying nature God can plant the seed of immortal youth. Youths shall faint and be weary, but they that wait upon the Lord shall renew their strength, they shall mount up with wings as the eagles.

Paul found this to be true, for he speaks of finding his strength made perfect in weakness (2 Cor. 12: 9f). The great "Faith Chapter," Hebrews 11, after listing some great "pioneers of faith" and telling what they achieved, gives some clues to their success. Among other things, they lived in such a way that "out of weakness they were made strong." They had laid hold upon the secret of immortal youth.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

What You Can Do About Sickness And Suffering

BETWEEN STUDIES . . . Wilbur Schmidt of Canton, Oklahoma, a former volunteer at NIH, plays the piano for nurses when a research study provided time.

"Each time you see an X," the physician instructed, "Pull down the lever. Do not pull the lever for any other letter."

The letters rolled past: M - T - I - X - (pull!) - U - X (pull!) . . . The letters began to blur for Marilyn. Her eyelids closed. Determinedly she pried them open, only to have them snap shut again.

At last the cylinder stopped rolling. The physician gave her a glass of orange juice and instruction for the next test: "Pull the lever only for those X's which follow A's. . . ."

An odd story it seems. But not really. This is modern medical research in action. It is another step toward the eradication of dread diseases. It is Christian service.

The Facts

Approximately a quarter of a million persons in the United States die each year from cancer. Sixteen of every 100 persons born are destined to die of this disease.

Diseases of the heart and blood vessels cause approximately half the deaths in the United States.

Ninety-five per cent of 15-year old youth in America have decayed permanent teeth. Americans spend more than a billion dollars annually for dental care. Adequate dental service reaches only a third of the population.

Poliomyelitis, cerebral palsy, multiple sclerosis, epilepsy, muscular distrophy, and almost 200 other neurological disorders claim big tolls annually.

Millions suffer from rheumatism and metabolic diseases.

Whooping cough, influenza, diphtheria, rheumatic fever, tuberculosis, and other microbiological diseases are a constant threat to man's health.

More than ten million Americans—one in every 16—now suffer from some form of mental disorder. More people are in hospitals today because of mental illness than because of all other diseases combined.

What to Do

These are not just cold statistics. These facts represent suffering humanity. Christians need no further word to arouse their concern, for it was Christ who taught by example and precept to "heal the sick."

Exactly what CAN a Christian young person do about this?

Marilyn was one of a number of concerned and enthusiastic young people who did something very positive and important last summer to help curb and eliminate illness and disease. The same opportunity is open next summer for you.

They volunteered as normal controls to participate in medical research at National Institutes of Health at Bethesda, Md. (suburb of Washington, D. C.), in the summer service unit of Mennonite Central Committee.

Generally one thinks medical research is limited to highly-skilled scientists. But to participate one needs only to be normal.

Many Studies

At National Institutes of Health, the principal research arm of the U. S. Public Health Service, healthy volunteers participate in a variety of studies in one of the seven NIH institutes: microbiological diseases, arthritis and metabolic diseases, cancer, mental health, heart disease, dental research, and neurological diseases.

The clinical center at NIH was dedicated in 1952. It cost $168 million. It is plush and modern. It is the acme of modern medical research.

Studies are not harmful. Each study is carefully planned and approved by a board of physicians. One volunteer said, "Kindness, consideration, and a great interest in human welfare is the typical atmosphere at NIH." Volunteers' welfare has priority over the test tube.

Studies are not all like Marilyn's. She served in the mental health institute. One volunteer in the arthritis and metabolic institute drank 23 glasses of fluid in 12 hours to study the transmission of injected radioactive urea. Another was on an all-rice diet. Others served on a nationally-important cancer test.

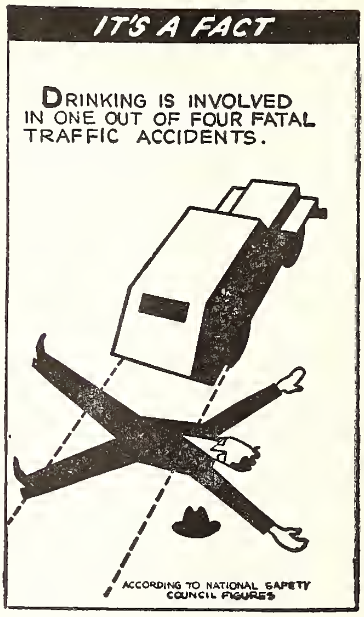
College Students

There is an abundance of free time for volunteers. They may see the famous sights of the nation's capital, study in one of Washington's universities, attend lectures and discussions by leading medical authorities, become laboratory assistants, or take advantage of the variety of recreational facilities.

It is a perfect way for a college student to spend a summer. Summer volunteers may earn $100 (less 10 per cent for unit fee) a month and at the same time serve humanity. Both men and women are accepted.

MCC has both summer and longer-term units at NIH (MCC and Brethren Service Commission are the only two agencies contracted by NIH to furnish healthy volunteers). Longer-term volunteers, including 1-W men, are on the MCC Voluntary Service financial plan.

There are two small pools on either side of the main entrance to the NIH clinical center in Bethesda named for the biblical Pool of Bethesda in Jerusalem where Christ told the cripple to "Take up thy bed and walk." According to an NIH publication this symbolizes the purpose and spirit of NIH.—MCC Release.


IT'S A FACT
DRINKING IS INVOLVED IN ONE OUT OF FOUR FATAL TRAFFIC ACCIDENTS.
ACCORDING TO NATIONAL SAFETY COUNCIL FIGURES

Mahatma Gandhi Taught Nonviolent Resistance To Evil

Stronger than Mightiest Armament

By Reuben Krehbiel

Mohandas K. Gandhi was born in India on October 2, 1869, at Porbandar on the Sea of Oman. His father and grandfather had occupied the office of Prime Minister of the semi-independent Porbandar State. Mohandas was married at the age of twelve, in accordance with the general custom of his people. At nineteen he sailed for England to study law. After three years in London he returned to India in 1891 with the purpose of settling down as a lawyer in Bombay.

Through his brother's influence he received and accepted an offer to go to South Africa in behalf of an Indian company which had a large claim pending in a court there. Little did he realize that the next twenty-one years of his life were to be devoted to heroic and sacrificial struggles in South Africa!

Once while on a business trip to act as lawyer in an important trial, he was thrown out of his compartment by the railway official, though he carried a first-class ticket. The mail train went on without him. It was late at night and he was in an utterly strange railway station, knowing no one.

There, all night long, as he sat shivering and cold, he wrestled with himself. Should he take the next steamer back to India or go through to the bitter end, suffering what his own people had to suffer? He determined by God's grace to play the man. This, and similar humiliations, marked the turning-point from which his own new life began.

During the next two decades Gandhi devoted himself with tireless zeal and exceptional efficiency to the task of securing justice for his exploited countrymen in South Africa. Countless meetings of protest were arranged, petitions were circulated, a weekly periodical was published, delegations were sent to England and to India, strikes were directed, and most significant of all, an extensive and prolonged campaign of passive resistance, or "Satyagraha," was organized.

Religious News Service Photo

GANDHI AND NEHRU

. . . Hatred resisted by love, violence by meekness, cruelty by suffering, inhumanity by forgiveness . . .

As a result of his early religious training, the reading of the Hindu Scriptures, the study of the Sermon on the Mount, and the influence of Tolstoi, he had become thoroughly converted to the doctrine of nonviolence and the gospel of returning good for evil.

But he did not believe in "passivism" or acquiesence in the face of injustice. On the contrary he advocated the utmost opposition to wrongdoing, even to the extent, if necessary, of laying down life in the effort. But only nonviolent means should be used. Hatred must be resisted by love, violence by meekness, cruelty by suffering, inhumanity by forgiveness. He advocated neither hopeless resignation nor violent antagonism, but an unceasing effort to overcome evil by doing good. Upon this foundation rests the strategy of "Satyagraha," which means truth-force, love-force, soul-force.

After fourteen years of preparation, Mr. Gandhi launched his first campaign of nonviolent nonco-operation. The occasion was the enactment in the Transvaal of the Asiatic Registration Act which required all Indians and Chinese to register and leave their finger prints upon record, as if they were all actual or potential criminals. This measure was the climax of a long series of discriminatory acts. Gandhi urged his countrymen to disobey the law by refusing to register and to accept the consequences, however serious.

This policy was adopted and a seven years' campaign of pacifism was inaugurated. Before success crowned their efforts in 1914 just prior to the outbreak of World War I, the Indian community of South Africa endured terrible hardships and exhibited amazing fortitude. Ten thousand Indians were ultimately sent to jail. Without hatred or violence, this indomitable band refused to obey oppressive laws and cheerfully accepted the consequences.

Finally, after a storm of protest had been raised in India and the Viceroy had publicly defended the passive resisters of South Africa for their civil disobedience General Smuts and his colleagues were compelled to capitulate and a substantial improvement in conditions was brought about.

The various elements in Mahatma Gandhi's campaign of nonviolent nonco-operation may thus be summarized: when confronted with monstrous evil, do not lie down passively and inactively; do not fight the evildoers with the weapons of evil; stand up and aggressively resist evil with goodness; run the risks and take the consequences of nonviolent nonco-operation.

Reluctantly Mr. Gandhi was driven to the conviction that the British rule in India was so evil, it must be resisted. But instead of hating the British and seeking to kill them, he maintained good will toward them, only stopping all co-operation with their evil system of foreign rule of India. Nonco-operation with evil is as much a duty as is co-operation with good.

In his *Mahatma Gandhi: Essays and Reflections on His Life and Work,* Horace G. Alexander writes:

"In an age when violence has been given a fresh lease of life, when the only hope of man in the West seems to be in the 'collective security' of a greater armament than the most determined aggressor can produce; when even an Archbishop can only suggest that 'might must be massed on the side of right' as the first step toward ultimate peace, we have before our eyes—if only we would open them and see—one man, of slender physique, precarious health, and no outstanding abilities, who has demonstrated in his own life and in the magic power he exerted among his fellow Indians that the human spirit, when lit by a divine fire, is stronger than the mightiest armament. The meek can still inherit the earth, if only they have faith in their meekness."

You may want to have prayer in one meeting for the work of the Conference. Before you do so, look at the stewardship chart in this issue and read the stewardship article. Pray that, if it be God's will, the church may receive support through consecrated stewardship to carry out God's work.

Our Schools

NIGHT CLASSES OFFERED

Six night classes in addition to one Saturday morning class are being offered by Bethel College for the winter quarter, Nov. 29 - Feb. 28, according to Dr. Eldon W. Graber, acting dean.

Three-hour courses to be taught Wednesday evenings include Courtship and Marriage by Dr. J. Winfield Fretz, the Gospel of Luke by Dr. Erland Waltner, and Farm Accounting by Dr. J. Lloyd Spaulding.

Monday evening courses include a two-hour course in Camp Crafts by Dr. O. Goering and a three-hour course in Mental Hygiene by Mrs. Ruth Tasch.

Red Cross Standard First Aid will be taught by Miss Mildred Beecher on Tuesday evenings, while Miss Leona Waltner will teach a three-hour class in Design and Crafts on Saturday mornings.

BARTH ADDRESSES INTER-SEMINARIANS

Several students attended part of the regional conference on the Inter-seminary Movement held recently at Garrett Biblical Institute, Evanston, Illinois. The theme of the conference was "The Nature of the Unity We Seek." Marcus Barth, son of the great Swiss theologians, stressed that our discussions on Church unity should be "Christologically centered rather than Ecclesiologically centered"—Christ centered rather than church centered.

Guest speaker at the Woodlawn Mennonite Church on a recent Sunday evening was Jitsuo Morikawa, a Japanese-American pastor of the neighboring First Baptist Church, who is leaving to take up work as secretary of evangelism for his denomination.

Peter Buller, on furlough from the Congo Inland Mission, spoke at a recent seminary prayer service. Buller is engaged in training Africans who will go into village evangelism work.

President Pannabecker and Andrew R. Shelly attended the recent Western District Conference at North Newton, Kansas. A report on the present plans for the associated seminaries at Elkhart was given by Pannabecker. While in Newton he also spent time at the Conference headquarters office attending the executive committee meeting of the Board of Missions.

Recent speaking engagements of the faculty included a chapel service by Marvin Dirks ('50) and two addresses by Don. E. Smucker in Ohio. Smucker spoke at the Parents' Day vesper service at Bluffton College and at a rally of the Fulton County laymen held in Wauseon.

L. L. RAMSEYER FOUNDER'S DAY SPEAKER

President von Riesen has announced that Dr. L. L. Ramseyer will be the Founders' Day speaker on December 14. People around Freeman will not want to miss his penetrating and informative messages. He will speak on matters concerning his recent trip to Russia.

Robert Miller, who spent the past three years in Indonesia as MCC relief director, spoke in chapel on Oct. 22. He presented a graphic picture of the conditions and needs of this long oppressed area. The aim of MCC relief work, he stated, is to help these people develop a better standard of living, and to give a Christian witness in the process. To do this the work is carried on in co-operation with the local churches. He challenged young people to dedicate themselves to such tasks as Relief and Voluntary Service and to secure the best possible training to fit themselves for the work.

Freeman College students and their parents who are members of the Hutterthal Mennonite Church near Freeman invited the members of the College staff and their families to a get-to-gether in their church basement. An appropriate program was followed by a lunch and fellowship hour.

Al Nickel, photographer for the Pioneer, spent Oct. 23 - 24 on the campus doing photographic work for the school yearbook.

President von Riesen and Arnold Nickel of the Bible Department attended the Northern District Ministers' Conference at the Hutterthal Church near Carpenter, South Dakota, on Oct. 24.

Principal Gerhard Buhler attended a meeting of North Central Association of Secondary Schools of South Eastern South Dakota at Sioux Falls, Oct. 22.

NEW DORMITORIES FOR 1957

At present 67 students have been registered at Canadian Mennonite Bible College, of whom 34 are women and 33 are men. This includes 12 married men and 2 women. According to provinces the registration is as follows: 15 from B. C., 3 from Alberta, 18 from Sask., 24 from Man., and 7 from Ont. 15 of the students this year are teachers and 7 are registered nurses.

As a result of the College Board meeting on Oct. 14, we were informed that it is the intention of the Board to provide new dormitories for student use which will be available for the fall term of 1957. We know that this is a great undertaking and needs the prayerful consideration of every member of our Conference.

Guest speakers in Chapel recently were Rev. J. J. Thiessen, Rev. J. Enns, and Rev. W. Harder. The latter, a missionary from the Belgian Congo, gave a challenging message, wherein he emphasized the urgent need of mission workers.

Oct. 21-23 was our annual Missionary Conference held at Bethel Mennonite Church.

Annual MCC Conference

Friesland, Holland (MCC)—The birthplace of the Mennonite Church was the setting for the annual conference of Mennonite Central Committee workers October 11-14 attended by 140 persons.

Eight countries were represented at the conference, including Greece and Algeria. Other Mennonites who are in Europe as missionaries and students also joined the fellowship.

Mennonites in Russia

H. S. Bender

David B. Wiens

AKRON, Pa. (MCC)—Two Mennonite churchmen left New York City Monday, October 22, to spend a month in Russia. They are H. S. Bender of Goshen, Ind., and David B. Wiens of Saskatoon, Sask. Bender is dean of Goshen College Biblical Seminary, assistant secretary of MCC, and chairman of the planning committee of the World Mennonite Conference. Wiens, who speaks the Russian language, is a minister in the Mennonite Brethren Church. The men were scheduled to arrive in Moscow Oct. 26 from Stockholm after spending two days at Frankfurt, Germany, with other Mennonite leaders.

The delegation, sponsored by Mennonite Central Committee, is "to establish contact, to fellowship and conduct services with other Christians in Russia—including Mennonites," according to the MCC executive committee. For North American Mennonites this is the first contact in many years with the brotherhood in Russia where an estimated 20,000 to 30,000 Mennonites live. Most of them reportedly worship in Baptist congregations. MCC urges the North American brotherhood to make this event a matter of prayer, for it is hoped this goodwill venture will be the beginning of further exchange and contact with Christians in Russia.

MCC *news & notes*

U. S. EMBASSY MOVES WORKERS TO LEBANON

All but three MCC workers in Jordan are temporarily in Beirut, Lebanon, according to a cablegram from area director Ernest Lehman received in Akron November 1. The move was made at the request of the United States Embassy as an emergency precaution in the event of full-scale war in the Middle East, the dispatch indicated. There were 13 workers in Jordan at the time.

The cablegram stated that Ada and Ida Stoltzfus (Morgantown, Pa.) and Bessie Plant (Edmonton, Alta.), a new worker transferring recently from Taiwan, were still in Jordan at the time. It was believed they were in no immediate danger. The other Jordan workers are Mr. and Mrs. Ernest Lehman of Wakarusa, Ind.; John Horst of Los Angeles; Mr. and Mrs. J. Paul Shenk of Harrisonburg, Va.; Leona Yoder of West Liberty, Ohio; Alice van der Zwaag of Utrecht, Netherlands; Grietje Groenveld of Haarlem, Netherlands; and Mr. and Mrs. Robert Lapham of Wyandotte, Mich.

EUROPEAN BIBLE SCHOOL OPENS

The European Mennonite Bible School is scheduled to open its seventh year on November 11 at its new location in the village of Arisdorf, Switzerland, near Basel. Formerly located in Basel, the school's facilities this year for the first time offer living accommodations for all students in the school building. Students in previous years roomed in private homes.

The 12-week session will offer training in Bible, church history, youth leadership, ethics, personal evangelism, missions, and music. Both the German and French languages are used.

Cornelius Wall gives leadership to the school. Others on the faculty include Christian and Adolf Schnebele (father and son), both of Germany; Willy Peterschmitt and Andre Goll, both of France; Samuel Gerber of Switzerland; and David A. Shank of Belgium.

ABANDONED BABIES BROUGHT TO HOSPITAL

Every few days an old man came to the Children's Hospital at Pusan, Korea, carrying a bundle—an abandoned baby.

Margaret Wiens (Vancouver, B. C.) writes about one of these babies: "A little boy was brought who was about ten days old and weighed a pound and a half. We nicknamed him 'Peanut.'

"He seemed to be fine except he just had no flesh. We did everything possible to keep him alive. But sometimes the night nurse would not take time to feed him, so he grew weaker. Nine days later he died."

However, many babies brought to the hospital do live and are later placed in a home for children. Margaret said, "The problem with abandoned babies is getting worse. One week our hospital received 13 abandoned babies—most were just a few days old, some were several months or nearly a year old. More girls than boys are abandoned."

It becomes a vicious circle, she explained. "Babies are brought to a hospital, then placed in an orphanage. The orphanages are overcrowded, so babies do not get the attention they need and must be returned to the hospital again."

NEW PERSONNEL

Gerry Reimer, son of Mr. and Mrs. David P. Reimer of Giroux, Man., is a new worker in the Voluntary Service and 1-W sections in Akron. He is a graduate of Goshen College and taught public school three years. He also served at Northern Light Gospel Mission in Manitoba. He is a member of Blumenort Evangelical Mennonite Church at Giroux.

Mrs. Phyllis Bixel of Newton, Kan., is giving part-time service as an occupational therapist at Prairie View Hospital in Newton.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

HELP WANTED

Laboratory Technician needed at the Beatrice Mennonite Hospital within the next month. Contact: Ed Zehr, Beatrice, Nebraska, or Mutual Aid. (No. P 131)

Nursing Instructor—

Operating Room Assistant—

Night Supervisor—

Medical-Surgical Nursing Instructor—

General Staff Nurses—

The above mentioned opportunities need to be filled in the next three months at the Bethel Deaconess Hospital. Contact: Mutual Aid or Sister Hilda Mueller, Bethel Deaconess Hospital, Newton, Kansas. (No. P 132)

Girls For Housework—Opportunities are now open for Mennonite girls to work in Christian homes in Wichita, Kansas. Mennonite church welcomes these girls to their fellowship. Contact: Mutual Aid. (No. P 133)

DOCTORS WANTED

Several Mennonite communities urgently need resident doctors to meet their growing needs. Mutual Aid Placement Service asks all doctors and M.D. students to contact the office for further information. (No. G 134)

Jottings

MCC WORK REVIEWED

—**First Church, Mountain Lake, Minn.:** It was only fitting that the first service after dedication of our new church should be an ordination service. Elmer A. Wall was ordained into the ministry Aug. 12. He is serving the Warren Street Church at Middlebury, Ind. Several of our members attended the Winnipeg Conference as delegates. Mr. and Mrs. Harry T. Harder, Martin, and Margaret, left for the Chaco, Paraguay, to assist in the road-building project. They will make their home in Filadelfia. The midweek Bible class for adults is beginning the study of the catechism, led by the pastor. A large number have enrolled. A short service of installation of Sunday school officers and teachers was held at the close of the worship service Sept. 30. Four little ones were brought for dedication during the worship service Oct. 7. Robert Miller, MCC worker, reviewed the present program of MCC as it is being carried on in the different areas, giving us a new vision and a real challenge to support the program. Elmer Ediger of the Board of Christian Service spoke to the Men's Fellowship Oct. 16. A large number of our young people enjoyed a hayride Oct. 15. They met at the Peter Berg farm.—K. Derksen, Corr.

REFUGEE WORK ORDERED

—**Salem Church, Dalton, Ohio:** Mrs. J. N. Byler addressed the ladies of our church at a special meeting on Sept. 26. She showed slides telling of the work that is being done at the various relief centers abroad. She also took orders for hand work that is being done by Arab women refugees in Jordan. Mr. and Mrs. Simon Gerber held a reception at their home on Sept. 2, when they celebrated their fiftieth wedding anniversary. They expect to leave for their winter home in Reedley, Calif., Nov. 1. Amos Tschantz has been confined to his home for several months due to fracture of his leg which occurred when the tractor which he was driving overturned. Mr. and Mrs. Stan Gerber of Cleveland are the parents of a son, Brad Bennet, born Sept. 11. The following young people from our church are enrolled in colleges: Bluffton College, Donford Nussbaum and Lolita Lehman; Bowling Green U., Willard Moser; Miami University, Gary Hostetler; Milwaukee School of Engineering and Massillon School of Nursing, Rose Marie Gerber and Priscilla Gerber.—Mrs. Earl Hofstetter, Corr.

MISSION RALLY

—**Salem Church, Freeman, S. D.:** On Sept. 9 the King's Daughters Mission Society sponsored a recorded radio program of music and a meditation by the pastor. Leland Gerber, who has taught for two years in Lebanon, shared his experiences and pictures with us on Sept. 16. Two days were spent by the ladies of the church making comforters for relief. The second afternoon, Sept. 19, missionaries Lois Slagle and Eldora Rempel of the Congo Mission spoke and demonstrated packing methods. The Women's Mission Society sponsored a mission rally Sept. 21 and 23 with Rev. and Mrs. Orlando Waltner and Rev. and Mrs. Verney Unruh taking part. On Friday evening they showed pictures of India and Japan. On Sunday morning Verney Unruh spoke during the S. S. hour while there was a separate mission meeting for the children. Orlando Waltner brought the message during the worship hour. Sunday evening the men together with H. J. Brown, former missionary to China, took part in a panel, "Changing Methods of Evangelism."—Corr.

MEN, YOUTH GROUP COMPLETE PROJECTS

—**East Swamp Church, Quakertown, Pa.:** The opening part of our evening services is in charge of young men and boys to produce confidence for them and good interest from the congregation. A group of young people under the direction of pastor Sprunger have completed cataloging books for our library, also building shelves. The men's brotherhood has also made improvements including a tract rack in the church entrance and a new roof on the picnic stand. Forty members of the adult class gathered for a covered dish supper Oct. 6 in the parsonage basement. Games and a talk by Pastor Sprunger were enjoyed. The fellowship closed with prayer by Joseph Schmidt. A week of spiritual life meetings closed Oct. 14. The Lord used His servant Joseph Schmidt to bring definite heartsearching. As we meet the conditions, the Lord is eager to open the windows of heaven in blessing.—Corr.

LEHMANS RETURN FROM ALASKA

—**First Church, Berne, Ind.:** Dr. John Schmidt, who has spent some years in work among the lepers in South America, gave an interesting illustrated message at a combined service of the Evangelical Mennonite Church and this church on Sept. 19. Leon Detweiler of the Grace Bible Institute gave a fine message based on Psalm 126 on a Wednesday evening. Missionary Moyers are at present on deputation work, their trip taking them to Illinois, Minnesota, North Dakota, and Manitoba. About fifty of the women of this church and the Evangelical Mennonite Church attended the rally of Indiana Women's Missionary Societies which was held in Nappanee on Oct. 18. The third annual Thanksgiving mission festival is being planned. Our pastor is preaching a series of sermons on the Kingdom Parables. Our midweek Bible study is based on the second epistle to the Corinthians. Mr. and Mrs. Adrian Lehman who had been engaged in children's work at Palmer, Alaska, had to return to their home here with their family due to Mrs. Lehman's suffering with rheumatic fever. Three families of this church were recently blessed with the addition of twins: Mr. and Mrs. Jerry Stucky, boys; Mr. and Mrs. Howard Baumgartner, a boy and a girl; and Mr. and Mrs. Don Herman, girls. After a summer with plenty of rain, we are at present experiencing a drouth. Wheat fields are probably the most seriously affected.—Corr.

The Reader Says:

Dear Editor:

There is much need of prayer by Christians if our Conference budget shall be met. But prayer must be followed up by action: "Be ye doers of the Word and not hearers only."

There is much talk about launching out in such areas as establishing new mission outposts, churches, hospitals, publishing more literature, etc., and yet the budget is short of meeting our present goals which are set before us by the different Boards.

Some will even send their sons into 1-W Service, and yet never pay for our peace program. I am happy for anyone having such convictions but why not lift an offering for such work?

When faith and loyalty are exercised I know it WILL be done. When we use the gifts we now have for Christ, then only can new doors be opened. Let's examine ourselves and begin to witness at home. If there is one good reason why some churches cannot support Conference work, I would like to be informed.

Joe P. Eck, Meno, Okla.

Dear Editor:

Although many from the different Mennonite communities traveled to Winnipeg in August not all who would have liked to have gone did so. In every one of these communities there were those who needed to stay away, some because of family situations, others because of employment and still others who had not seriously considered going because of lack of interest.

Because our Conference projects need the prayer and material support of every member, those attending needed to make it their responsibility to communicate to the "stay-at-homes" the spirit and enthusiasm received.

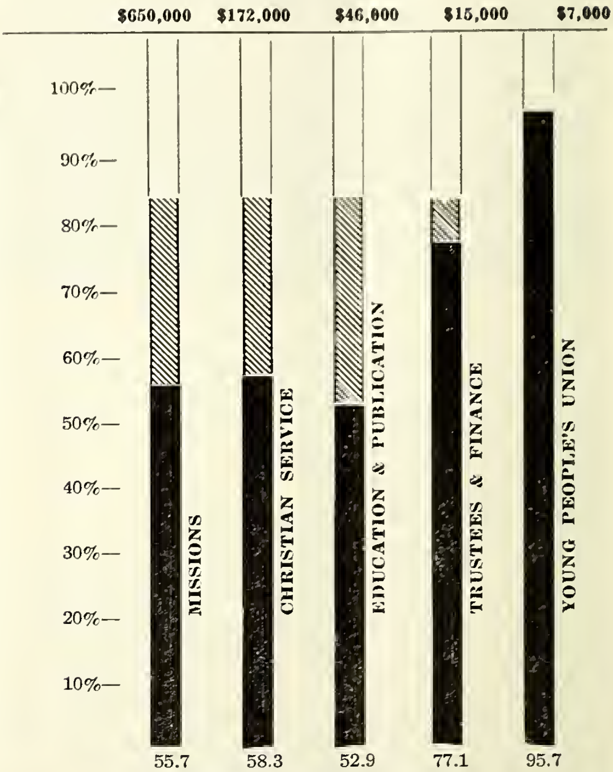
It was my privilege to be present in two different churches when delegates and/or guests to the Winnipeg Conference gathered for the purpose of conveying their impressions to those not attending. I must say I "caught the spirit." Everyone among those reporting was literally "bubbling over," hence the rest of us just knew it had been a GOOD Conference. God's presence had been felt and therefore any disunity had vanished and right decisions had been reached.

I, for one, thank God for blessings received from the Conference through those attending. Were you there when your own church members gathered for Conference reports? Were you there to catch the spirit?

Elisabeth Warkentin
Newton, Kansas

Conference Stewardship Chart

October 31, 1956



Percentages as of October 31, 1956
(10 months is 83.3% of year)

▬ Receipts to Oct. 31; ▥ Short of Budget

☐ Remaining 2 Months of Year (fiscal year ends Dec. 31)

RELIEF CLOTHING DRIVE

—**Deep Run, Bedminster, Pa.:** The funeral of Nora Moyer Swartz was held here Sept. 24 with burial in the adjoining cemetery. The Young Men's Class gave a Pennsylvania Dutch program recently. A slide "Mennonites Across the Country in Business" was shown at the Oct. C. E. meeting. The Women's Missionary group sponsored "The Call of the Cheyenne" for an evening meeting. A relief clothing drive is now in progress. Vernon Neufeld, Princeton Seminary, filled the pulpit Sunday morning Oct. 21, while Pastor Claude Boyer and family were in Bluffton, Ohio, for the Bluffton College Board meeting and homecoming. Mr. and Mrs. Walter Mill and Mr. and Mrs. Willis Hockman also attended the homecoming, visiting with their daughter and granddaughter Nancy Mill who is a student there. Our Sunday school superintendent, Robert Bartholomew, and Pauline Hunsicker were united in marriage in the Zwingli Reformed Church, Souderton, Pa., Oct. 20.—Corr.

MISSIONARIES GO TO HAWAII

—**First Church, Lima, Ohio:** Harold and Elizabeth Lehman left in late summer for their duties as missionaries in Kapau Kauai, territory of Hawaii. Robert and Elaine Lehman Taylor recently became the parents of a baby boy, Douglas, whom they consecrated to the Lord before they left for their new home in Pekin, Ill. Robert and Elaine both graduated from Ft. Wayne Bible Institute, Ft. Wayne, Indiana, this spring. Our pastor and his wife, Rev. and Mrs. S. S. Lehman, served as delegates from our church to the Conference at Winnipeg, Ontario, Canada. Miss Virginia Lehman is attending Bluffton College, completing her courses in elementary education. J. J. Esau held a series of meetings Oct. 28 to Nov. 4.—Mrs. Paul Augsburger, Corr.

WORK ON NEW HOSPITAL PROGRESSING

—**Beatrice Church, Beatrice, Neb.:** We carried on our Daily Vacation Bible School this past summer as usual with about 60 pupils enrolled. This is another opportunity to teach children about God's Word. The cornerstone laying of the new Mennonite Hospital took place on July 22 and work on the new building has been going on rapidly since that time. A good number of our members attended the General Conference at Winnipeg in August. It was a wonderful opportunity to fellowship with members of other churches. Forty Christmas Bundles for overseas children were prepared by our Sunday school and church. We have quite a few members who have done or are still engaged in MCC work in various places. We enjoy hearing of their experiences as they return to us.—Mrs. Elmer V. Frantz, Corr.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

BIBLICAL SEMINARY

"In Everything Give Thanks"

Not the Wise
Grace Moyer

Ways of Expressing Our Gratitude
Paul Goering

Thankful for the Difficult Things Too
Levi Koehn

How to Develop the Grace of Gratitude
Arnold D. Regier

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Missionaries Sail to Japan

Leonore Friesen and Esther Patkau, missionaries to Japan are returning to the mission field after their first furlough. They will sail from Seattle on Nov. 25 and will arrive in Japan 2 weeks later. Their pre-sailing address is American Mail Line, 740 Stuart Bldg., Seattle, Washington. Their ship is the MV Island Mail.

BUDGET REVIEWED

The publishing committee of the Board of Education and Publication met Nov. 9 and 10. Items of business on their agenda included reviewing the budget for presentation to the board at the annual Council of Boards session on Nov. 28 to Dec. 2. Members of this committee are E. J. Miller, Chairman; D. C. Wedel, Ronald von Riesen, Peter R. Harder, H. J. Andres, and O. J. Sommers.

LETTER FROM MEXICO

John Friesen, missionary to Mexico, writes from Santa Clara: "Harvesting is under way. The yield will not be half of what it was last year, but then the price of oats is more than double last year's price, so the farmers around here should manage another year financially. Toward Cuauhtemoc, however, the crops are much poorer than around here. So far we haven't had any heavy frosts. This has given the late crops a good chance to develop as far as they could with the moisture they had."

"I Would Roll My Life Back 22 years"

A letter from Dr. P. J. Pankratz at the MCC Hospital in Taiwan, Formosa, says in part: "How I wish I could get across to doctors the urgency, the satisfaction of this work. Added to that is the experience in real life-building that I never felt in 22 years of private practice. In six months here I have already seen more unusual and really needy cases than I saw in 10 years at home. What an opportunity to serve and learn at the same time. If I could, I would roll my life back 22 years and spend it all in mission work. Tell doctors and send them—one at least." While expressions of true zeal are common from the mission fields, this one truly reflects the joy of consecrated effort.

Uruguay Leader Here

Rev. Ernst Regehr, a church leader from Uruguay, arrived in Newton Nov. 8 and will spend a month in the central Kansas and Nebraska churches. Rev. Regehr is a fluent German speaker who went to South America from Germany. He will return to Uruguay early in December. Congregations interested in hearing him may contact the Board of Missions at Central Offices, 722 Main St., Newton, Kansas, for information regarding his itinerary.

Conference on Economic Life

Professors Howard Raid and Robert Kreider of Bluffton College, and Harry Martens, assistant to the president of Bethel College, attended a conference on Christian Ethics and Economic Life sponsored by the (Old) Mennonite church. The meeting was held at Wooster, Ohio, October 26-27. Significant papers were presented on Modern Economic Order, National Agricultural Policy, Business Investments, Business Administration, and Insurance. Reports of this meeting may be had by writing to the Board of Christian Service, 722 Main St., Newton, Kansas.

NEW HANDBOOK

The Handbook of the Mennonite Boys League has been prepared and published by the Boys Work Committee of Mennonite Men. A copy of this handbook will be sent to each General Conference Mennonite Church.

The Bible Speaks Today

Thirteenth Annual World-Wide Bible Reading

NOVEMBER—

22 Thanksgiving	Deuteronomy 5:1-21
23	Psalms 19:1-14
24	Psalms 27:1-14
25 Sunday	Psalms 46:1-11
26	Psalms 103:1-22
27	Psalms 121:1-8 130:1-8
28	Psalms 145:1-21
29	Proverbs 3:1-20
30	Isaiah 40:1-11, 28-31

DECEMBER—

1	Isaiah 55:1-13
2 Advent	Luke 6:20-49
3	John 1:1-28
4	John 1:29-51
5	John 3:1-36
6	John 4:1-38
7	John 15:1-27
8	John 17:1-26
9 Universal Bible Sunday	Luke 8:1-21
10	Acts 17:16-34
11	Romans 8:1-39
12	Romans 12:1-21
13	1 Corinthians 13:1-13
14	Philippians 4:1-23
15	Hebrews 11:1-40
16 Sunday	Luke 10:23-42
17	Luke 11:1-17
18	Luke 12:22-34
19	Luke 15:1-10
20	Luke 15:11-32
21	Luke 1:1-23
22	Luke 1:24-38
23 Sunday	Luke 1:39-56
24	Luke 1:57-80
25	Christmas, Luke 2:1-20

PETER DYCK TO SPEAK

Speaker for the FAITH AND LIFE radio program will be Peter Dyck, pastor of the Eden Mennonite Church of Moundridge.

Editor, J. N. Smucker. Associate Editors: J. Herbert **Fretz,** Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, **Robert** W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

Paul R. Shelly, guest writer

Some Objectives for 1956

1. Strengthen family worship
2. Follow through the creative Winnipeg Conference
3. Extend inter-Mennonite co-operation
4. Inspire response to total work of Conference
5. Recruit and train Christian writers

"Thank you, God!"

We have developed a sense of independence. We place a great emphasis on organization and skills, and have increasingly come to feel that our success in business, in church, and in daily living is a result of our own efforts.

The Bible teaches us that all we have and are and will become is a result of God's goodness and mercy and that our response should be one of thankfulness to God for His blessings to us. Thus the Psalmist wrote: "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Psalm 103:1).

Many of the readers of *The Mennonite* remember Mrs. Mosiman, the wife of a former president of Bluffton College. One of her characteristics that meant most to people who knew her best was her response to all events in life with the words: "Thank you, God!" She used this approach to every occurrence.

We need this approach to life too! One area where we need it is in worship. A worship service frequently becomes a call to action, a means to an end. Certainly there are times when we should respond in action. However, I feel that a worship service should provide an opportunity for a person to respond in true thanksgiving to God. This result should be a part of every worship service.

We need this approach also in our interpretation of events. Instead of feeling that we accomplish things through our own efforts we ought to feel God's presence and guidance so that after each event we can give God the praise and say: "Thank you, God!"

"Thank you, teacher!"

Another area in which we need to do some thinking during this Thanksgiving season is in the area of showing appreciation for kindness done to us. As one looks into his own life either over a short period or over a long-range period he can recall many people who have been a positive influence in his life. Some of these deeds of kindness involved large issues; others involved small issues.

One of the stories in the Bible which illustrates this is the story of the ten lepers who were healed by Jesus in Luke 17. One of the ten returned to Him and said, "Thank you." The response of Jesus was: "Were there not ten cleansed, but where are the nine?" (Luke 17:17) This one incident is not the only one of this nature in the Bible. Paul demonstrates the positive side of this issue as he frequently thanked people for what they had done for him. Paul opened many of his letters with a note of thanksgiving for the people to whom he is writing.

I have taught one course in college for twelve years. I remember at the close of the course one year one of the students made a special effort to say, "Thank you!" I do not think that he was insincere. I realize that a person teaching shouldn't need to have people show their appreciation. Yet it does reveal something about human nature when only one out of close to a thousand say, "Thank you!"

Showing real appreciation to others must become a part of our approach to life. We dare never become insincere! It may be that we need to develop a method by which we can show our appreciation to others so we don't neglect this act of thanksgiving.

"Thank you, God, in Everything!"

A third area in which we should do some thinking during this Thanksgiving season is in the area of how we as Christians should approach our difficult periods in life. These difficult periods include both immediate problems and issues which we must face in the future. We all have some attitude to events of this kind.

Paul in his letter to the Philippians suggests that we can do one of two things as we confront difficult situations. We can approach them with *anxiety* or with *prayer and thanksgiving*. He writes: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

I suppose that all of us have approached difficult situations in both of these ways: with anxiety or with prayer and thanksgiving. I recall one incident in my own life in which much was at stake and yet as I approached this event through prayer and thanksgiving God provided the peace which Paul describes.

This personal message given us by Paul is needed by all of us in this period of Thanksgiving. Periods of difficulty, of decision, and of crisis come to all of us. If we approach these periods with prayer and thanksgiving God will give us peace. Much has been written about peace of mind. I believe that God has given us the means to attain it through being truly thankful and having complete faith in God.

The outstanding purpose of stewardship of possessions is the development of Christian character and Christian personality.—Milo Kauffman, in *The Challenge of Christian Stewardship.*

Ways of Expressing Our Gratitude

Blessings come in strange forms and in unexpected ways, for "God moves in a mysterious way His wonders to perform." Thanksgiving can also find many avenues of expression."

Paul Goering, Pastor, First Church, Upland, California

On August 20, 1620, a small Pilgrim band set sail from Plymouth, England, and two months later arrived on New England shores. In that first winter, one-half of them perished from the rigorous climate and disease.

Does it seem surprising that the survivors should hold a Thanksgiving celebration after the death and harshness of that first winter? When they came to that first Thanksgiving table, half of the members were missing, but the bounties of the spring and summer harvest were shared with some friends who had welcomed them to American shores—the Indians.

Here is how that first Thanksgiving is described: "From every hut come the ever faithful women, proudly trekking their way to the common house with the steaming dishes of corn and venison and wild turkeys and cakes and other delicacies too numerous to mention. Soon the long tables are loaded. . . . The crowds outside wait rather impatiently for the order from the governor of the colony to come in and be seated. Soon they hear his call, and the tables are instantly surrounded with hungry, vivacious, thoroughly thrilled men, women, and children of the Pilgrim band. A fervent prayer of thanksgiving for God's infinite mercies and bountiful goodness is offered by Elder Brewster. When the feasting and sociability are over, the settlers leave the tables and spend the afternoon playing quoits and stool ball. The evening is passed with fireside singing and story telling.

"On the following day, Massasoit arrives, by invitation, with ninety followers, to participate in a second feast. The Indians try at first to imitate their white hosts in the use of knives and forks, but they soon give up the struggle and sit crosslegged on the floor, devouring their turkey and 'fixings' with a rather direct plan of attack. . . . The chronicler says: 'When they finished, only the boards were left.' After their feast they are taught to play stool ball and quoits, after which they entertain their hosts with Indian dancing, war whoops, and bow-and-arrow marksmanship. Massasoit, after exchanging tokens of friendship, mobilizes his men for their procession back to their wigwams, and the Pilgrims close their festivities singing again: 'The earth is the Lord's and the fullness thereof, the world and they that dwell therein.' "

The first American Thanksgiving was born out of death and privation. Perhaps that is why the Pilgrims' joy was so great and their gratitude so genuine. Our self-indulgent festivities for our accustomed abundance easily become shallow and childish. No special character is revealed since only the meanest person is ungrateful for prosperity.

A better test of gratitude is our reaction to adversity. When Job was stricken and had lost everything including his family, he still found grace to say "The Lord giveth and the Lord taketh away! Blessed be the name of the Lord" (Job 1:21). This kind of gratitude has depth and abiding value. Can we still bless God when life goes against us?

Perhaps our Thanksgiving depends too much upon material blessings. Our abundance easily shames us into token sharing of our wealth. Our lip service often centers on enumerating our blessings. This would have been appropriate for the Pilgrim survivors, who had been saved from death, even more than ourselves, but at their first Thanksgiving service they chose the 24th Psalm, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Their emphasis was rightly centered upon God.

Our table prayers often express in a small but significant way this difference between gift centered and God centered thanksgiving. A popular form of "asking the blessing" directs the blessing on the food whereas the old Jewish prayer blesses God. Do you notice any difference between "Bless, O Lord, this food and us to thy service," and "Blessed art thou, O Lord, who giveth food to the hungry"?

We easily criticize the extravangance of Thanksgiving Day feasts, not because they have no rightful place but because eating has been stripped of most of its religious meaning. When people no longer live in conscious dependence upon God, eating loses its sacramental character. In the Bible Jewish meals are a sacred fellowship between God and those who eat together. Our Lord used food in expressing the most intimate and binding fellowship with His disciples. When seen in this light, every meal becomes a thanksgiving and fellowship service.

We are also mindful of the shallowness of setting aside one day for Thanksgiving to God when we are admonished to be thankful at all times and for all things, the evil with the good (Eph. 5:20). Still, our

(Continued on page 738)

Thankful for the Difficult Things Too

Levi Koehn*

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20

To give thanks is to acknowledge and confess with gladness the benefits and mercies which God bestows. Thanksgiving may be on three different levels:

Thankful When Times Are Good

Looking back over the past many could say with Dickens' Scrooge, "It had been a good year." With high employment, good wages, abundant crops, granaries and cribs still bulging with the harvest of last year, loved ones blessed with good health, and our country at peace, who could be ungrateful? Such conditions naturally elicit thankfulness. It is easy to give thanks when all is going well, if we will but do so. Experience, however, seems to bear out that it is during just such times that man is most prone to forget God.

In spite of this, it still remains that when times and circumstances are good everyone can give thanks. We can say, "Lord, we thank Thee for blessing so abundantly." But there is a second level of thanksgiving:

Thankful That We Are Not As Unfortunate As Others

We may feel that God has not blessed so abundantly as we may have expected, but when we compare our circumstances with those who are less fortunate than we, gratitude wells up within our hearts and we are forced to admit that things are not so bad after all, and for that we can be thankful. If there is unemployment at the present, we can be grateful that work has been steady for the past five years. A short crop this year can make us grateful that we haven't had several successive years of poor crops as may have been the lot of other communities, and so on.

Thanksgiving on the basis of comparison is fraught with dangers. It is so easy to appropriate the prayer of the Pharisee, "Lord, I thank Thee that I am not as other men. . ." (even as those whom Thou hast not blessed so abundantly as Thou hast blessed us). Continually we must be on our guard against attitudes of superiority and smugness.

Let us give thanks unto God knowing well that God has blessed some more abundantly as well as less bountifully than we have been blessed. God forbid that we should look with either envy or condescension upon others while giving thanks.

There is the third level of thanksgiving:

Thankfulness For All Things

Giving thanks always for all things" must certainly include also the difficult things in life. But how can one be grateful even for hardships and difficulties? Who can be thankful for financial difficulties, strained or broken human relationships, frail health, "dry" spiritual periods, or wretched mistakes one has made? And yet, these words "giving thanks for **all** things. . . ." confront us squarely. Is it possible to give thanks for all things? Here are some things that can help us to be thankful:

● GIVING THANKS FOR ALL THINGS is possible when a person possesses a clear sense of the ultimate purpose of life. To what end should life move? Toward the formation of a character that is increasingly Christlike. Too easily we forget that character is shaped by the hammer blows of rigorous experience. Few men have achieved greatness of character through easy living. If difficult things can be related to our spiritual growth, we should thank God for them.

● GIVING THANKS FOR ALL THINGS is possible through faith. Romans 8:28 is a ceaseless reminder that all of life is in God's hand. So when experiences that are hard come and we cannot see how they could possibly be beneficial to us, we need to go forward in the faith that God is working, and that somehow good will result. Most of us have to admit that we fail so miserably in completely relying upon God.

● GIVING THANKS FOR ALL THINGS may sometimes come in retrospect. The Apostle Paul, in reflecting upon some of the difficult experiences which at the time seemed to impede the progress of the Gospel, later discovered that these things had worked out rather to the furtherance of God's message. So it may well be with our own difficulties; not until later does their meaning become clear.

Without warning a middle-aged man lost his job. One day he was enjoying the security of his position, the next day he was jobless. Because he had been rendering competent, satisfactory service, the loss of his job was a staggering blow. Jobs were almost impossible to find. Weeks became months and he was still without work. Seeing others going to work when there was no work for him became almost unbearable. Then an opportunity came. Not long ago this man in a spirit of deep gratitude related that losing his job had been a hard experience, but in looking back upon it he could see that it had been God's way of leading him into new work.

On which level is our thanksgiving? May God give us grace to be thankful for all things, for the difficult things, too.

Thanksgiving

We thank Thee for this place in which we dwell; for the love that unites us; for the peace accorded us this day; for the hope with which we expect the morrow: for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers.

Give us courage and gaiety and the quiet mind. Spare to us our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us the strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death, loyal and loving one to another.

—Robert Louis Stevenson.

***Pastor, Friedensfeld Church, Turpin, Okla.**

How to Develop the Grace of Gratitude

Arnold D. Regier

Good Morning! What did you say? Do you really mean it? Since most of us find it easier to see the sliver in our neighbor's eye than the beam in our own, let us do the easier for the present.

We happen to be in one of the local business places. Farmer Pete remarks, "We will have a bumper corn and soybean crop this year." Employee John says, "Farmer Jake was in yesterday and was complaining about the poor crop of oats he had just finished combining. With the price of soybeans and corn under one hundred per cent parity he would not be able to buy that extra 80 acres across the road this year."

At first thought the situation is serious, but wait a minute. He just bought a new self-propelled corn picker and crop drier this year; it is for this reason he desperately needed the extra eighty to really secure his income. Besides, this man has had excellent crops for the past ten years, with bumper yields the last three years. He is a very active church member, sings in the choir, teaches Sunday school class, and gives to missions. Small wonder that people think he is ungrateful.

Gratitude is a matter of relationships. It is an impossibility without a giver. It is expressed by giving in return, not necessarily to the one that gave but to someone else who cannot pay back directly. A proper relationship between oneself, our fellowmen, and God is a prerequisite to gratitude.

One of the biggest hindrances to gratitude is not accepting ourselves as we really are. Do we want to be like someone else so much that we're tempted to play roles very different than our real self? Do we accept ourselves as we really are, as our neighbors see us, and as our God sees us? Let us recognize God's wisdom in giving us the talents we possess, the blessings of being born into a good home, the blessing of church, community, and country. Too often when we deplore the lot that has befallen us we fail to recognize that these seeming obstacles may actually become assets in enabling us to help our fellow men. Gratitude is expressed in human relationships. Are you willing to make your contribution to society? Gratitude for family, friends, and church will be expressed in service.

Most of us are familiar with God's command to the children of Israel that they should show hospitality to strangers in the land of Egypt. We as Mennonites have also been strangers in different lands; therefore, we should be the first to invite the strangers who move in next door. Instead of always inviting the Joneses let us invite the orphans, the widows, and the discouraged.

Central and most important is our relationship to God. Do we accept the way God has created us? Grace and gratitude are closely related. Gratitude is the result of God's grace in forgiving us as sinners. A young convert to Christianity is often the most striking example of gratitude. Instead of the old selfish concerns there are concerns for his fellow men and the church. Is it not because he so very vividly remembers that freely he has received; therefore, freely he gives? Could it be that many of us as laymen are not grateful because we have not experienced God's forgiveness in our own lives?

How do we as a conference rate? Are we grateful people? Do we in the name of spirituality sling mud at our fellow brethren to try and keep them from getting the upper seats? Are we willing to serve when we have our chance or do we refuse to serve and then criticize the one who does? Then lastly one wonders about our gratefulness when we look at the deficit in our budget. Before we become too engrossed in finding the sliver in our brother's eye, let us take another look at the beam in our own eye. Is it not ingratitude?

Let us be grateful. May then our songs of thanksgiving and praise blend into our Christmas music.

Ways of Expressing Our Gratitude

(Continued from page 736)

traditional observance need not be void of significance if it is part of a life lived in unwavering gratitude.

How should we express our gratitude? Ideally, all of life is to be lived thankfully, in grateful response to God's love. Every task, every situation, every personal contact is an occasion for expressing gratitude, whether or not we specifically receive something, because we have already received God's love (I John 4:19).

Obviously, any human kindness is an occasion for expressing thanks, and polite behavior calls for acknowledging the good which others do for us. No doubt we fail far too often in saying a simple "thank you" in return for what others do. Acknowledging the small kindnesses as well as the larger ones is a necessary part of gratitude.

The Bible warns us against the temptation to do the right thing for the wrong reason—in this case to show gratitude when none is felt. Obviously, we can be hypocritical in our thanksgiving, but if we are too rigid or want to be perfectly sure of our motives, we'll never express any thanks. We should remember that motivation and conduct influence each other. A man who loves his wife will tell her so, but also his telling her so helps him to love her. Thus, showing thanks actually helps me become a more grateful person.

Our gratitude or lack of it will be demonstrated in every daily contact—how we treat our wives, our children, the store clerk, the waitress, the mechanic,

Bookmarks

ALL ABOUT BABIES

PREFACE FOR PARENTS by Anita Wheatcroft, 95 *pp., Seabury,* 1955, $1.75.

"What do we really want for our children? Is there nothing we can bequeath them which cannot be destroyed, no matter what happens in the world?" This question is answered by a minister's wife of the Episcopal church in her book, *Preface for Parents.*

Did you ever wonder what the liturgical churches have to offer in the way of spiritual guidance for family life? Right here in less than one hundred quickly-read pages you have an excellent example of our true common denominator with them. Forget the fact that the author's husband is called a priest, that the references are more often to the Episcopal Prayer Book than to the Bible, and that ten per cent of the text is devoted to infant baptism and other non-Mennonite practices, and you still have a pure crystal of spiritual truth well set.

The book is all about babies. Probably originally planned as a gift book from an Episcopal rector and his wife to prospective young parents in their parish, to tell them all the things they would probably not come to church to hear in the days before the baby arrives and in the days of disrupted schedules after the baby is here, the book is yet essentially a woman's sermon to women.

To the type of good psychological advice found in parents' magazines and handbooks Mrs. Wheatcroft adds one really vital ingredient, Christian faith, and witnesses to its effectiveness in her own case. Like other women she cannot resist telling her own tale, but the blow by blow accounts make interesting reading within the family circle. She testifies with the authority of experience that "Prayer is as effective (in the labor room) as any drug in promoting relaxation." Following this statement, as is typical at the end of every chapter, is a list of helpful references, one from the Bible, Isaiah 40:11, and four selections from the Book of Common Prayer.

In case all this talk of prayer book and formal liturgy frightens the Mennonite reader, consider that the total impact of the book is to stimulate prayer and the taking of God into some of the most vital though least talked of crises of life. We are warned, "Although almost everyone prays in times of crisis, those who turn to God in prayer only as a last resort often find they address a stranger." There is an effective plea for family worship and private daily devotion. There is strong insistence upon the value of spontaneous prayer.

Winifred Waltner

(Books reviewed in this column may be purchased from Mennonite Bookstores in Berne, Newton, and Rosthern.)

Flashes of Thought

It Cannot Be Done

Walter Gering

The two speakers of the day were joshing one another about the decorations on the platform. As usual the Harvest Festival committee had done its best in preparing a display which would be symbolic of the season's harvest. In a year when countless other communities had suffered loss, our own community had been blessed with an abundant harvest. It was only proper that the display about the pulpit should be in keeping with the thought.

Realizing that there ought to be variety in the display from year to year the committee placed the present arrangement in the form of a garden with a picket fence. As the items were arranged, piece by piece, the form of a garden became distinct. The clinging vines, flowers, vegetables, and grain gave every evidence of a fruitful garden.

One feature of the arrangement needed further thought. The picket fence across the stage had been placed between the pulpit and the chairs. There seemed to be no other appropriate place for it. This meant that the speakers must go around the end of the fence in order to get to the pulpit.

Jokingly the two visiting speakers commented on the arrangement as they watched the committee work. This was to be expected; but we were hardly prepared for the remark which came in the course of the conversation. "This is one place where you cannot straddle the fence," remarked one to the other.

"Straddle the fence?" Of course not! Who would ever have thought of trying it! There was only one answer to the arrangement on the platform: the speaker must walk to the end and step around the picket fence on his way.

But the words went much deeper than that. The challenge of Jesus came to memory: "Ye cannot serve God and mammon." You cannot straddle the fence! On this harvest festival when our hearts were filled with the thought of the material gifts which had been garnered in from the fields, we were being challenged anew: "This is one place where you cannot straddle the fence." We were reminded again that it is God and not His gifts which must take first place.

Lord, let us learn this lesson.

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the postman, our fellow church member, etc. These daily encounters will be more revealing of our gratitude than our prayers and expressions on formal occasions.

It is often said that thanksgiving is best expressed in thanks-sharing. A grateful person gladly shares himself and his substance. Our Lord went the whole way. He had nothing, yet gave everything. He gave Himself for us and gives us all things for our good.

The ultimate in thanksgiving is, of course, the widow's penny. She didn't put in a tenth or even a half; she put in her whole living. Her act, observed and commended by Jesus, provides a standard of thanksgiving which cannot be improved upon and which humbles each person who has been saved by the Lord.

Not the Wise

Grace Moyer

It takes time to walk with a four-year-old, I discovered. And not only because her legs are shorter than mine, and her steps necessarily smaller.

For instance, I wouldn't have noticed the line of ants scurrying along almost under my feet if my small guest hadn't called out her warning. We stopped to watch them. We noted how they followed each other from the hole to the bit of bread crust nearby and returned to the hole again, each weighted down with a crumb. We talked about their home under the ground with its storerooms for food for the winter when no one would come here to the park for picnics and leave crumbs for them. We observed that each ant was doing his share of the work.

Many other attractions interrupted our walk. We picked up red and yellow and green and brown leaves. We admired the 'mums blooming in a neighbor's yard. We observed fleecy white clouds in a deep blue autumn sky that looked like a flock of sheep in a celestial meadow. We marveled at a perfectly patterned spider web.

Finally arriving home, I busied myself with work, and my little guest attended to her family of dolls. She lulled one to sleep with a song of her own composing. It began with these words, "Dear Heavenly Father, kind and good, thank you for the green grass we walk on all the time." Neither of us had mentioned God in our walk, yet her small, uncluttered mind turned naturally to God to thank Him for the joys of the morning.

My guest's song of thanks convicted me of two sins. First, how often do I fail to see the wonders of the world because I have allowed them to become commonplace to me? Second, how often have I enjoyed God's benefits, appreciated His beautiful creation, lived by His bounty, and have never returned a word of thanks?

Jesus prayed in Matthew 11:25-26, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

Jesus offered this unusual prayer of thanks after a series of disappointments and trials. The disciples of John the Baptist had come with the query, "Art thou he that should come, or do we look for another?"

The people had failed to respond either to John's abstinence or to the friendly participation of Jesus. They claimed that John was demon-possessed, and that Jesus was a glutton and drunkard.

The cities where He had done His mightiest works were unmoved and unrepentant. Chorazin, Bethsaida, and Capernaum heard woe pronounced on them because they failed to respond to the Son of God.

It was "at that time" that Jesus offered His prayer of thanks. "I thank Thee . . . because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

I am thankful today that Jesus didn't offer the knowing of himself as a reward for scholarship or an achievement of old age.

I am thankful that the thanksgiving hymn of a small child has reminded me again to recognize my own dependence on God as the mighty Creator, the Sustainer of life, physical life and spiritual life.

I thank God for the intimacy of the child's address to Him, "Dear Heavenly Father, kind and good." If I know that He is my Father, and that He is kind and good to me, then I am able to give thanks in everything, even in those things that at the moment may seem unwelcome. I will trust Him to work out His eternal will in my life.

I am thankful for the lessons that children have taught me. Somehow their lack of the "pride of life" makes it easier for them to come to the Father in the state of humility and utter dependence that He finds so pleasing.

A lack of thankfulness usually indicates a feeling of independence toward God. Romans 1:21 gives solemn warning that thanklessness is one of the first steps downward toward the life of utter depravity which that chapter describes.

Thanksgiving isn't a holiday. It is the attitude of the heart of a trusting child toward his good and kind Father.

Film Review

A CHRISTIAN IN POLITICS, 16 *mm, Black and White,* 29 *minutes. Rental,* $9.00. *Produced by Family Films for Concordia Films and the Lutheran Church—Missouri Synod,* 1956. *Available from Religious Film Libraries,* 220 *W. Monroe, Chicago* 6, *Illinois.*

In this film a man is asked to become a candidate for the city council in a small city. The man is a sincere Christian. He is a small businessman. He is compelled to face the decision in relation to his Christian convictions and experience by a number of people in the community. His opponent is a person who has been dishonest as a member of the city council. The man comes to the conclusion that as a Christian he must enter into the political race for this office.

This film is well done technically and the story is presented in an interesting way. Mennonites are not in agreement on the relationship that a Christian should take to politics. This film, therefore, should be used in meetings in which there is time for discussion. It would be a good film for a Sunday school class meeting from young adults on up. It would serve equally well for a men's brotherhood meeting.

The story of the film centers entirely around the decision of whether a Christian should run for office. The film ends with this person being elected. The film does not delve into the issues the man may face as he carries out his function in government. The issue of the relationship of nonresistance and love to political action is also not treated in the film.

Local doctor, Pax man, and Interpreter in a Greek village

You seldom hear about a certain group of workers in international relief service whose unsung ministry is highly significant and should cause you to

Add This Special Blessing

Many relief workers in the Mennonite Central Committee program around the world (and all of us, really) have something special for which to thank God on this Thanksgiving Day. There is an unsung but important ministry being performed by persons who represent those we have gone to serve—the national workers. By this is meant those who serve as interpreters, translators, and general helpers.

Dr. Willard Krabill (Louisville, Ohio), who directs a medical relief unit at Banmethuot, Vietnam, says, "Our work would be impossible without interpreters." Much of the work at Banmethuot is pioneer endeavor so that interpreters are doubly important, he said. "In getting the program under way many contacts with government officials are necessary. So my interpreter plays a crucial role."

Dr. Krabill's interpreter is Y Dun Ksor. He is considered one of the best-educated persons in the area. He speaks English, French, Vietnamese, and two or three dialects of the Raday tribesmen whom the unit serves. Vietnam workers say, "If we should lose Y Dun's services our entire program would be badly crippled.

Assistant Director

Because relief workers serve only two or three days, the matter of an interpreter is important because there is not time to master a language.

Sheen Yoon Soo is the able interpreter at the Mennonite Vocational School at Kyong San, Korea. He is assistant to the director, Kenneth S. Brunk (Denbigh, Va.) Brunk says of Sheen, "Personally I feel that an interpreter is indispensable in carrying on the job here."

Sheen does all translating for American sponsors and also for boys' letters to sponsors. He serves as secretary and does most of the typing and some bookkeeping. He calls on friends, contacts government officials, buys school supplies, interviews boys and prospective teachers, interprets at teachers and student assemblies and serves in many other ways.

Important Teammate

Over in Indonesia on the island of Java, interpreters are important members of the MCC medical relief team. They serve as clinic assistants.

In northern Greece members of Pax Service units rely heavily on interpreters to convey technical information. Projects in Greece are entirely of the agricultural demonstration nature. The Panayitsa unit considers its interpreter one of the unit. Certain demonstration projects are his responsibility in emergencies. Paxman Donald Schierling (Henderson, Neb.) said, "Through the understanding of his own people our interpreter, Alex, has often explained to me the thinking of the village Greeks. Had he not been so kind to explain we would have been in many embarrassing situations."

"VIP" Tips

MCC workers in Jordan depend on interpreters, although English is spoken in some areas of the country. Leona Yoder (West Liberty, Ohio) said, "One learns to speak in short simple sentences. A good interpreter will not only repeat what you say but will give the same inflection with his voice."

Dr. Willard Kaufman (Cleveland, Kan.), who recently completed a period of medical work on the Jordan-Israeli frontier, commented that interpreters tip him when visiting dignitaries arrive so he can render more than the usual courtesies. This is important in Jordan. His helpers are Abdul Sameeh Abdul Nabi, a clerk; Khaled el Karaky, a male nurse; and Ibtesam Awaiwi, a practical nurse.

Not Machines

Interpreters are not merely translating machines. To MCC workers they must interpret their own customs and traditions. They must interpret not only words but attitudes, likes, and dislikes of the people. To their own people they must interpret the Christian spirit as well as mere words.

In MCC Tokyo, Japan, many former interpreters now serve as Christian missionaries. Others are in training for Christian work, while still others continue to carry the spirit of Christianity which they caught while serving as interpreters.

This year let us add interpreters to our cornucopia of blessings. We are thankful for them because our service "in the name of Christ" might not be understood if it were not for their distinctive contribution to the total Christian effort.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

By seeking God through the Bible

Tolstoi Found Faith

By Reuben Krehbiel

Leo Tolstoi had everything that one could suppose necessary for a happy life. At the age of fifty he was healthy, intellectually vigorous, artistically fresh. As the master of a great estate, he had no material worries. He enjoyed reputation in being a descendant of the most aristocratic noble families. He was the greatest Russian writer of his day, and as a novelist world famous.

Then suddenly came a blow from the dark! Life came to a standstill and turned sinister. What had happened—why this sudden melancholy, those spells of terror, why did nothing please him any more? A disgust of life possessed him, and he became so upset that he locked his gun in the closet lest in despair he should turn it upon himself.

He decided that he could not go on living thus. Either he must find an explanation of life or he would end it. Thus Tolstoi began day by day to examine himself and the meaning of life. He began to seek God and realized that he failed to find Him, not because he was reasoning wrong, but because he was living wrong. He ardently prayed for a vision of that God whom he sought with all his heart, and it came to him like a revelation: God is life. To know God and to live are the same thing.

With all the zeal of a convert who finds the truth late in life, he turned to the church, prayed devoutly, fasted as often as decreed, went to confession, and took holy communion. But soon new doubts crept in, and his questioning mind could not be silenced. "Why do I do this?" and "Why do I do that?" kept ringing in his ears at every service he attended. The forms in the Greek church repelled him because they had no vital connection with life.

Another matter which made him stumble was that the church was then praying for the victory of the Russian army over the Turks. He asked himself: "How can one do that when Christ says, 'Love your enemies?'" New doubts arose as he came to study church history. So many churches, so many claims to infallibility—and how difficult it was to say which was right and which was wrong. He said, "All of them contain truth and falsehood, but I must find the truth."

He searched the Scriptures, in which all professed to believe. Like Luther he found the truth in the gospels, which he recognized as the source of all life. As he studied them a new vista opened before him, and he saw the Kingdom of God which is so different from the kingdoms of this world, political and ecclesiastical.

In his first didactic book, "What Is My Faith?" he describes how he came to his faith in Jesus and in that portion of the gospels which he believed to have proceeded from the lips of Christ, and which revolutionized his own life, bringing him peace and happiness. The center of his faith and of the Christian religion he found in the Sermon on the Mount.

The doctrine of nonresistance seems to him the most important, and becomes the text of all the sermons which he preaches to individuals, authorities, and nations. Over and over again he says: "Force must never be used, even in the suppression of evil, and wrong can effectually be righted by repaying evil with good." He discovered in the Sermon on the Mount five laws which became his rule for faith and conduct, and which he believed would bring the Kingdom of God into men's hearts, and peace and happiness upon the earth. The five laws he summarized thus:

1—Live at peace with all men and do not regard anyone as your inferior. 2—Do not make the beauty of the body an occasion for lust. 3—Every man should have only one wife and every woman only one husband, and they should not be divorced for any reason. 4—Do not revenge yourself and do not punish because you think yourself insulted or hurt. Suffer all wrong, and do not repay evil with evil; for you are all the children of one Father. 5—Never break the peace in the name of patriotism.

The text, "Resist not him that is evil; but whosoever smiteth thee on thy right cheek turn to him the other also" impressed Tolstoi greatly. He regarded these truths as the way by which the world might be saved from destruction and men's souls saved from the taint of participating in wholesale death. A Christian can be guided in his relation to men only by love of peace, and therefore no authority can bind a Christian to act contrary to God's teachings.

Thus Tolstoi came to the conclusion that it was the duty of every intelligently moral person to resist the state if it demanded something "unchristian," i.e., military service, and this not by force but by nonresistance. Honorable men must think and act not patriotically but humanely. He advised Christian men not to appear in courts of law and to accept no offices, in order to keep their souls pure.

To Tolstoi the most frightful misdemeanor of the state was a new invention in his own century — universal military training. Yielding to this order, he felt, was a great provocation to the Christian man to betray the precepts of Christ and the commandments of the gospels.

Tolstoi wrote hundreds of pages to emphasize the contradiction that in the present state of so-called civilization people can be forced to war against each other in the name of the state. In his *The Kingdom of Heaven Is Within You,* he writes: "It is against God's commandment and against the inner moral commandment because thus a man is brought against his will into a position repellent to this consciousness. If only men understood the mighty power given them in the Word which expresses truth . . . if only men recognized that the peace which they have always desired is not the peace obtained by diplomatic negotiations, by fortresses, artillery, dynamite, by exhausting the people with taxation, but the peace which is secured by the free advocacy of the truth by each man. Men, bethink yourselves!"

Thankful Henry

Matthew Henry, the famous scholar, was once accosted by thieves and robbed of his purse. He wrote these words in his diary:

"Let me be thankful: first, because I was never robbed before; second, because, although they took my purse, they did not take my life; third, because although they took my all, it was not much; and fourth, because it was I who was robbed, not I who robbed.

—Watchman-Examiner

I THANK THEE

My God, I thank Thee, who hast made
The earth so bright,
So full of splendor and joy,
Beauty and light;
So many glorious things are here,
Noble and right.

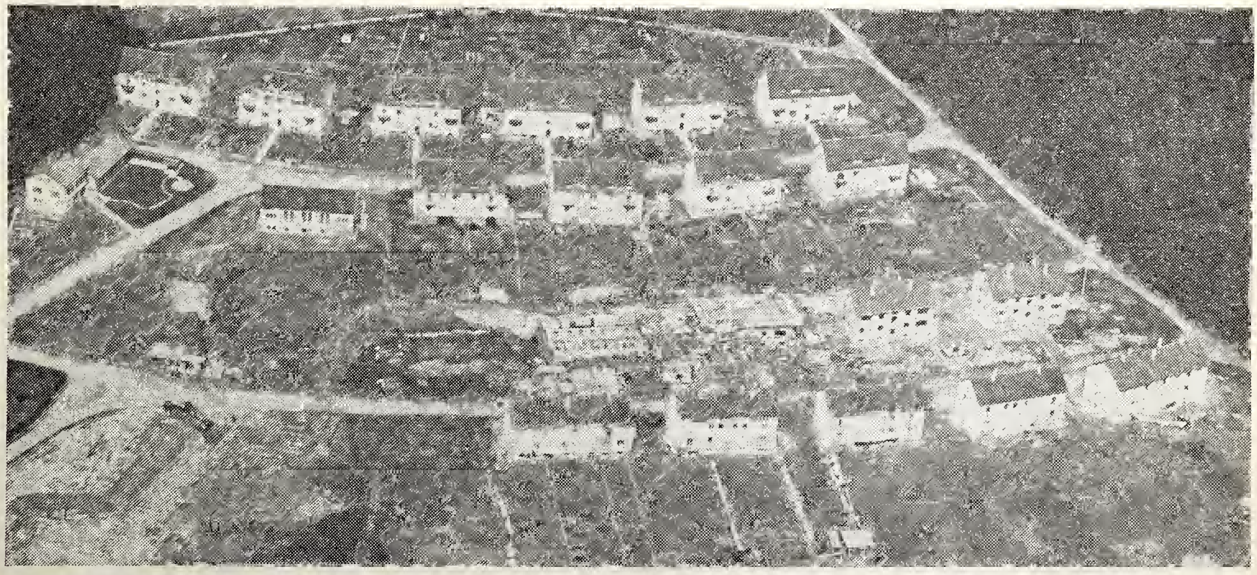
I thank Thee, too, that Thou hast made
Joy to abound,
So many gentle thoughts and deeds
Circling us 'round,
That in the darkest spot of earth
Some love is found.

I thank Thee more that all our joy
Is touched with pain,
That shadows fall on brightest hours,
That thorns remain,
So that earth's bliss may be our guide
And not our chain.

—*Mennonite Hymnary*

Pax Completes German Refugee Community

U. S. Army Photo



NEW COMMUNITY, a monument to the combined efforts of MCC Pax men and German Mennonites, makes an impressive air-view at Backnang in southern Germany. The settlement provides permanent homes for some 110 Mennonite refugee families who fled to West Germany from Soviet-dominated areas immediately following the war. More than 90 different Pax men from the United States and Canada supplied most of the actual labor during the four and one-half year construction period. The total value of the project—including twenty apartment houses and Mennonite church—is nearly half a million dollars. The contribution of Pax labor made possible an approximate 10 per cent saving in construction costs. MCC Pax men are still helping to build three other refugee communities in West Germany.

Concerning VS at Woodlawn—

An Intercepted Letter

Dear Daddy,

We sure are having lots of fun this summer. I'm glad we live close to the Mennonite Church. We had our Bible School program last Friday, and we said the verses we learned and sang songs. I sure wish you would of been there cause some of the songs are so perty.

When you all going to come home, Daddy? I asked Mama and she say she don't know. She works sometimes at Swift's now, and when she comes home she just looks so tired I just feel like crying. Then she has to clean up and everything cause I can't do it all myself.

Oh, and we have so much fun at day-camp, Daddy. I got to read the Bible at Morning Council. Then we went on a hike along the river and looked at all the things God made.

Guess what, we done roasted potatoes, carrots, and meat on a stick for our dinner. The teachers know lots of songs. I wish you all could hear the funny song they learned us. They tell us good stories, too. The teacher say that Jesus was always kind to everybody, even them that hitted him and hurt him, and so we wants to be like him, and not fight. But mother say when Sammy hits me, I should just hit right back. I try to do what the teacher say, but I get so mad I just forget.

Mama say I ought to stay home and take care of Joe, cause a four-year-old is too little to let run around himself. But I really wanted to go to day-camp, so she told Mrs. Jones to watch him.

I sure do hope you come home soon, Daddy, cause Mommie gets cross when she's so tired from all the work.

I'm going to recreation now. I likes to go there and Mama is glad, cause I can tote Joe along and we're out of her way for a while.

Lots of love,
Jinny

Yes, how much these children need to know of the love of Jesus. What a privilege to lead them ever nearer to the Saviour! This is the task which faces the Woodlawn Church in Chicago. I'm thankful for the opportunity of having had a part in this ministry as a volunteer the past two summers. I trust that many others will realize the need for carrying on this work.

—Doris Liechty, Berne, Ind.

First Class Mail

WORLD SERIES ENGLISH

It seems to be open season for belaboring the ministry via the columns of *The Mennonite.* Two weeks ago a layman who chose not to let his identity stand back of his article took occasion to catalog the unworthy things which ministers do, but which he would not think of doing were he in their place. Now in the current issue another penman who likes to use terms that are sometimes sharper than his "pencil," takes his turn (Cf: Col. 4: 16; Eph. 4:15).

Now no one holds any brief for ministers as being without faults; but there are more constructive ways of being helpful in this respect than to parade their shortcomings in a public journal. Neither ministers nor laymen really profit by so doing. It is true that the span between the two, as generally conceived, is too great; but the fruitful way to narrow that span is to heighten the layman's concept of his status and spiritual function rather than try to do it by downgrading the ministry.

In the recent puncture by "Pencil Points" one wonders whether the writer meant to tell his fellow ministers how it should be done, or to demonstrate how it should not be done. While he extols the janitor who got his message across in words of one and two syllables, he does not succeed in his treatise without ten usages of words of four syllables and five occasions of employing those with five.

In imagination I saw this one- and two-syllabled janitor as he found himself lauded in Pencil Points; and as he read, I noted an expression of mingled amusement and gratification on his face. But as he read on, that expression gave way to one of questioning, as if it were not clear to him what the writer was trying to say. Then when he got to "clattering consonants" . . . "conventional" . . . "dead dialect" his brow knotted, and seemed to stay that way. Finally when he got to "pulpit gobbledygook" . . . "pickled theological terms," he tossed the paper aside, muttering something about a physician healing himself, and turned to tune in the World Series which was being described in words which he could understand.

R. L. Hartzler
Bloomington, Illinois

Whose attacking ministers? You missed the bombshell, for the point we feared to call the point was, and we quote: "This is largely the congregation's fault . . . ." —MS

REFRESHING, FRANK

Dear Bro. Maynard,

Greetings in Christ's Name. "Render therefore to all their dues . . . honor to whom honor." Hats off to you for "Pencil Points." I especially appreciated "The Janitor's English."

One gift not found in 1 Corinthians 12 is that of the sanctified pen. You seem to have such a gift. Keep those refreshing and frank articles coming forth. . . .

Harry Spaeth
Paint Rock, N. D.

Our Schools

Bethel Sponsors Radio Program

Chapel Meditations, the Bethel College radio program featuring the Mennonite Singers under the direction of Dr. W. H. Hohmann, is being heard each Sunday morning from 10:05 to 10:30 over radio station KFH, Wichita.

For several years the Bethel a cappella choir and Dr. Erland Waltner, who is responsible for the spoken word, have co-operated in producing this radio program. Radio station KFH has generously made time available in sponsoring this public service program.

Deputational Work Important at Canadian Mennonite Bible College

Deputational work is an important phase of Canadian Mennonite Bible College life. Students with musical abilities have been divided into singing groups. Others plan to accompany these groups as personal workers when they sing in hospitals or old folks homes. Many students participate in the "Children's Hour," a project which was begun at the Bethel Mennonite Church last term. We now have an attendance of 30, but do expect that in the near future this number will surpass our last term's group of 103 children.

Graduate Record Exams

Graduate Record Exams, tentatively scheduled for November 16, will be administered to all seniors at Bluffton College. The exams are designed to measure the students' grasp of broad fundamental areas of education and are divided into three sections, the humanities, social sciences, and natural sciences. The test is part of a three-fold testing program which includes freshman, sophomore, and senior tests.

Missionaries Speak at Chapel Services

Chapel services at Canadian Mennonite Bible College have been of great blessing to us. We were privileged in having missionaries from the Belgian Congo, Japan, and India, namely W. Harder, P. Voran, S. T. Moyer speak to us. We were shown the contrast between the conditions and ideas of the Christians and non-Christians. We were especially impressed by the repetition of the fact that so many of these people, when they do accept Christ, accept Him completely. Their lives are living testimonies, sacrificed to the cause of their Master, prepared to give up everything for the opportunity of saving the lost. Christianity does make a difference.

Mr. Peter Penner presented the life of Christ in chalk talks. The vivid portrayal of Christ's birth, work, and suffering revealed God's love to us. The brief session of prayer at the close revealed that the message had struck a responsive chord in the hearts of the students.

Pre-advent Opera Given

On November 15 and 16 the Freeman Junior College Music Department presented its annual operatic production. The past several years Gilbert and Sullivan operettas were staged but this year the pre-advent opera "Amahl and the Night Visitors" has been selected. Walter Jost, head of the Music Department, directed performances. The cast included Rita Fliginger as Amahl; Anette Eisenbeis as his mother; Joseph Wipf as King Kasper; Larry Eisenbeis as King Melchoir; Arlin Claassen as King Balthazar; and Homer Doell as the page. The chorus is made up of the members of the College Choir.

Recognition Dinner

The seminary staff recently held a recognition dinner for John T. Neufeld, the former business manager. The ten-year history of the seminary was depicted for the group through a series of slides.

Raid Elected to Research Committee

Dr. H. D. Raid, associate professor of business administration and economics at Bluffton and secretary of the Mennonite Aid Societies of Bluffton, has been elected to the research committee of the Nat'l. Assoc. of Mutual Insurance Companies. He will serve on the subcommittee for the north-central region studying problems of management and practices of Mutual Insurance Companies.

Chorus to Present "Messiah"

Dr. Walter H. Hohmann has again announced the annual presentation of Handel's *Messiah,* to be given by a community chorus in Memorial Hall, North Newton, Kansas, December 9 at 8 p.m.

Singing the solo parts will be Mrs. William Thompson, Wichita, soprano; Mrs. Marvin Dyck, Topeka, alto; Samuel Bertsche, Washburn University, tenor; and Reinhold Schmidt, University of Kansas, bass.

Evening Bible Classes

Canadian Mennonite Bible College is holding evening classes every Monday at 8 p.m., Oct. 29-Jan. 28. Rev. H. Poettcker is teaching "Romans" and Mr. W. Janzen, "General Biblical Introduction." The attendance at the first class was 35. More students who are seeking an opportunity to study God's Word are welcome.

Friesens Return to Kansas

Ben Friesen, pastor of the Hopefield Mennonite Church of Moundridge, will return to Kansas after Thanksgiving with his wife Ann and their two children. Ben, who has attended Grace Bible Institute and Bethel College, was granted a leave of absence to spend one quarter taking further work at the seminary. Although the Friesens have only been here a short time they have contributed much to the Seminary Fellowship.

New Grand Piano for College

A new Baldwin grand piano has been purchased with last year's work day income and placed on the Memorial Hall stage, Bethel College. A cabinet has been built to house and protect the piano.

(Continued on page 748)

MCC news & notes

SEVEN MILES OF ROAD COMPLETED

Initial stages of the proposed 25-mile trans-Chaco roadway in Paraguay from Asuncion to Filadelfia are taking form. Reports from Paxmen and foreman Harry Harder (Mountain Lake, Minn.) reveal that approximately seven miles of road have been made from Asuncion to the Paraguay River, where a ferry service is to operate to the riverport Villa Hayes. This first link of roadway follows a well-traveled trail used for ox cart transportation and for driving herds of slaughter cattle to market. From Villa Hayes the road will follow a virgin route toward the semi-isolated region of the Chaco in northwest Paraguay.

Up to the time of their report, Paxmen worked with Paraguayan government machinery on half-day shifts—Paraguayans in the morning and Paxmen in the afternoon. Paxmen take advantage of extra time by studying Spanish and becoming acquainted with new surroundings.

NEW PHASE OF RELIEF WORK

Christian Yoder (Warwick, Va.) is beginning a new phase of relief work in Indonesia as a material aid worker with the Inter-Church Aid Committee. He has been with the medical relief unit at Kudus, Java. This new responsibility will require work in some of the other Indonesian islands.

Wilbert Shenk (Sheridan, Ore.) works out of the Kudus center as he enters into a different and varied type of service with the youth in the Javanese Synod of the Mennonite Church there. Other members of the unit continue to offer medical aid in clinics and schools.

REACHING MIGRANTS VIA SEWING MACHINE

"How do you do this?" "What do I do now?" "Can I be next to sew on the machine?" Girls in migrant camps at Coalinga, Calif., are enthusiastically learning to sew. Guidance is given by voluntary service workers. One worker said, "Though seams were crooked and sewing machine needles broken and fingers sore, the completed blouses were worth it all."

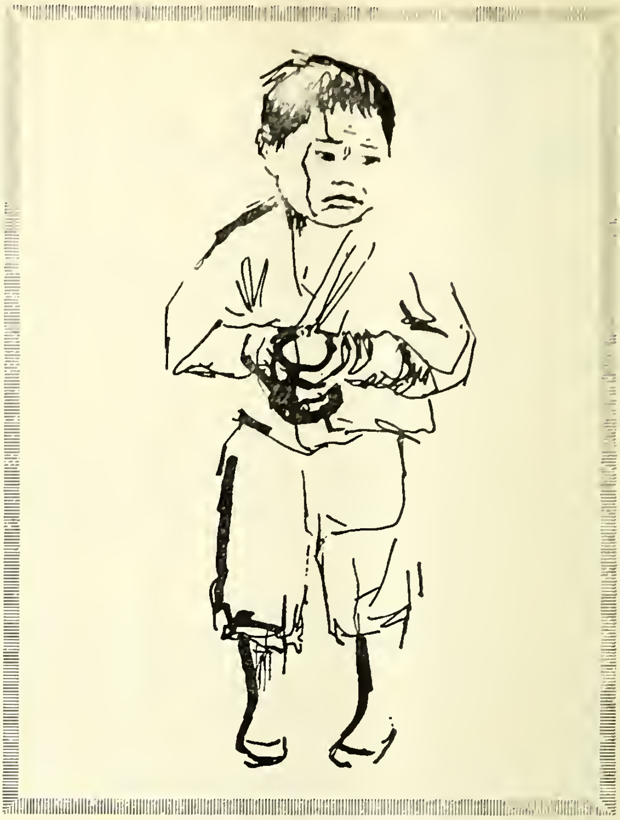
Organized teenage recreation is provided each week. Workers conduct various types of home demonstration for the mothers. Workers say these activities stimulate migrants' interest in Bible lessons and gospel services.

Migrants seldom arrive in camps with furniture—much less with money enough to buy furniture. VS workers try to give them pieces of furniture donated by Christians in Coalinga. If donated furniture needs repair, men of the camp are invited to help make repairs. "So far this has been the most successful way to reach the fathers of the camps," unit members said.

PERSONNEL

Margaret Lapp, daughter of Mr. and Mrs. Norman B. Lapp of Perkasie, Pa., began a second period of service in the Akron offices, where she served a previous period of service. A member of the Perkasie Mennonite Church, she is a graduate of Lansdale (Pa.) Business College and Eastern Mennonite College at Harrisonburg, Va.

Violet Leis, daughter of Mr. and Mrs. Christian Leis of Tavistock, Ont., began service as a psychiatric aide at Brook Lane Farm at Hagerstown, Md. She is a member of East Zorra Amish Mennonite Church.



Child of Need

Johnny is found wherever children have been orphaned or separated from their parents during weary flight. He is hungry because the garbage pails he searches are almost empty; cold because his torn clothes cannot stop the biting winds, because the doorway in which he has found shelter for the night does not take the place of bed and blankets and warmed room.

These things grow in him: fear ingrained by sights of cruelty and death; hatred for those who have rejected and hated him; character warped in the struggle to stay alive; bitterness facing an unknown future without school or church.

What have you done to help Johnny? An MCC worker can reach and help him with your relief and service offerings. **Your stewardship is Johnny's future.**

GO TO THE HOSPITAL—OR SACRIFICE TO SPIRITS?

General clinic work at the leprosarium at Banmethuot, Vietnam, in charge of Grace and Willard Krabill (Louisville, Ohio) continues to grow. Many patients travel long distances for treatment. Some do this in the face of opposition from family and village chiefs who urge them to "sacrifice to the spirits" instead.

HEIFERS FOR RUSSIA

MCC financed one heifer in a shipment of livestock to Russia by Heifer Project Inc. Milk will be distributed on a priority basis to hospitals, schools and regular customers.

Jottings

YPU RALLY, BRAHMS REQUIEM

—**Salem Church, Dalton, Ohio:** The young people from a number of Mennonite churches attended the YPU Rally which was held at our church on Oct. 6-7. Outside leaders took part, including Bill Gering, Youth Worker of the General Conference YPU. Fall communion services were held on Sunday morning, Oct. 7, with a large attendance. The annual Brotherhood father-son banquet was held in the church basement on Tuesday evening, October 9, with Prof. Luther Shetler of the mathematics department of Bluffton College speaking on the subject, "Soap Bubble." William Stauffer of the First Mennonite Church of Sugarcreek brought the message at the morning service on October 21, telling of the mission work of our Middle District. Oak Grove Mennonite Church choir presented a fine musical program at our church on the evening of Oct. 21 which featured "A German Requiem" by Johannes Brahms. Mrs. Virgil Gerig served as director—Mrs. Earl Hofstetter, Corr.

FOOD, OFFERINGS FOR SEMINARY

—**Summerfield Church, Summerfield, Ill.:** We are happy to have our new resident pastor, Ernest Neufeld, with us since the first of September. We observed holy communion on the first Sunday in Oct. and also had a baptism service for Gerhard Flegel. His parents and younger sister are a Mennonite D P family from the Dansig area in East Prussia. For some years they lived in West Germany and now are living in Ferguson, Missouri, a suburb of St. Louis. They are members of our congregation. A youth fellowship of upper grade and high school age young people was organized during the summer and is meeting regularly. Our Men's Brotherhood has been reorganized and meets on the second Wednesday evening of each month. We observed our Harvest Home festival on Sunday, Oct. 21. Donald Wismer, our summer supply pastor, came from our Seminary in Chicago for the morning and evening services. He preached the sermon in the morning. In the evening service a pictorial report of the field work of seminary students was given. A large quantity of vegetables, fruits, and canned food, and groceries was brought to the church and arranged in an attractive display. This and an offering of seventy-eight dollars was given to the seminary. Our Women's Mission Society and Ladies Bible Study Club have resumed their regular monthly meetings after the summer recess.

HIGHLIGHTS OF WESTERN DISTRICT CONFERENCE

—**Friedensfeld Church, Turpin, Okla.:** Oct. 21 the junior chorus brought the worship music under the direction of Mrs. Johnny Dirks. Oct. 24 four teachers: Mrs. John Schmidt, Mrs. Arnold Janzen, Mrs. Henry Becker, and Mrs. Chester Windsor, made blue and white felt banners for the nursery, beginners, primary, and junior Sunday school classes. Oct. 28 Sharon Faye Koehn sang a solo for worship service. Oct. 28 we were happy to receive by baptism LaVerle Dirks, Nola Janzen, Dean Bartel, and Betty Bartel. Nov. 2 Mrs. Arnold Janzen, Mrs. Robert Hintz, and Mrs. Chester Windsor met to plan the Christmas program. Oct. 28 pastor and Mrs. Levi Koehn gave some of the high-lights of the Western District Conference.—Mrs. Chester Windsor, Corr.

NEW JUNIOR C. E.

—**First Church, Allentown, Pa.:** Our Rally Day was well attended with 46 more present than a year ago. At our weekly prayer meeting and Bible study we are studying the book of Romans. A Jr. C. E. has been organized with Mrs. Habegger in charge. Our Women's Missionary Society has charge of one Sunday evening service each month. This month we invited the Springfield society to meet with us. Mrs. David Sult told of their mission work in the Panama Canal zone. Dr. John Schmidt spoke to us on the evening of Oct. 7 and showed slides of their work in Paraguay, showing improvements being made by the Mennonites. The Orphanage Society met in our church Nov. 3. The second Quarterly Conference was held in our church Nov. 12. Mr. and Mrs. Harvey Moyer are parents of a daughter, Louise.—Mrs. Francis Geisinger, Corr.

YODER ELECTED PASTOR

—**Burrton Church, Burrton, Kan.:** The annual S. S. business meeting was held Sept. 12. LeRoy Regier was elected superintendent with Paul Holzricher as assistant. The following served us during Sept.: P. K. Regier, Gideon Yoder, John Thiessen, and Rebecca Nickel, a migrant worker in Arizona. The church had a fellowship basket supper Sept. 26. A freewill offering was taken for kitchen repairs. Oct. 14 Rosa Kim showed pictures of her work in Germany under MCC. A men's quartet from Hesston College brought special music. Gideon Yoder of Hesston served us in October. On the evening of the 28th he showed pictures of Europe and the Middle East with special emphasis on the Holy Land. The church has elected Rev. Yoder to serve us until June 1, 1957.—Mrs. Harold Martens, Corr.

LIBRARY RECEIVES MENNONITE ENCYCLOPEDIA

—**Johannesthal Church, Hillsboro, Kan.:** Our church presented the services at the Salem Hospital Sept. 23. For the fifth Sunday pulpit exchange in September, Peter Goering of Lehigh, brought the message. The marriage of Willis Schmidt and Marilyn Halpein took place Sept. 30 at the Washington Ave. Methodist Church in Parsons, Kan. The relief project for September was sewing kits. We observed communion on world-wide communion Sunday. The general theme of our midweek services is "Christian Doctrine." Mennonite Men met Oct. 4 with Kenneth Muse, who spoke on "Soil and Water Conservation." The Brudertal men were invited. Eldon Funk and Mrs. Willis Schmidt were received into our fellowship by transfer of letter. Mr. and Mrs. Wm. Brandt had open house Oct. 7 to celebrate their 25th wedding anniversary. Mrs. Esko Loewen presented an organ recital at our C. E. program Oct. 14. The Women's Missionary Society and the YMM were guests of the Mary-Martha circle of Brudertal Oct. 16 with Rebecca Nickel as guest speaker. The new Youth Hymnary has been purchased for the junior department. The marriage of Wm. Colhoff and Pearl Brandt took place in our church Oct. 20. The Mennonite Encyclopedia has been donated to the church library. Dime cards and school supplies for children abroad were received and dedicated after the Sunday school hour Oct. 28.—Mrs. Walter Bartel, Corr.

YOUNG PEOPLE BUY CHIMES

—**Apostolic Church, Trenton, Ohio:** The Women's Christian Service group held its October meeting in the church. The afternoon was spent in sewing quilt blocks. The hostesses, Mrs. Robert Zeigler and Mrs. Willard Neubrander, had arranged a beautifully appointed tea table in keeping with the autumn season. The Lord's Supper was observed Oct. 7; Rev. Roth of the Swiss Church, Whitewater, Kan., brought the message. Mr. and Mrs. Roth and Mrs. Adelia Elliot were visiting the Gerber families, formerly of Kansas. Oct. 14 Dr. White, past president of Wooster College, Wooster, Ohio, now a resident of Mr. Pleasant Home for Aged, Monroe, Ohio, occupied the pulpit in the absence of the pastor, who with his wife were visiting their daughter in Huntington, W. Va. Oct. 10 the young people sponsored a Kaffee Klatch in the social room and realized a nice sum. They have purchased chimes which will be installed and dedicated in the near future.—Edna Linsinger, Corr.

C. J. DYCK SPEAKS AT SPECIAL SERVICES

—**First Church of Christian, Moundridge, Kan.:** Rev. P. P. Wedel has recovered from surgery and is able to be at his duties. Recent weddings were: Deloris Jean Koehn and Jerry Voth; Ruth Voth and Merle Kiser of Harrisonburg, Va. Mr. and Mrs. Jacob Stucky celebrated their 50th wedding anniversary Oct. 21. Wednesday evening is church night with Bible study, youth and adult choirs. Pastor Miller leads the Bible study, and Miss Lavera Schrag is choir director. Pastor Miller is guest speaker at Pawnee Rock for their special meetings. Harvest-Thanks Day services Nov. 4 with C. J. Dyck as guest speaker. The meetings continued for a week, every evening. The Sisters' Mission Society meets the first Thursday of every month. The Mission Study Workers had Miss Florence Walter as guest speaker. She told of her work in Africa. The Men's Fellowship is helping with the Heifier Project. Sunday evening groups are the Globe-trotters, Intermediate C. E. and Youth Fellowship. The Adult Study Group had Dr. Brenneman as their guest speaker.—Corr.

CHRISTMAS BUNDLES FOR MCC

—**First Church, Hillsboro, Kan.:** July 29 P. W. Goering of Lehigh used as his sermon subject, "A Parable of Erosion." He stated that just as little streams of water start soil erosion so little sins start soul erosion. Fifty-nine Christmas bundles were sent to MCC for needy boys and girls. During July and August our church joined in the Sunday evening

JOTTINGS

(Continued from page 747)

services at the Brudertal Church. H. T. Unruh gave the message in our church three Sundays in August while our pastor, Elbert Koontz, and family were on vacation and also attended the Winnipeg Conference. Ten of our members also attended the conference. Walter Neufeld of Brudertal preached in our church on Sept. 30.—Mrs. Walter Lindteigen, Corr.

MISSIONS RALLY

—Meadow Church, Colby, Kan.: Our Sunday school election was held in September for the year starting first Sunday in October. Sept. 9, 95 people took part in a social gathering at the home of John Willems with a watermelon feed and "elephant ears." Also a short program was enjoyed by all. We have enjoyed a mission rally Oct. 11, 12, 14 with Rev. and Mrs. George Neufeld who have been in Africa; John Thiessen, executive secretary of the Board of Missions; and Miss Leonore Friesen, missionary from Japan. A number from here attended the conference at Newton. Edward D. Goossen had the misfortune of having his left hand caught in a silage cutter Sept. 22. It is very dry here; we do need some rain.—Mrs. J. C. Willems, Corr.

WORLD COMMUNITY DAY OBSERVANCE

—Bethel Church, Inman, Kan.: Our Mission Festival took place Oct. 14. The night before we were blessed with a good rain, averaging about two inches, breaking a long drought in this community. We were thankful to the Lord for the rain, and also for the inspiring messages by our guest speakers, who were: Rev. and Mrs. G. B. Neufeld from Africa, Verney Unruh from Japan, and P. A. Wedel, who spoke on home missions. Mrs. E. Harshbarger gave a report on work in Korea at the evening service. The mixed choir and the men's chorus furnished special music for the day. The Ministers' Conference of the Western District was held here Oct. 20. Women of seven churches of this area met here for the observance of World Community Day Nov. 2. John Thiessen was the speaker. A son, Rickie Ray, was born to Mr. and Mrs. Merlin Wiens, Oct. 30, but it pleased the Lord to take the infant soon after birth. A graveside service was held Nov. 1; G. B. Neufeld officiated.—Mrs. A. F. Enns, Corr.

MCC, MISSION WORK PRESENTED

—Butterfield Church, Butterfield, Minn.: On Sunday evening, Oct. 14, J. R. Barkman, Supt. of Grace Children's Home in Henderson, Neb., contrasted worldly safety and security with Christian service and sacrifice. On the following Wednesday evening we were happy to have as guest speaker, Robert Miller, MCC relief worker in Akron, Pa. His colored slides from Indonesia and his message on "The Christian Vision" showed the importance of interaction in relief and missions. H. H. Dick of Mountain Lake brought the morning message Oct. 28. He showed how various events in the life of Abraham illustrated steps in a Christian's walk today. That evening Miss Sarah Loewen of the Sudan Interior Mission showed colored slides of the leprosy segregation village in northern Nigeria, Africa.—Willis Linscheid, Corr.

GRABERS LEAVE FOR FORMOSA

—Eicher Church, Wayland, Iowa: Ronald Krehbiel spoke at our morning service on Sept. 9, in the interest of the new Mission church at Markham, Illinois, of which he is pastor. Orlin Frey brought the message on the evening of Aug. 12. Glen Graber gave his farewell message on the morning of Sept. 23. A farewell service was held in the evening for the Graber family. The Glen Grabers have been appointed by the General Conference Mission Board, as missionaries to Formosa, where mission work is gradually replacing the work of MCC. They sailed for their field of service on Oct. 24, from New Orleans, Louisiana. We wish them God's richest blessings as they enter this term of service. On the evening of Sept. 30, Miss Lois Slagel, missionary on furlough from the Congo, brought an interesting and challenging message.

She also spoke at the meeting of the Women's Mission Society on Monday afternoon, emphasizing the work among Congo women. Calvin Graber returned from two years of Pax service in Germany and Austria in early September. Loris Habegger was guest speaker on the morning of Oct. 14, in the absence of the pastor, who was on vacation. A. E. Kreider of Goshen, Indiana, brought a much appreciated series of messages on "The Church of Christ" Oct. 25-28. At the morning service of Oct. 28, Mr. and Mrs. Elnore Ingle and son Terry, united with the church.—Corr.

CHRISTIAN STEWARDSHIP CONFERENCE

—Stirling Ave. Church, Kitchener, Ont.: On Sunday, Sept. 30, we held our Sunday school promotional service during the Sunday school hour. There were 21 children that graduated from Cradle Roll to Kindergarten department. On the following Sunday attendance awards were presented to 23 young people. The fall communion service was held Oct. 14. Two were received into church membership at this service. Our "Christian Stewardship Conference" was held Oct. 19-21. Our guest speaker was J. Lawrence Burkholder, member of the faculty of the Goshen College Biblical Seminary. He had earlier served as a relief worker under MCC in China and Vietnam. Those attending the service received a blessing from the messages, as well as the fellowship with one another. Oct. 22, Bishop E. J. Schwalm showed pictures of his visit to the Mennonite World Conference in Basel, Switzerland. Other churches in the community were invited to attend. The young people and young married couples held a joint shower for the five young couples who have been married this past year. It was held at the home of Mr. and Mrs. Clifford Zehr.—Corr.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

HELP WANTED

Two ladies needed to serve in residential home for exceptional children, age infancy to seven years. Requires patience, love, and understanding. Assist in house work and in the care of the children. Modern facilities; private rooms and days off each week. Opportunity for either salary or volunteer basis. Contact: Mutual Aid or The Crest Lyn, 8511 Hillcrest Road, RR 7, Hickman Mills, Mo. (No. P 135)

INTO THE BEYOND

MRS. CLARA LOUISE (AUGSPURGER) BOWLUS, of Trenton, Ohio, and member of the Trenton Mennonite Church, was born December 19, 1869 and died October 25, 1956.

OUR SCHOOLS

(Continued from page 745)

Corporation Meeting

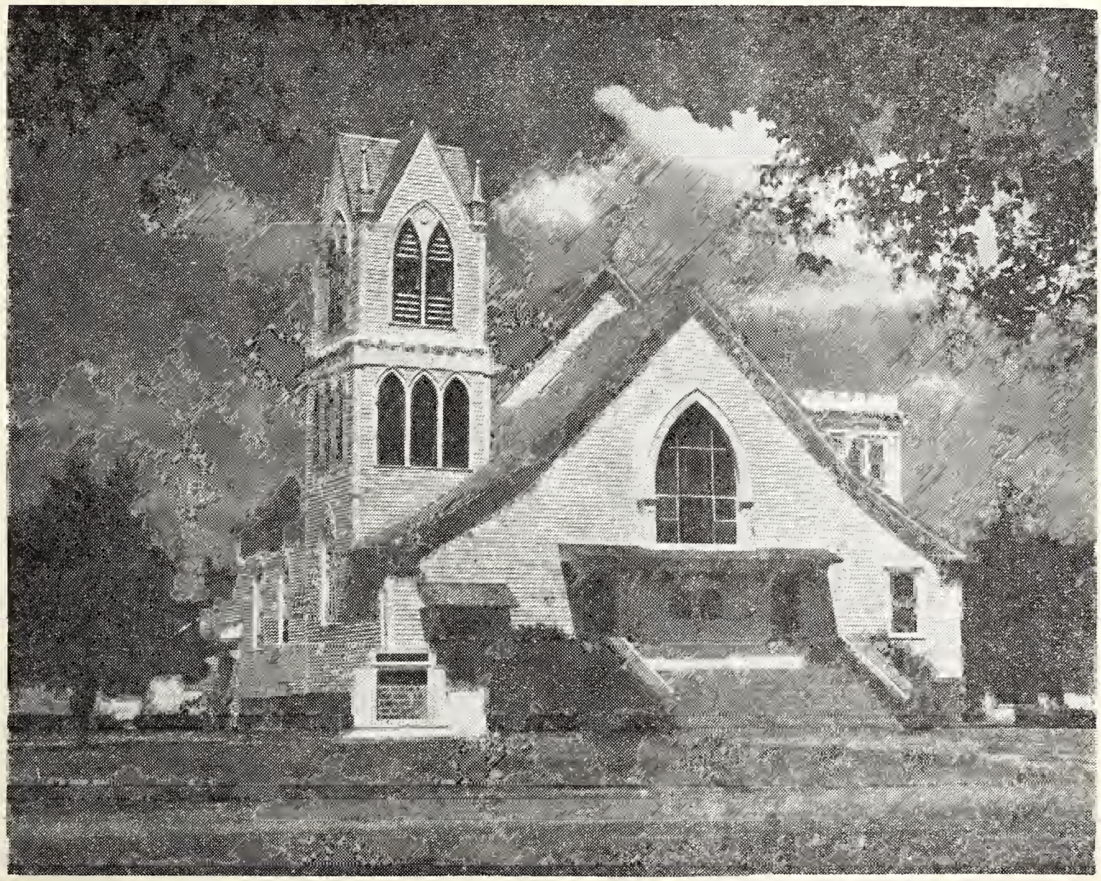
The Bethel College Corporation meeting is being scheduled for Friday, November 23. Reports of various phases of the college work will be given and important changes in the charter of the corporation will be considered.

Halloween Parties

The primary and junior departments of the Woodlawn Sunday and weekday church schools held Halloween parties for some 100 pupils on October 31. Nine students were assisted by other Fellowship members and three ladies from the Woodlawn neighborhood in planning and carrying out these two parties.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.



West Zion Mennonite Church, Moundridge, Kansas, Harris Waltner, Pastor. (See page 751)

Women and Church Vocational Service
Elmer Ediger

Building on a Sure Foundation
Roland R. Goering

Our Missionaries Say

Volume 71 Number 47 November 27, 1956

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Of Things To Come

Nov. 28-Dec. 3 Council of Boards
Dec. 9 Universal Bible Sunday
Jan. 6-13—Week of Prayer
Feb. 10 Race Relations Sunday
March 8 World Day of Prayer
April 21 Easter Sunday
Aug. 10-16—Sixth Menn. World Conference, 1957, Karlsruhe, Germany.

Vital prayers always suggest things to be done. Indeed, prayer and action must be mates, or both are weak. The mightiest men and women on earth are strong in prayer and strong in deed. These are the only unbeatable combination.

Frank C. Lauback, in *Prayer*

A MEMO TO ALL CHURCHES

The Reports and Minutes books of the 34th session of the General Conference, held in Winnipeg last August, are ready for mailing to the churches. As in former years we are following established Conference action, which is: ". . . that the official minutes and reports be printed and distributed at one per vote and that churches be asked to take an offering to cover the cost of same."

Since preparing and printing this book is quite costly, the ministers and church boards are urged to take this offering and send it to the Conference Office, 722 Main St., Newton, Kansas, as soon as possible.

A. J. Richert,
Conference Treasurer

Land for Farmers and Investors

The Leoti, Kansas, area is being considered by the Board of Christian Service Mutual Aid as a potential location for Mennonite resettlement. At the present time a small number of GC Mennonites have settled there but as yet no church fellowship has been established. This area is being developed for irrigation and it is believed that sufficient water for extensive development is available.

Since there is land available for development and the opportunity for future growth is exceptional, Mutual Aid has encouraged the consideration of this area both for settlement by Mennonite farmers and investment in land or farming operation.

Irena Liechty on Furlough

Miss Irena Liechty, missionary under the Congo Inland Mission, arrived in Chicago by plane November 5. She has finished her first term of work at the Charlesville station managing the C.I.M. printing press and teaching in the educational system there. While on furlough she will make her home with her father at Berne, Indiana. Her home church is the First Mennonite Church of Berne.

Dedication of New Church

The dedication of the new Bethel College Mennonite Church, North Newton, Kansas, will be Dec. 2. Lester Hostetler, editor of the new Youth Hymnary, will speak in the morning service, and the choir will present a program. J. N. Smucker, editor of *The Mennonite*, will bring the message in the afternoon service at 2:30 p.m. Evening services are sponsored by the Conference.

Mission Program in Manitoba

A Mennonite Pioneer Mission program was recently completed in twenty Manitoba churches. General Conference missionaries who participated in this mission program were: Mr. and Mrs. S. T. Moyer, India; Peter Voran, Japan; and Waldo Harder, Congo Africa. These missionaries circulated among the churches, and meetings were held in each church three successive nights.

ROTH INSTALLED

Paul Roth, formerly pastor of Calvary Church at Barlow, Oregon, was installed as pastor of the Carlock Mennonite Church of Carlock, Illinois, November 25.

The Bible Speaks Today

Thirteenth Annual World-Wide Bible Reading

NOVEMBER—	
22 Thanksgiving	Deuteronomy 5:1-21
23	Psalms 19:1-14
24	Psalms 27:1-14
25 Sunday	Psalms 46:1-11
26	Psalms 103:1-22
27	Psalms 121:1-8 130:1-8
28	Psalms 145:1-21
29	Proverbs 3:1-20
30	Isaiah 40:1-11, 28-31
DECEMBER—	
1	Isaiah 55:1-13
2 Advent	Luke 6:20-49
3	John 1:1-28
4	John 1:29-51
5	John 3:1-36
6	John 4:1-38
7	John 15:1-27
8	John 17:1-26
9 Universal Bible Sunday	Luke 8:1-21
10	Acts 17:16-34
11	Romans 8:1-39
12	Romans 12:1-21
13	1 Corinthians 13:1-13
14	Philippians 4:1-23
15	Hebrews 11:1-40
16 Sunday	Luke 10:23-42
17	Luke 11:1-17
18	Luke 12:22-34
19	Luke 15:1-10
20	Luke 15:11-32
21	Luke 1:1-23
22	Luke 1:24-38
23 Sunday	Luke 1:39-56
24	Luke 1:57-80
25	Christmas, Luke 2:1-20

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

UNHOLY EVENTS IN THE HOLY LAND

The old Bible names are back in the world's news. But it is not in connection with the "Good News" first proclaimed there. In fact it is very bad news. For here in the cradle of Christianity there is hate and bitterness and actual warfare. The world is holding its breath for fear some rash incident may again plunge the whole world into a holocaust of terrible war. The United Nations is working feverishly through its various agencies to prevent such a fateful tragedy.

The swiftness with which France and England rushed into actual fighting in Egypt came as a distinct shock to the world. This is far more serious than some border raid incidents. The world did not expect such rash action from two of the leading nations. On top of this, the Russian handling of the Hungarian situation also came as a profound shock in this tragic suffering of the Hungarian people, who wanted only freedom and independence in national and church life.

How God must be grieved at these events! The world boasts of its "advance" in civilization, in science and culture, and yet can so easily resort to the most ancient and barbaric methods of dealing with misunderstandings or downright selfishness.

What can the churches do in this crisis? Almost immediately following these shocking incidents, appeals went out from various sources and church organizations for the united sincere prayers of Christians everywhere. In all our churches we should stress the urgency of the need for united and individual prayers that war might be stayed and aggressors halted. Militarism is not the greatest or final force in the world. God is still in charge, and His divine love is still mightier than any man-made bomb. By sincere and united prayer we may become the channels through which His love can flow into all corners of our troubled world. Let's keep these channels open, now.

A NEW DAY FOR CHRISTIAN WOMEN?

One of the new ventures of the Winnipeg Conference was the encouragement to provide a definite form of ministry for women within the church. The Deaconess plan for women's service seemed to have run its course. But this did not mean that women were not interested in Christian service. The matter had been given careful study by the Board of Christian Service, and a plan was adopted to "establish a program for women." In this week's issue of *The Mennonite* is the first of a two-part presentation relating further steps in working out such a program. A study of the St. Louis plan has presented a number of valuable suggestions.

This could well be the dawning of a new day for women's Christian service in the various church activities. It will give young women an opportunity to make a definite commitment for Christian service and render such special service until they are ready to establish homes of their own. Some may wish to continue such Christian service indefinitely. We hope plans may continue to work out such a program in greater detail, and that young women will be quick to take advantage of such new opportunities for Christian service "In the Name of Christ."

GOODWILL HEIFERS

Heifer Project, Inc., an interfaith relief and rehabilitation organization that sends contributed livestock and poultry to war ruined and agriculturally undeveloped countries, recently sent a herd of cattle to Russia as a gift of the American farmers. This was the first shipment ever made where "the basic purpose is to show that basic goodwill exists throughout the world." It was felt that this was "an opportunity to make an investment in peace and goodwill." Our own Mennonite Central Committee, which is a partner in Heifer Project, financed one heifer in this shipment. The cows were donated by groups and individuals in eight states.

The Soviet Union will provide all transportation charges and pay return passage for the three volunteers accompanying the shipment. In Russia milk will be distributed on a priority basis to hospitals, schools, and then to regular customers.

Since its beginning in 1944, Heifer Project has shipped these ambassadors of goodwill to Afghanistan, Austria, Belgium, Bulgaria, China, Cuba, Czechoslovakia, Ecuador, Ethiopia, Formosa, France, Gaza, Germany, Greece, Haiti, Hong Kong, India, Iran, Iraq, Italy, Japan, Korea, Lebanon, Mexico, Poland, Puerto Rico, Thailand, Venezuela, and now Russia. The project was begun by the Brethren Service Committee and later enlarged and is now directed by over a dozen church service and relief agencies.

TO BE CONTINUED

Thanksgiving week end must not be the close of the Thanksgiving season. If we really have appreciative hearts, thanksgiving will be continued daily. No matter how dark or discouraging world events or circumstances may appear, there is always something for which to be grateful. The Thanksgiving season could well be a time of special training and exercise in the fine art of gratitude, but must never be a mere substitute for a permanent attitude of Christian gratefulness. Praise and gratitude must flow unceasingly from the redeemed life now at peace with God and man.

This means that thanksgiving must spring from the depths of real living and not from the surface of superficial well-being. The spring of boundless joy in Christ is untouched by temporary disappointments and discouragements. Its source is too deep to be clogged by surface reverses. For divine happiness is not dependent on "happenings." Genuine thanksgiving is to be continuous, day by day and year by year. "It is a good thing to give thanks unto the Lord."

The Cover Picture

The West Zion Mennonite Church was first organized March 4, 1888. The present structure was dedicated February, 1907. Ministers include: William Galle, J. M. Suderman, J. P. Baehr, D. J. Brand, F. K. Regier, W. F. Unruh, John B. Graber, and since 1953, Harris Waltner.

BUILDING ON A
SURE FOUNDATION

(Condensed from Western District Conference sermon by Pres. Roland Goering, pastor of First Church, Halstead, Kansas)

"For other foundation can no man lay than that is laid which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

THREE things are implied in this text to which our own understanding would give immediate consent. They are these: First, the foundation is of primary importance; second, the construction of the superstructure upon this foundation is important, too, for it matters greatly whether we build with stone or wood or hay or stubble; and third, the quality of our work will be tested and tried by the passing of time. Paul says: "Every man's work shall be made manifest, for the day shall declare it." These three things are all important: the foundation, the material of the superstructure, and the quality of our labor.

Of primary importance, however, is the foundation, for that is where we must begin. Now, is the foundation of Jesus Christ, of which Paul writes, adequate for all the structures of life. *Jesus is the truth.* He says: "I am the way, the truth and the life."

Every life has a foundation when it builds upon abiding principles. The words of Jesus are abiding principles. He says: "Heaven and earth shall pass away, but my words shall not pass away."

Every organization has foundations when it builds upon sound doctrines. Jesus proclaims those sound doctrines. He says: "Whosoever heareth these sayings of mine and doeth them shall be likened unto a wise man that buildeth his house upon the rock."

Every church has a foundation when it builds upon the Living Eternal Lord. Jesus is that Living Lord. Peter said of Him, "Thou art the Christ, the Son of the Living God," and Jesus responded by saying: "Upon this rock I will build my church and the gates of hell shall not prevail against it." Therefore, "other foundation can no man lay than that is laid, which is Jesus Christ."

What are some of the structures of life which need a sure foundation on which to build? I would like to refer you to four.

IN the first place, the individual needs a foundation on which to build. All know that the character of the foundation should be determined by the importance of the structure that is to rest upon it. Human life, with all its possibilities and potentialities, is one of the most valuable structures that can be built. Therefore its foundation is so important. We wish to build stately towers of our lives. With the poet Oliver Wendell Holmes, we would say:

"Build thee more stately mansions, oh my soul,
  As the swift seasons roll!
  Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
  Till thou at length art free,
Leaving thine outgrown shell by life's unresting
    sea!"

If we would build more stately mansions for our soul or for our life, we must have foundations on which to build or else our towers may begin to lean like the tower of Pisa; or they will even collapse. Why does the structure of life so often not stand the test? Either because we have built on humanism and depended too much upon our own strength; or else we have neglected the principles of Christ, and when the rains descend and the floods come and the winds blow and beat upon our house, it falls for it is not founded upon a rock.

SECOND, the world needs a foundation on which to build.

Forty years ago the world was engaged in a costly devastating struggle known as the war to end wars, the war to make the world safe for democracy. This terrible struggle and the efforts that followed were an attempt, so man said, to build a world of peace. Less than a generation later, however, the world was caught in a second global struggle more devastating, more terrible, more costly in life and blood than the first. If then man was building a world of peace, he was evidently building it without foundations. Paul said that the quality of man's work would be tested by the passing of time and that it would be revealed by fire. Two world wars in one generation do not make it appear as though the world has stood the test. And now, after this second world conflict, the tower of our peace once again is leaning and its stability is uncertain.

Many of the great generals and scientists have come to agree that the answer to world peace lies in the realm of the spiritual and not the physical or the scientific. The world in the atomic age must provide adequate spiritual power to match the physical powers and the advancement of science or else Mr. Winston Churchill may be proven to have spoken correctly when he said.: "The stone age may return on the gleaming wings of science."

THIRD, the nation needs a foundation on which to build.

For years we have tried to build a nation that is stately, but gambling is at an all time high. Consumption of distilled liquors is making new records. Rape, suicide, burglary, and crime are steadily on the increase; and juvenile delinquency seems to be the number one problem of educators and criminologists. And this is so very disturbing because our nation in the early days of its beginning was building on the one sure foundation, was it not? The Puritans came to America with the hope of purifying the Church. When the Pilgrims stepped ashore, they had in their hands and in their hearts the compact drawn up on the tossing Mayflower, recognizing first of all their God. "In the name of God Amen," it began. Our own forefathers came to this country with the hymn book and the Bible under their arms seeking the freedom to worship according to the dictates of their conscience based upon their interpretation of the Bible. It seems that our nation, in the beginning, was building on the true foundation of Jesus Christ. Why then has it fallen? Is it because we have not taken heed how we have built the superstructure? Paul says: "Let a man take heed how he buildeth thereon, for every man's work shall be made manifest and the day shall declare it."

THEN, last, the Church needs a foundation on which to build.

Ever since the days of Paul, who said: "Other foundation can no man lay than that is laid which is Jesus Christ," the Church has been building on this foundation and it has stood the test. In response to Peter's great confession: "Thou art the Christ, the son of the living God," Jesus said: "Upon this rock I will build my church and the gates of hell shall not prevail against it." Because the Church was built upon this rock of Jesus Christ, the gates of hell have not been able to prevail against it. There is nothing in all the history of the world that is more wonderful than the way the Church has survived all the changes and persecutions of the past twenty centuries.

Think of our own Anabaptist Church. When you stop to consider the persecution and fire through which it has come, and the suffering which our ancestors faced and endured, it is nothing short of a miracle that the Mennonite Church exists today. Let us throughout the years to come take heed how we build upon the one sure Foundation. "For if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it."

Twentieth Annual Meeting of Indiana Mennonite Missionary Rally

The meeting of the twentieth annual missionary rally of the Indiana Mennonite Women was held at the First Mennonite Church in Nappanee on Thursday, October 18. "I Have Chosen You," from John 15:16 was the theme for the day.

Miss Lucille Rupp from Stryker, Ohio, and member of the Evangelical congregation, spoke most interestingly about her ten years' work in the mission field which was opened in her first term of service in the Dominican Republic. A young student, Walter Smeltzer, of Goshen College, whose home is near Elkhart, Ind., gave a very well defined explanation of the works of the Pax program of which he was a part for two and a half years in Germany. Miss Lois Slagle, Pioneer, Ohio, and a member of the Evangelical church, gave an interesting picture of the mission in Belgian Congo where she has served for ten years as a nurse.

Peter Voran, having just completed his first term in the newly opened mission field in Japan, was enthusiastic about the work despite the language barrier, and told interesting accounts of how the power of God was made manifest through prayer. Mr. Voran was one of ten missionaries who opened this new field which promises so many rewards for the Japanese and missionaries alike.

Mrs. Donald Gundy, Woodburn, presided as president. Other members of the executive committee included Mrs. Roy Sprunger, Berne; Mrs. Alden Flank, Eighth Street, Goshen; Mrs. Don Klopfenstein, Grabill; and Mrs. Dan Graber, Silver Street, Goshen.

Church Observes

Hundredth Anniversary

The First Mennonite Church of Summerfield, Ill., planned to commemorate the 100th anniversary of its founding on November 25, P. K. Regier, executive secretary of the General Conference, being the principal speaker.

On November 30, 1856, a group of some seventy Mennonites gathered in the enlarged home of John Kraemer, four miles from Summerfield. From that Sunday to the present, service have been held regularly in the Summerfield area.

Settlers arrived in this area as early as 1842 and after a number of migrations from Germany in the late 1850's, the meeting place of the home was outgrown. Under the supervision of Jacob Leisy and Jacob Pletcher they completed their first building in 1859 and called Daniel Hege from Iowa as their minister. The church joined the General Conference in 1861 at its second meeting at Wadsworth, Ohio. The third session of General Conference was held at Summerfield in 1863.

The Summerfield Church contributed the first General Conference missionary in the person of Samuel S. Haury. The mission interest of the conference had been felt at Summerfield as early as 1866 when Jacob and Mary Leisy had given the Conference the sum of one thousand dollars for this purpose. S. S. Haury made tours of the mission fields from 1871 to 1880. His journeys carried him from Oklahoma to Alaska. In May of 1880 Brother Haury and wife moved into the government house at Darlington, Indian Territory, and began the mission work.

By 1910 the church again outgrew its walls and a new church site was chosen. The Methodist church on Main Street in Summerfield was purchased, and dedicated December 18, 1910. This was the building that was severely damaged by tornado in early 1956. But inspired by the efforts of friends in many areas, the people's spirits could not be damaged, and they emerged a stronger congregation in spite of personal losses. Ernest W. Neufeld is the present pastor.

In letters from India, Africa, South America

our missionaries say . . .

From the Union Bible School, Janjgir, M.P., India, Mr. and Mrs. Curt Claassen write: "Last year Punnilal and his wife, who have been Christians for only two and a half years, came to school here from the Bilaspur area. They grew spiritually and did well in their class work. They returned again this year and with them came Punnilal's younger brother who became a Christian one and a half years ago. When he accepted Christ, his wife ran off with their little girl and never returned. Although he has only studied up to the third class, yet his courage and determination are most encouraging. He is making rapid progress. His sister-in-law told us that at first he was very discouraged because he found it very difficult to keep up with the other class members. But they tried to encourage him, and now he seems happy and always greets us with a big smile. What impresses us greatly is the fact that he came all on his own, that is without any financial help from any mission. These are the things that give us much joy in the work, in the midst of discouraging circumstances around us. Thus we realize all the more the great importance of training these young people, whether they will be pastors, lay leaders, or do any other work after they leave here. The majority of our students who are here in school this year have no promise for a paid job after they leave here. Do remember our students and staff in your prayers."

We are sharing with you excerpts of reports and letters from our fields. It is a joy to read of continued open doors, of souls turning to our Lord and accepting salvation, and Christians growing in grace.

But also, our workers share with us their sorrows and pains. Christians are tempted and some yield to temptation. Increasingly our people in Africa and the Orient want to read. What can we do to increase supplying good wholesome reading material to the millions on our fields?

John Thiessen, Bd. of Missions

From Irena Liechty, Charlesville Station, Belgian Congo: "This year we had 64 graduates from fifth grade. The church was packed for the program. You should see our school children on special days. Many come dressed in new clothes, most of them very colorful. The program, as usual, was long; they like to share what they have learned. It is a time of rejoicing just as at home. We had two other graduation services; one for the fifteen who completed their training in Ecole Apprentie Pedagogique and one for the eight who finished Bible School. On September 5 we began our new school year. We have about 650 enrolled on the station. At the press we are printing a new reader in Kipende. It was written by Mrs. Sprunger and is to be used in first grade."

From Jagdeeshpur, M.P., India, Anne Penner writes: "These last three months have been busy ones here at the hospital in Jagdeeshpur. In August we had a sudden influx of patients that kept us all hopping, and it has not let up since. We find that we all do better work when we are busy, but one does need the breathers too in order to catch up on all the little details that get left undone during the rush. Right now it is especially difficult for Dr. Dester since Dr. Thomas, our young South Indian doctor, is away in order to write his examinations. During the past three weeks alone, since Dr. Thomas left, we have had over fifty cases of surgery, and over half of them were major. That is a lot of surgery for our jungle hospital. Every day the witness goes forth to many, both patients and the relatives who come with them."

Dr. Arthur Thiessen reports from the Bethesda Leprosy Home and Hospital, at Champa, M.P., India: "Throughout the past year Bethesda has been full to capacity with approximately 500 patients, nearly one fifth of whom are children. . . . Our large family of children continues to present us with special responsibilities and problems, as well as joy in seeing their progress and their promise for the future. Sometimes they react negatively to their busy class and work program. Most of them, however, adjust to it very well and gradually learn to appreciate its value in preparing them for a more abundant future life in their home communities. . . . Again we are thankful that for another year we have had no serious epidemics of infectious disease at Bethesda. Just three weeks ago an epidemic of cholera spread through the town of Champa. Fortunately we had only two cases, one from among our own patients, and another from the leprosy village who was admitted to our hospital for treatment. Both have recovered completely, and though non-Christians, nevertheless they openly give Christ the praise for their recovery.

From Asuncion, Paraguay, Henry and Helga Dueck write: "The need for a positive active Christian fellowship is as vital for Asuncion as it is for any other city or community. The battle for such a fellowship is no easier here than any other place. . . . The dedication of the parsonage and "Schulerheim" was a high point in the life of the Asuncion Fellowship.

(Continued on page 763)

Bookmarks

GOOD GIVERS

THE GOSPEL OF GIVING, by Herschel H. Hobbs, 146 pp., Broadman Press, $2.25.

"I wish that the pastor would stop preaching on giving and get back to preaching the gospel!"

Though this may be the attitude of many members when the pastor puts an emphasis on stewardship, it is impossible to preach the gospel without preaching on giving. So says Herschel H. Hobbs in his book, *The Gospel of Giving.* The gospel *is* giving: "For God so loved the world that he gave," John 3:16. The battle for men's hearts will never be won entirely until we complete the conquest of men's possessions. Repentance is the capitulation of the citadel of sin in a man's heart. Stewardship is the surrender of the stronghold of covetousness in man's will.

Author Hobbs is careful to lay a good foundation for this topic, pointing out that all things come from God and man is only in position of being steward. Although a brief is held for the need and rightness of tithing in the life of the Christian, a greater emphasis is placed on the fact that the Christian steward is responsible to give an account for the use of all and not just part of the wealth entrusted into his hands. He also gives some fresh approaches to such well-known stories as that of the widow's mite and the feeding of the five thousand.

Just what claim does the church have on the wealth of the members? And if they tithe, who should say how that tithe should be given? There are some who feel that they can include in their tithe the money to the community chest and similar organizations. Is this giving to the Lord's work? And others feel that they are the best judge as to what deserves their support. And yet the church merits the support of its members, and other contributions should be given "through the storehouse."

—Kenneth Shelly

Film Review

GUIDING CHILDREN IN WORSHIP, Filmstrip, 43 frames, Black and White Script. Produced by World Council of Churches. Available from Mennonite Publication Office, 720 Main Street, Newton, Kansas. Purchase Price, $2.00.

This is a filmstrip which is divided into two parts. The first part shows ways in which children can have worship experiences in the home. In the second part ways are shown in which children can have worship experiences in the program of the church.

The art work is done by a Korean who uses people from Korea, India, Africa, and the United States in the filmstrip.

The filmstrip would be helpful to parents and teachers of children through the junior age.

The art work will help to make the methods of worship real even though they are not as well done as in some other filmstrips. This filmstrip was prepared for the World Convention on Christian Education in Toronto, Canada, 1950. This is the reason that people are used from different countries in the art work.

The filmstrip would be more effective if the art work would have included people from only one country.

Flashes of Thought

New Wood

Walter Gering

Even an old tree stump speaks volumes if we will only take the time to listen. For years those trees along the park towered, high above the passing traffic. Children had played under their branches; celebrations had been sheltered in the shade. In fact, they had become old landmarks of the town, speaking of days when pioneers planned the future.

Now only the stumps remain, a grim reminder that the price we pay for progress is often costly. In terms of actual money they were probably not too valuable; in terms of the deeper values of life they were priceless. But now they are gone. Only the stumps remind us of their former beauty.

Have you ever examined an old stump? Have you noted the pattern which is so evident as you consider the cut? They tell us that you can judge the age of a tree by the rings in the wood. Pause at those sawed off trunks in the park; study them a bit. They will teach you a lesson which will linger long in your memory.

Remember the words of Longfellow spoken to a friend as they chatted in the study. "How is it that in spite of your years you still have such a radiant fresh spirit?" asked the friend of the aging poet. For a moment he was silent; then with a smile upon his face he pointed out of the window toward the old, scraggly apple tree in his garden. It was one mass of beautiful blossoms, the promise of a rich harvest. "That tree," he replied, "is the oldest in my garden. Yet it continues to bear fruit down through the years. That old tree has a secret; it grows a bit of new wood each year and out of the new wood comes the fruit. My life is like that of the tree. I try to grow a bit of new wood each year."

These old stumps may be but a grim reminder of a former glory when the trees lifted their boughs high above the crowds. But their voice has not been silenced. They witness to new wood grown each year by the rings embedded in the wood.

Can it be that Peter had such thoughts in mind when he urged the Christians of his day to add to their faith? "Add to your faith . . . for if these things be in you, and abound they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Let us grow new wood.

Women and Church Vocatio

Elmer Ediger

WE BELIEVE:

There is need for dedicated and trained Christian women in the General Conference for full time service in such fields as church institutions, missions, MCC work, the work of the local church, and other fields that need pioneering.

There is need for an organized way to challenge effectively many young women to prepare for greater Christian usefulness, both those who serve for a period before marriage and those who serve for a continued period of time.

There is a felt need among women scattered in various church related vocations for a more definite relationship to the total ministry of the church.

WE RECOMMEND:

In order to provide a form of ministry for women within the church and to meet the Christian service and mission needs of the church WE RECOMMEND that the General Conference establish a program for women to provide:

A program of recruitment and guidance; an avenue for adequate spiritual and specialized training; a procedure for consecration of qualified workers; a continuing service of counseling and placement; various means to develop a fellowship of these consecrated, trained workers; and with this group as a nucleus, to promote Christian growth and fellowship among all our working girls wherever possible.

—From St. Louis Recommendation

In two parts: Part I

THE ST. LOUIS STUDY COMMISSION

What would girls themselves recommend as a General Conference program for women interested in some form of church vocational service? Is anything needed at all? Perhaps each should shift for herself.

For men the church has clear channels of training and placement for the ministry. Fellowship and growth come through regular ministerial conferences on different levels. All of this plus ordination adds up to a concrete program **to which the minister can give himself.** Clear and stable commitment is possible because here is something definite and the minister can feel his role in the light of it.

In the past the deaconess pattern has met a need not only for finding, training, and placing women, but also as a church concept and program to which women could give themselves. What about today? In the General Conference the present deaconess pattern no longer functionally serves this purpose. There are simply no volunteers. Though its spiritual contribution has been and is much appreciated, somehow the form is no longer the one for our day in this country. Yet does this mean that nothing is needed?

Perhaps an illustration would help explain how some new form or program might be helpful. Voluntary Service was long an individual and local matter. However it had gradually been decreasing and certainly was not a live church concept for youth. Today we have developed a form to fit our day, and hundreds of young people are challenged by Voluntary Service. They even volunteer before they are old enough! Here is something definite to which they can give themselves for a year or two. It is service; it is fulfillment; it is fellowship; it is the church in action.

So the St. Louis commission of the General Conference felt that the present deaconess pattern did not have the answer for girls such as themselves. Nor did they feel that "each completely for herself" was the answer. There was the vague feeling, "We need something like the Voluntary Service concept on an advanced and vocational level for girls. But what is that?"

Nine girls and four men were delegated by the Board of Christian Service to find an answer which they could heartily endorse. St. Louis was chosen as the meeting place. On the first day the study group considered whether our conference needed more trained women workers and what girls (with marriage always as a possibility) had to say on church vocations, educational investments, and the like. There were reports of various denominational programs for women including that of the Methodist and various groups of Lutherans. Also, before the conference four girls had visited various denominational programs in Nashville, Philadelphia, Baltimore, and Minneapolis.

Then came two days of "losing" themselves in a newer form of deaconess work, a Lutheran program. Approximately sixty Lutheran girls were together for their annual deaconess conference. Following this the General Conference girls took another day to formulate their recommendation.

WHAT THE GIRLS EXPERIENCED

Most of the girls felt as Doreen Harms later wrote: "It was an excellent conference. A spirit of sharing and searching and waiting for higher direction pervaded it."

Justina Neufeld was surprised "that the majority

Service

l. to r.: Cornelia Lehn, Justina Neufeld, Elma Esau, Esther Unruh, Marvin Ewert, Ralph Weber, Carolyn Schnell, Elmer Ediger, Margaret Vogt, Mrs. Edith Graber, Doreen Harms, Onale Stucky; pastor Krantz and Evelyn Middelstadt, pres. of Lutheran Deaconess group, with whom this commission met.

were young girls . . . the type of girls that could be found on any of our Mennonite campuses—full of vigor and enthusiasm."

To this Esther Unruh added, "Each girl I contacted seemed happy and challenged in her chosen field of service. Perhaps the most striking observation of all was that these individuals are normal people like anyone; they have their likes and dislikes, come from many representative areas of the nation, and work in various aspects of work. Yet there is a unified spirit of devotion to service in and through the church."

Carolyn Schnell of Bluffton College expressed what others too found: "The word 'deaconess' took on new meaning for me after association with these fine girls.

"One of the girls who impressed me was Rita Sodosky, a parish deaconess from Chicago. She was literally bubbling over with happiness, energy, and love for her work. After graduating from high school Rita worked in an office for three years but just wasn't satisfied. She felt she could be of more service in a church-related vocation so decided to go to Valparaiso and prepare herself for deaconess work. This past year was her first year of service after graduating. She said it had been one of the richest experiences of her life. Her parish work in Chicago includes people of all races and faiths. And one of her main tasks is to get the children to go to Sunday school. She did many other things, including being church janitor for a while . . . I felt as if she had really found something special in life and was using her talents in the best way possible for Christian service."

Cornelia Lehn writes: "During the conference sessions one deaconess got up, mentioned some difficulties in teaching delinquent boys, and asked for suggestions. Later I was amazed to learn that she taught 50-100 such boys in one class . . . I thought she must feel very unhappy and frustrated in her work. But when I . . . asked whether the church had found entrance for her into this institution, her eyes lit up and she said, 'I got in myself, I wanted it so badly!' For one moment she had let me look into her soul!—she loved those boys. This was the work she wanted, this was the work that gave her satisfaction. I no longer felt sorry for the deaconess—I admired her!"

WANT A NEW PROGRAM

Basically the General Conference girls wanted much of the spirit and pattern of the Lutheran deaconess group but "not the name."

From that point on the program moved forward rapidly—including the endorsement of the General Conference at Winnipeg. Name? The girls and the Board of Christian Service agree that can come later. It is in effect a fellowship of consecrated women in church vocations.

Onale Stucky of Berne, Indiana, says, "I believe that a vocational women's Christian fellowship is the answer and gives women a vital place in the church." To this Justina Neufeld adds, "It would provide a feeling of fellowship and backing to girls who are already serving in church related vocations, and would present a challenge to help Christian girls decide on future training."

Elma Esau, in reflecting upon the recommendations to the General Conference, underscores the need for meetings in various cities or regions for **all** working girls. This organization of trained church workers is to promote such a wider fellowship in addition to the more specialized program for a smaller group.

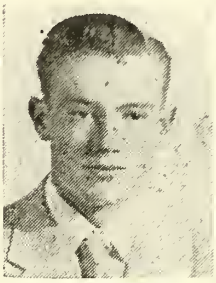
The two girls from Canada re-evaluated the study group conclusions and Margaret Voght writes: "On our way home Nellie and I began enumerating the girls whom we felt would be interested in such a program. The list grew to about twenty. We decided to divide the list and write personally to those girls." And Nellie writes: "And when I came to Vancouver I unexpectedly met one of the college girls (teacher by profession) Margaret and I had put on our list to write personal letters to telling them of the 'bright new prospects.' 'This is just what many of our college girls are waiting for,' she said. God is able."

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Four Volunteers

For these,
working for God
meant giving
all of life


Larry Kaufman

Katherine Dyck

Ethel Krehbiel

Sara Jantzen

Nineteen fifty-six was a year of achievement and blessing in the mission and service program of the General Conference—but it was also a year of soberness. Four of our co-workers gave not only a part of their life for God's work, but all of it.

These four volunteers — one man and three women — died in accidents not related to their service, yet their service brought them into these dangers.

They are not unlike others who have gone before, like Annie C. Funk, missionary to India who drowned in the sinking of the Titanic, and Marie Fast, who died in 1945 when she was traveling on a ship that struck a floating mine in the Adriatic Sea.

Here briefly are the stories of these four volunteers:

Larry Kaufman

About a year and a half ago two 1-W recruits went to the heart of Africa to do construction work with Congo Inland Mission. They were Larry Kaufman of Windom, Kansas, and Fremont Regier, of Whitewater, Kansas.

Then tragedy struck. It involved Larry Kaufman. He, Regier, and several mission leaders took an excursion deeper into the interior to visit a number of outstations where other missionaries were teaching. The trip had been planned for a year. They had explored and photographed scenery along the Kasai River.

On the third day they were preparing to tie the boat for the night on a little island. Kaufman waded ahead of the boat in shallow water around the island, directing the others who were pushing it into a deeper place to tie it. Suddenly he stepped into a deeper current which pulled him into the stream. Regier saw him struggle and threw an inner tube preserver toward him, but Kaufman could not reach it. Regier pulled the preserver in, jumped into it, and paddled to rescue his friend. But Kaufman had disappeared.

They searched until dark, but in vain. They rowed back to the island in silence and bafflement. At length Darrel Rocke, twelve-year-old son of missionary Glenn Rocke, broke the silence: "Now Larry is in heaven with Jesus."

Katherine Dyck

Two Mennonite Central Committee nurses lost their lives by drowning on the evening of August 2 near their place of service at Pusan, Korea. Two servicemen also perished in the tragedy. One of the nurses was Katherine Dyck, of Rosthern, Saskatchewan.

According to a report from Donald Klippenstein, MCC representative in Korea, the two nurses went to the beach with co-worker nurse Margaret Wiens and two servicemen active in the U. S. Army chapel and interested in orphanage and hospital work.

The group did not swim, but looked at the scenery from the rocks. "Without warning a monstrous wave swept everyone from the rock," his report said. "The men got back to safety, but the nurses could not manage to get back to the shore before the next big wave hit them." Giant tidal waves are common in this area and would be particularly treacherous if a storm was brewing at sea.

One of the servicemen jumped into the treacherous water to rescue the nurses, but his efforts were futile and he perished, the report said. The report said Miss Dyck struggled heroically for an hour and a half while onlookers tried to rescue her. The U. S. military police arrived. They could not launch boats in the churning sea. They threw ropes but the attempts failed to rescue her.

Ethel Krehbiel and Sara Ann Jantzen

Two workers in the Voluntary Service program of Mennonite Central Committee were fatally injured and two others seriously injured in an automobile accident August 21 near West Chester, Pennsylvania, while on a vacation trip.

Fatality victims were driver Ethel Jane Krehbiel of McPherson, Kansas, a worker at Camp Landon, Gulfport, Mississippi, the past three years, and Sara Ann Jantzen of Plymouth, Nebraska, a worker at Baptist Home for Children and later at the National Institutes of Health, both at Bethesda, Maryland.

According to a report by the Pennsylvania State Police, an auto headed north operated by Gerald Cline, of Downington, Pennsylvania, collided head on into the south-bound Krehbiel car when his car glanced off the rear fender of an auto in front of him. Cline's condition was listed as critical at last report.

The four girls were on a trip in the east. Ethel and Helen had gone to Washington, D. C., where they met Vera Joy and Sara Ann, who had completed summer service at NIH.

Ethel had been in the Voluntary Service unit at Gulfport the past three years and planned to continue after her vacation. She was a counselor in the recreational, educational, and religious program of the camp.

Sara Ann had completed a year of Voluntary Service with MCC the same day of the accident. She served at the MCC house at Washington, Baptist Home for Children, and NIH. She planned to enter nurse's training at Bethel College this fall. Four members of her family have been in MCC service.

What One Said

"I know I could be happy in no other place than right here on the field for the rest of my life. God has made my call just as clear as can be.

The two years I spend in Africa will be just one of the steps of preparation. This step, I feel, will be more valuable and meaningful than any of the other steps.

This experience will help me learn to know the people, the language, and the other factors that will make me a better missionary in the years to come. My personal experience with God will be improved and I will have a keener sense of the work of His Kingdom."

"Why I Chose Mission Work During My 1-W Term," January 1955.

Their Lives: A Blessing to Many

"Larry Kaufman was deeply loved by the Africans and they still love to talk about him. He took time to joke with the workmen and play with the children. Regular missionaries seldom have time to do this.

He was a spiritual blessing to the Africans. We enjoyed going to the village on our bikes on Sunday morning to invite the people to church. Together we were in charge of the Sunday afternoon youth programs. One program they liked especially well was a narration of the Christmas story which Larry worked out for them to dramatize.

The best thing Larry did for the Africans was to live a Christian testimony before them. We were told that as youth, living a victorious Christian life before the people was to be our greatest service. Larry performed this in a beautiful manner.

His continual prayer to God was that He would send more 1-W's to Congo. So I would like to challenge those men who are young and strong to consecrate themselves to God and to step into this vast area of service which Larry with such dedication helped to open."

—Fremont Regier

* * *

"Larry has helped us to see that life devoted to service unto God and service unto man is a life that is full and complete and most happy. All his letters home have indicated how meaningful, joyful, and complete he found life to be as he devoted it to service in the Congo. By this we are reminded of the words of Jesus, 'He that would save his life shall lose it, but he that would lose his life for my sake and the gospel's the same shall find it.' For how long a time we have wondered just what Jesus meant by these words. We have understood them only in part and have seen them only as through a glass darkly. Now we see its truth more clearly."

—Roland Goering

"The death of Ethel Jane Krehbiel came as a shock and certainly a great loss. Though she is gone, she leaves in the lives of the children of North Gulfport her Christian example and influence. Her helpful deeds shall ever be a living memory. Through her loving influence with our children she has helped them to develop such valuable characteristics as honesty, unselfishness, forgiveness, fair play, and consideration for others' feelings. Her love for the children led them to come to her with their many problems, for they knew she would try to help them.

During her three years of Voluntary Service she established such worthy organizations as The Good Deed Club, Bible Class, and The Willing Workers' Club. Due to her praiseworthy efforts, the community as a whole has prospered. We regret the loss of a loyal friend, who is gone but not forgotten."—Mrs. Gaynette Flowers. (Mrs. Flowers' children were

Are these Events the Lord's Call for More Workers in His Kingdom?

active members of the Bible class and clubs which Ethel helped organize.)

* * *

"I couldn't help but think about Ethel's friends. She had many in Gulfport particularly. Sara Jantzen undoubtedly had made many at the hospital where she worked in Bethesda, Maryland. So we see that this incident has touched thousands of people and the blessings that will come from it we cannot now begin to imagine.

We read in Romans 8:28: 'And we know that all things work together for good to them that love God, to them who are called according to his purpose.' God can and will make this incident work for good. That is our hope and our comfort today."—Orlo Kaufman.

* * *

"In the summer of 1953 the new unit members arrived at Camp Landon and among them was Ethel Jane. Everyone liked her—many loved her. And because of her fondness for children she became a leader and planned activities for us, and at the same time lived such a life that was an example to everybody around.

Soon after she came in the fall of 1954 a lot of boys and girls went to hear Billy Graham in New Orleans. It was there that I became a Christian. I was so glad because I felt I had been forgiven for my sins. As time went on my sisters and other boys and girls were saved too. I think everyone noticed the difference in our lives and the different activities that we carried on. A whole gang of children just realized that something was missing in their lives and they wanted to be Christians too.

There was a need for some sort of union that would make us grow into strong Christians. Ethel thought of a plan. We had a prayer meeting every Monday night, where we would all come together, these new Christians and those that desired to be, and we would pray together and tell our weaknesses and get comfort and help from each other."—Charles Flowers.

* * *

"Again we humbly acknowledge that we do not know why the Lord has taken Ethel . . . but the thought has come to me: Is this the way the Lord raises up workers for His Kingdom? There are a host of people who have accepted Christ as personal Saviour, but who cannot be challenged to become witnesses for Christ. . . . When good men do nothing and evil spreads, God has ways of breaking through our complacency and stirring the indifferent to action. Perhaps this event is God's call for laborers in His vineyard. Perhaps some who could not be reached in any other way, will, as a result of Ethel Jane's passing, rise up and say, 'Here am I, send me! You can count on me to fill the place that is left empty.'"—Peter J. Dyck.

. . . lest we forget

Dear God, Thou art too loving to be cruel and too all-knowing to permit mistakes. We do not know why—but we know whom Thou hast taken from us. First there was Larry; then Katherine; and suddenly the names of Ethel Jane and Sara Ann echoed across the continent.

Merciful Father, with hearts of humbleness we accept their testimonies. How gripping are the words of an older co-worker, "Larry was reading his Bible, Larry was praying. Larry was an example." Almighty Lord, the power of Thy love convicts us when we read the words penned by the Mayor of Pusan ". . . every act of kindness, devotion, courage, and love that you have shown to us Korean people while you were with us and till the last moment, has impressed us more deeply than any heroic deeds of war." We are stirred to new fruits of the Spirit when we hear a mother of Gulfport children testify, "Her love for the children led them to come to her with their many problems, for they knew she would try to help them." Great Ruler of justice, we tremble with awe that Thou art no respecter of persons. The youngest is taken when "four members of her family have been in MCC service." The example of her brothers and sisters and her own participation in her home church activities and the local hospital gave her a vision to strive for greater service.

Thou great Creator of life, Thou hast also called these diligent and effective young lives who were serving Thee. Now their lives have ceased. Could not I have gone in their place? Why not me, O God, when they were serving so well? The fields are white unto harvest but there are four less workers. It is difficult for us to understand why they were taken but Thine is the plan. What is Thy message? Must their responsibilities be shouldered by those workers who remain? Are the words of Larry's buddy true when he said: "He went under but the burden of his work never went under. The burden of that work extended from his body to my soul, and it's upon my shoulder's now."

Loving heavenly Father, can the burden remain on the shoulders of one? Does the work started by these young lives not extend to other youthful souls? With penitent hearts we must answer this question. Give us the honesty to answer according to Thy will. Help us to keep their vision and spirit alive that their testimonies will continue to inspire and change lives through Jesus Christ our Lord. Chasten us, oh God, lest we forget, lest we forget! Amen.—William Gering.

Every prayer we utter from the heart begins to change history at once. —Frank C. Laubach, in "Prayer."

Our Schools

Niemoeller Challenges Christians

"As Christians we are under obligation to accept Jesus as God's word on peace and to follow him in service and sacrifice." With this thought, Dr. Martin Niemoeller challenged his audience as he began his series of lectures on Christian Peace in the Menno Simons Lectures at Bethel College. Asserting that Christians are to work for what can be accepted as God's will, he stated that peace is an agreement with God's will. "Christians," he said, "ought to warn against war everywhere, as war between powers holding means of total destruction is sheer madness."

Speaking on the "Peace of God and Peace among Men" Dr. Niemoeller indicated that the proponents of the "just" war have almost melted away in recent years, since it is practically impossible to determine when a war is aggressive or defensive, "just" or unjust.

In giving the theological basis for the peace of God, Niemoeller stated that man has replaced the merciful command of God with his own cruel command of nature. "Thou shalt love the Lord, thy God," has become, "Thou shalt love man." God, however, does not allow man to become His rival, so in Christ He has become man and through the cross reconciled man to God. A consequence of our acceptance of this reconciling work of God is that man becomes a peacemaker, one who loves his enemies.

Fall Term Social

Thoughts at Canadian Mennonite Bible College were concentrated on mid-term examinations, but on Friday evening even exams were momentarily forgotten. At 8 p.m. students, faculty and families, and married students assembled at college to attend the fall term social. A box lunch was served.

NEW STAFF MEMBER

Robert Hammon, x '49, recently joined the staff of Bluffton College as director of admissions.

Prior to this, Mr. Hammon had spent two years with the MCC in Europe doing relief work. Following this service he had been associated with the Fuller Brush Company.

Originally from Pennsburg, Pa., he is married to the former Doris Garmatter. The couple have four daughters.

MENTAL HEALTH SERVICES STUDIED

Dr. Robert Kreider, dean and associate professor of history at Bluffton College, attended a meeting of the Mental Health Services study committee at Fort Wayne, Indiana, on Nov. 17. This is a special study committee appointed by the Mennonite Central Committee.

Smucker Appointed to Payne Foundation

In the appointment of Don. E. Smucker, associate professor of Christian Ethics at Mennonite Biblical Seminary, to Board of Directors of the Robert Treat Payne Foundation for the encouragement of Christian peace position, the Mennonite denomination has another effective voice in the concern to integrate the peace witness in the total Christian witness of Protestantism.

Smucker will join forces in the Payne Foundation with such widely known peace-minded Christians as Walter G. Muelder, Methodist Dean of the Boston University School of Theology and chairman of the Payne Foundation, and John Oliver Nelson, Presbyterian professor of Christian Vocation at Yale Divinity School and secretary of the Foundation. The Payne Foundation is located at Boston.

Activities of the Payne Foundation, which was established by a wealthy Episcopalian clergyman, include the exchange of peace-minded Christians between various nations; Andre Trocme, vigorous French protestant and pacifist and well known in Mennonite circles; Canon Charles E. Raven, British pacifist Christian, and Martin Niemoller, world renowned convert to the peace position (now lecturing at Bethel College under the Menno Simons Lectureship) have been brought to this country by the Foundation.

European Student Tour, Summer 1957

The eleventh annual Summer European Tour, sponsored by the Council of Mennonite and Affiliated Colleges, for young people from our colleges including former students and friends, is planned for about June 9 to August 28, 1957. The tour, arranged by Menno Travel Service, will include the leading countries of Europe, with approximately four weeks participation in one of the international work camps. The tour will also include the Mennonite World Conference.

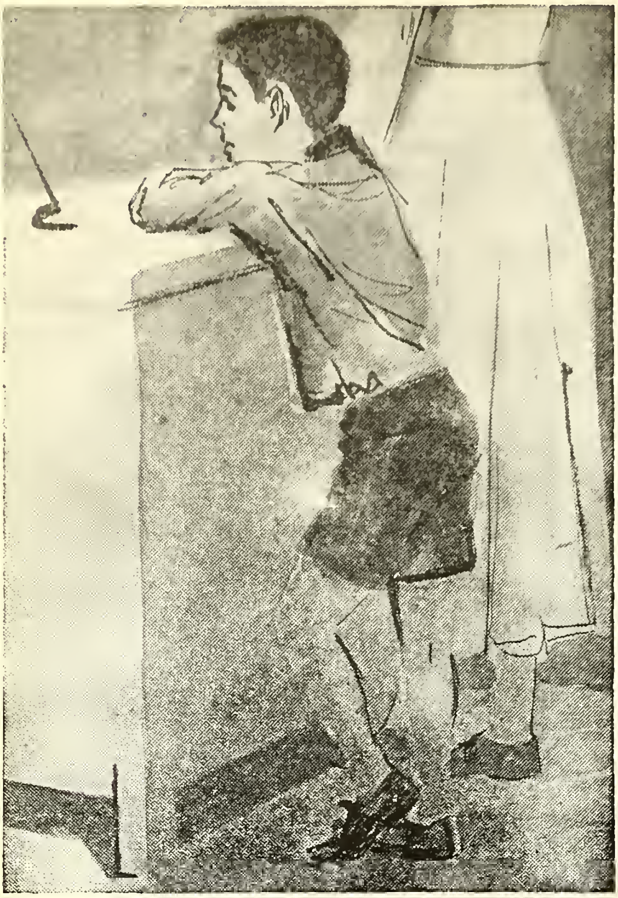
Students will make a deposit of $900.00; non-students, $915.00. This includes all of the arrangements from the east coast port and return, and covers European travel, meals, lodging, sightseeing, and work camp fee. It does not cover such items as souvenirs and other strictly personal expenses. Applications should be made through your college president by December 15, 1956.

Freeman Junior College Panel

Vocational choices was the subject of a panel discussion by a group of five college students who had charge of a student chapel program recently. Moderator of the group was John D. Unruh, Jr., a college sophomore. The other members of the panel each presented the requirements, preparation, and opportunities in their chosen vocation. Each of them also gave the reason for their choice.

SEMINARIES FELLOWSHIP

The students and faculty of Bethany Biblical Seminary were invited to the Woodlawn campus on a recent Sunday for an afternoon of fellowship. Open house was observed in the early part of the afternoon. This was followed by a worship service of praise and thanksgiving and a social hour.



Child of Flight

Johnny is mother's helper because they do not know where father is—or brother either. "We were born in Russia . . . fled as the Germans retreated . . . one night he disappeared . . . two years later we came to Paraguay on the Volendam . . . no, we have not heard from him since . . . ." and so they register with the "missing persons" file.

Maybe a man with the same name, listing the same family, will come to the Mennonite Central Committee office in Frankfurt, Germany. Maybe—only maybe. But each maybe says keep on trying; there are thousands more to find. Mennonite Central Committee is working on this task of reuniting separated families.

This is possible only through your relief and service offerings to the Board of Christian Service. **Your stewardship is Johnny's future.**

MCC *news & notes*

HUNGARIAN REFUGEES FLEE TO AUSTRIA

Available relief supplies are being pooled with supplies from other agencies and distributed to the thousands of Hungarian refugees who crossed the border into Austria. Irene Bishop (Perkasie, Pa.) and Clarence Sakimura (Grantham, Pa.) of the Vienna center are carrying out the operations. Milton Harder (Butterfield, Minn.), the acting European director, visited refugee centers. Paxmen from Kaiserslautern, Germany, collected and transported a load of medical supplies to Austria.

Approximately 10,000 Hungarian refugees are estimated to have moved into Austria, most of them fleeing from border towns. They are receiving care in small camps, private homes, and hotels. Apparently there are sufficient relief supplies for refugees in Austria, although at the last report voluntary agencies had not gone into Hungary where the needs are much greater. It is probable that 7000 refugees will move on to other countries, Irene Bishop said. Dutch Mennonites offered to care for a number of these refugees.

Harder relates an incident occurring several hundred yards from the Hungarian border while he visited a government official: "Three mothers with children came across the field from Hungary. They were questioned. The mothers said they fled because their oppressors were taking food from them and they were afraid of starvation. They reported that young men were being deported."

MCC STILL IN JERUSALEM

Letters from relief workers in the Middle East indicate that the three workers who stayed in Jerusalem are working and safe, and that the other ten workers are awaiting further developments while staying in Beirut, Lebanon. Ten workers moved to Beirut at the request of the United States Embassy as a precaution in the event of full-scale war. Ada and Ida Stoltzfus (Morgantown, Pa.) and Bessie Plant (Edmonton, Alta.) stayed in Jerusalem. The Stoltzfus sisters, who directed a home for boys at Hebron, have taken the boys to their homes or to homes of relatives. The three workers occupy the MCC house at Jerusalem. They make trips to projects, handle some requests for material aid, and care for callers. Other Americans still are in Jerusalem.

Miss Plant wrote, "Best of all, our Arab friends know MCC is still here. Arabs who hardly exchanged a nod of greeting before now wave to us from store windows or call out kind words." An elderly Arab said: "We know you are staying for the sake of Jesus Christ who said 'to take no thought for yourselves.' "

NURSES ASSUME RESPONSIBILITY

The four nurses in the Voluntary Service unit at Twillingate, Newfoundland, are assuming responsible positions in their work at Notre Dame Hospital. Ruth Hartzler (Belleview, Pa.) was named matron of the hospital soon after the nurses arrived. She has general oversight of the hospital. Others have leadership positions as well. Both Newfoundland and English

OUR MISSIONARIES SAY . . .

(Continued from page 754)

A large number of people turned out for the occasion. Rev. H. H. Epp and Rev. H. P. Epp were present plus a number of other visitors from some of the colonies. . . . On September 9 we had communion services. It was a new experience for me but the Lord blessed us all as we remembered His death around the Lord's table. . . . There is a great need for personal work among both young and old. There are a number who have never made a commitment to Christ. Some have all kinds of reasons, others don't care, some are under conviction. The task is not to give up."

—Bruno Epp from Volendam, Paraguay, reports: "At the teacher's conference we decided to close the school year on November 7. Hence we have about a week to go. I will accompany the graduating class on a little trip to Asuncion, which will take about ten days. It has become a tradition for the outgoing class to make such a trip at the end of the year. After the teachers' conference, the family and I left for Friesland for a short singer's course. I was kept busy with two choirs and of course we had to have a song program for the colony, so that was uppermost in my mind: getting enough songs ready for such a program. . . . Summer days are here again, and the sun is as warm as ever. On the whole this outward heat adds to the dissatisfaction of the colonists, which is at an all time high. Lots of families are leaving the colony, and there seems to be no end. That makes any work most hopeless, and many are getting tired."

---

girls work with the team of Mennonite nurses. More nurse's aides could be used in this hospital which cares for 100 patients. Ten nurses and teachers comprise the Twillingate unit.

"PLEASE COME BACK AGAIN"

A critically ill patient in the Colorado Medical Center in Denver asked for the Bible to be read and prayer offered by Chaplain Glenn Martin. She said, "Thank you, chaplain. That has gone deeper than all these needles and has helped me more than these other things. Please come back again tomorrow."

This is one example of the responsive ministry a chaplain has at Colorado Medical Center. Chaplain Martin and his assistant, Naomi Schellenberg (North Newton, Kan.), have a full and important ministry in the Center as they seek to care for the desperate spiritual needs of patients. In addition to bedside visits, they conduct Sunday morning worship services in the Psycopathic Hospital, teach children's Bible classes, and provide printed meditations for all patients on Sunday morning.

SPONSORS NEEDED FOR TRAINEES

Sponsors are needed for some of the foreign trainees' second six months of their year-long stay in the United States. Twenty-six young people from Germany, The Netherlands, Switzerland, Paraguay, and Jordan are presently in the country living with Mennonite families while observing American life as well as working in their paritcular occupation. Inquiries should be sent to MCC, Akron, Pa., before December 1.

A Call To Praise and Prayer

A letter from Erland Waltner, president of the General Conference, was sent to almost every General Conference home last week. This letter was both a call to praise for the great works that God has done through the General Conference and a call to prayer for the funds needed to meet the responsibilities laid upon our Conference in the area of missions, relief, and education—funds which are needed before the end of this year.

This theme of praise and prayer was also expressed in a special folder called "How Great the Goodness of God" which accompanied the letter. Members of the General Conference are encouraged to give a special gift during December through their congregations for the total work of the General Conference. These December Gifts, if given by everyone, will continue and prosper the God-given work of the General Conference.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

HELP WANTED

Two ladies needed to serve in residential home for exceptional children, age infancy to seven years. Requires patience, love, and understanding. Assist in housework and in the care of the children. Modern facilities; private rooms and days off each week. Opportunity for either salary or volunteer basis. Contact: Mutual Aid or Crest Lyn, 8511 Hillcrest Road, RR 7, Hickman Mills, Mo. (No. P 135)

JOB WANTED

Diesel plant operator, experienced in municipal power supply operation, looking for employment. Will locate anywhere in USA if offer attractive. Contact: Mutual Aid. (No. A 136)

Into the Beyond

W. W. TOEVS, born 1875; son of Elder Toevs of First Mennonite Church, Newton, Kansas. Many years Deacon of Lorraine Avenue Mennonite Church. Died July 15, 1956.

B. D. UNRUH, born 1883; died August 22, 1956. Member Lorraine Ave. Mennonite Church.

FRED ANDERSON, born March 23, 1891; died Oct. 13, 1956. Regular in attendance at Lorraine Ave. Mennonite Church, where his wife is a member.

EDWIN K. STONEBACK, born 1882, Quakertown, Pa.; died October 28, 1956, Wichita. Member Lorraine Ave. Mennonite Church, father of Pastor George Stoneback, who conducted services at Wichita. Further services and burial, Bethany Church and Union Cemetery, Quakertown, Pa. His widow is the daughter of the late Rev. Anthony Shelly.

Jottings

INDIA WORK PRESENTED

—Bethesda Church, Marion, S. Dak.: Our congregation has been privileged to have missionary Orlando Waltners as guest speakers during several services. They have also shown slides about their work in India. Every Thursday evening Bible study classes are held. The Gospel of John is being studied. A prayer service is also observed during the evening. Recently the church council, which consists of all the officers of the church, met to discuss the needs of the congregation. Our congregation deeply appreciates the new Kimball piano and additional MENNONITE HYMNARY books which have been donated.—Corr.

HARVEST HOME FESTIVAL

—United Church, Wolf Point, Mont.: Psalm 126:3 "The Lord has done great things for us, whereof we are glad." Our hearts were richly blessed by the heart-searching messages the Lord gave to our evangelist, Homer Mouttet of the "Go Ye" Mission, during a week of special meetings, Oct. 21-28. Rev. Mouttet was the special speaker at our Harvest Home Festival Oct. 21. The people of the church had a beautiful display of local fruits, vegetables, and flowers. There was also plenty to eat for all who came for both noon and evening meal. A communion service has been planned as part of the Thanksgiving Day service.—Pauline Ewert, Corr.

NEW C. E. FOR YOUNG PEOPLE

—Immanuel Church, Downey, Calif.: Rev. Dirks gave his report on the General Conference which he attended in Canada. The interesting report included the showing of pictures taken there. A time of refreshment was had afterward. Rev. Wetmore (a missionary from our church) and Brother Epp conducted the communion service Oct. 14. We were blessed by a program presented by the Laudisti Singers. The Men's Fellowship had an evening of fellowship and recreation. Oct. 21 a child dedication service was held. A number from our group attended the L. A. County C. E. Rally in Pasadena. A reception of new members was held Oct. 21, Justin Mohler and Rev. and Mrs. Lyman Sprunger in absentia. Fall Fun Night was held at the end of the month. A dinner was served and games were played. Many of our Sunday school children were there. Promotion exercises were held for the children of the various departments. A new Young People's C. E. has been started up under the leadership of Brother and Mrs. Albert Epp. Congratulations are in order for Mr. and Mrs. Gerald Regehr on the birth of their daughter, Beverly Diane, who arrived on Oct. 9.—Elsie Heer, Corr.

MISSION FESTIVAL

—Inman Church, Inman, Kan.: Installation services for the new Sunday school teachers and workers were held Oct. 14. Mrs. G. B. Neufeld, returned missionary from the Congo, was guest speaker at the Women's Fellowship meeting Oct. 17. The Western District Women's Mission Society meeting was held in our church Oct. 20. Guest speaker for the Oct. 21 morning service was Albert Unruh of Enid, Okla., On Oct. 31 our church canned meat for relief. Nov. 4, we observed our annual Mission Festival with Mr. and Mrs. Samuel Stephen, natives of India, as morning speakers. The afternoon speaker was Peter Voran, returned missionary from Japan. The evening service was sponsored by the Junior and Senior C. E. Mrs. John Schmidt presented the leper work in South America. —Corr.

SPECIAL SERVICES

—Goessel Church, Goessel, Kan.: Installation and consecration of Sunday school officers and teachers took place Sept. 30. Communion services were held Oct. 7, the day of World Communion. At the same time three new members were received into our church membership. Mrs. Eva Harshbarger gave an illustrated lecture on "Refugees in the Far East" the evening of Sept. 30. Members of our church participated in the meat canning project for relief at Hillsboro Oct. 7. Rapid progress is being made with the remodeling of the church basement providing for new kitchen facilities and new rest rooms. Inspiring services by Erland Waltner were well attended on Oct. 4, 5, and 6 in the evening.—Mrs. A. H. Warkentin, Corr.

MEN HELP IN TORNADO CLEAN-UP

—Bergthal Church, Pawnee Rock, Kan.: Special meetings were held here Oct. 28-Nov. 2, with Edmund J. Miller, pastor of the First Church of Christian, Moundridge, Kan., as guest speaker. He used as the general theme, "Confronted by Christ." Ivan Deckert filled the pulpit Oct. 21, while pastor Sawatzky attended the Western District Conference at Newton. Special slides and script of the mission in Japan were featured on the C. E. program given Oct. 14. The Mission Workers had their Harvest Festival program Nov. 7, when thank offerings of food were collected to be given to the Bethel Home for the Aged at Newton, Kan. Quite a group of men from our church aided in the clean-up campaign following a tornado in the Burdett vicinity. The churches of Burdett served a bountiful meal for those participating in the clean-up.—Mrs. Le Verne Unruh, Corr.

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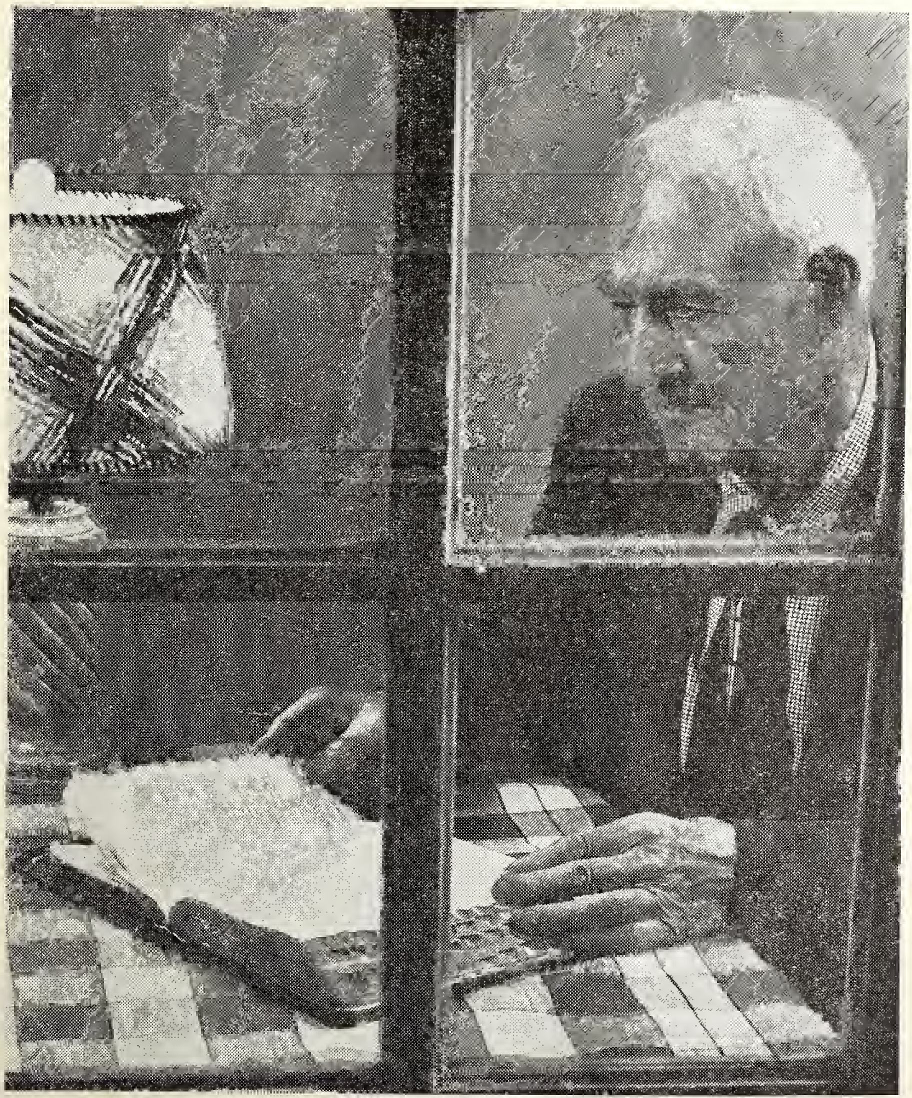

Photo by Waltner

"The Bible Speaks Today" (Universal Bible Study Sunday, December 9)

The Valley of the Shadow
Victor Sawatzky

After Twenty Years
Christena H. Duerksen

New Steps for Mennonite Biblical Seminary

Volume 71 Number 48 December 4, 1956

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Of Things To Come

Dec. 9—Universal Bible Sunday
Jan. 6-13—Week of Prayer
Feb. 10—Race Relations Sunday
March 8—World Day of Prayer
April 21—Easter Sunday
Aug. 10-16—Sixth Menn. World Conference, 1957, Karlsruhe, Germany.

The Bible Speaks Today

Thirteenth Annual World-Wide Bible Reading

DECEMBER—

4	John 1:29-51
5	John 3:1-36
6	John 4:1-38
7	John 15:1-27
8	John 17:1-26
9 Universal Bible Sunday	Luke 8:1-21
10	Acts 17:16-34
11	Romans 8:1-39
12	Romans 12:1-21
13	1 Corinthians 13:1-13
14	Philippians 4:1-23
15	Hebrews 11:1-40
16 Sunday	Luke 10:23-42
17	Luke 11:1-17
18	Luke 12:22-34
19	Luke 15:1-10
20	Luke 15:11-32
21	Luke 1:1-23
22	Luke 1:24-38
23 Sunday	Luke 1:39-56
24	Luke 1:57-80
25	Christmas, Luke 2:1-20

Help Hungarian Refugees

Our hearts go out to those millions of Hungarians suffering from war within their country and to those thousands of Hungarians who have managed to flee across icy rivers and frozen terrain to freedom in Austria.

According to latest reports more than 80,000 Hungarians have fled into Austria. Eight Mennonite Central Committee workers who have been serving in Vienna, Austria, with our relief and Pax Services program are now giving full attention to the needs of these refugees. MCC workers are co-operating with other relief agencies in supplying these unfortunate people with necessary food, clothing and other items.

Hungarian refugees have been invited to come to the United States and various countries of Europe. The Netherlands has received at least 1300 Hungarians. MCC offered to take care of some of these refugees at the peace conference center at Heerewegen. Dutch authorities decided that the university students among the refugees should be housed at Heerewegen. There are now 64 Hungarian students living in the Heerewegen MCC center.

Because of this present special need and because of the serious shortage of funds in the relief program, MCC appeals for cash contributions for relief, to handle the ongoing program and emergencies such as this. Contributions should be channeled through your conference relief and service office. MCC also requests new and good used clothing, yardage material, bedding, soap and other such items to meet these needs.

In this time of great need MCC intends to do everything possible to help these unfortunate Hungarians. We request your prayer support as we endeavor to meet this need "in the name of Christ."

—Board of Christian Service

Eden Men Give Service in Gulfport

A group of men representing Mennonite Men of Eden Church, Moundridge, Kansas, spent 5 days at Camp Landon, Gulfport, Mississippi, during the week of November 4 to 11. They moved and repaired a damaged barrack. Partitions, ceiling joists, and window sills were then put in. Camp director Orlo Kaufman expressed hope that more workers would be interested in volunteering time to help with the construction and improvement work.

Duerksens Arrive in India

Dr. and Mrs. Joe Duerksen and family arrived in Calcutta, India, November 4, and are now at Jagdeeshpur where they will work and study language.

Faith and Life Speaker

George Stoneback, pastor of the Lorraine Avenue Church of Wichita, gave the messages on: Faith and Life radio program November 26 to December 1, over station KJRG, Newton, Kansas.

Elbert Koontz, pastor of the First Mennonite Church of Hillsboro, Kansas, will speak December 3 to 8.

Peace Rally

A peace rally sponsored by the Peace and Service Committee of the Eastern District Conference was held November 11 at Grace Mennonite Church, Lansdale, Pa. It was very successful with attendance at about 300 and a resulting interest in the peace program. Don. E. Smucker of Mennonite Biblical Seminary was the speaker.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Editorials

LET THE BIBLE SPEAK

The theme for Universal Bible Sunday, December 9, is well chosen: THE BIBLE SPEAKS TODAY. It speaks of God the Father, of His majesty, His mercy, and His redeeming love. It speaks of Jesus Christ our Lord, His life, His teaching and death, but also of His glorious resurrection. It speaks about us, our needs, our anxieties, our deepest longings and how they can be met. It speaks of life that endures, that is rich and full and eternal. It speaks in over a thousand tongues to people in every corner of the world, and has a rich message for every heart.

But if we wish to learn what it is saying, we must take time to listen. The reason we so often do not hear its grand message is because we are so noisy with temporal and worldly things that we drown out its voice. The blatant selfish demands we make keeps us from hearing the still small voice that would speak to our inner lives. The Bible speaks—if we let it and give it a chance.

But it must be read, listened to, eaten and digested, if its great messages are to reach our souls. There should be a definite time set apart when we read God's Word prayerfully and expectantly. When we listen in humble silence as it speaks to us, its glorious truths lay hold of our inner beings. There is a message for every mood and every need, for every circumstance and every occasion. What if we are so pre-occupied that we fail to hear its gracious words of strength and love?

As God speaks to us, may we be quick to listen. "When He guides, follow. When He condemns, bow penitently. When He offers light, place your hope in it. When He commands, obey."

READY FOR CHRISTMAS?

Merchants prepare early and thoroughly for Christmas. Before Thanksgiving the city streets are decorated for the Christmas festivities. Perhaps as Christians, we, too, should make more thorough preparations for this great Christian anniversary. And we might well be more thoughtful in the manner and method we expect to keep the season.

There is the matter of exchanging Christmas greeting cards. It is estimated that two billion such cards will be exchanged this season. One of the encouraging changes this year is the return of the religious theme to the Yule greeting cards. Recently religious cards were only about five per cent of the total sold. This year the proportion of religious Christmas cards will be about twenty-five per cent. There is a general rise in the determination to "put Christ back into Christmas." As Christians we should make our greeting cards bear a message in keeping with the glad good news of the coming of Christ.

Our gifts also should be in keeping with the true spirit of Christmas. That which adds usefulness and beauty and carries a message of good-will is to be preferred to merely gaudy trinkets or expensive glitterings that have no real meaning or use.

Our Christmas fellowships and home-comings should be filled with the spirit of the Christ, so that He would feel welcome and at home in whatever gathering we plan. It is in honor to Him and not merely a day of feasting and indulgences.

Our own private lives, too, should be carefully prepared for this special season. On expecting guests we prepare as best we can for their coming. How much more we should prepare our hearts for the coming of the greatest guest of all, Christ himself.

We can have a blessed Christmas if we welcome heartily the blessed Christ.

PROGRESS IN SEMINARY PLANS

The important announcement about future Seminary plans, as found in this issue, indicates the progress being made since the Winnipeg Conference. The fifty-five acre plot has been purchased; now it needs to be paid for. Plans for the buildings are under way. Meetings of representatives between our Board and the Goshen Board are being held.

As has been repeatedly stated, this is a real venture of faith; faith in God, in our constituency, in other Mennonite groups, in the young men who should be attending. No one should underestimate the tremendous importance and the great need of young men preparing themselves to be Heralds of God. The world desperately needs such; our churches need faithful leaders and followers; everyone needs the help and inspiration that true men of God can give and share.

So along with prayers and gifts for the physical plant—and they will be greatly needed—let us not fail to pray fervently also that this united effort may have the constant direction and blessing of God. May the Spirit of God move upon us that we may each one have a part in this great venture!

FOR THOU ART WITH ME

Those wondrous words from the twenty-third Psalm have been a great consolation to countless multitudes who have been brought face to face with death, either their own or of a loved one. We trust readers will find the article in this issue on overcoming the fear of death to be helpful. Christians should have a much higher concept of this transforming experience than those who know not God, nor are aware that Christ triumphed over the grave.

In the first part of the twenty-third Psalm the Shepherd is spoken of in the third person, "He." When we come to the passage through the valley of the shadow, we speak of Him in the second person, "Thou." He seems much closer in this deep experience, and we think of Him as right by our side. What a comfort to have Him with us just when we most need Him. So even in this somewhat terrifying experience we need have no fear if He is our Companion and Guide. The Father cares for His children and leads them safely home.

the valley of the shadow

Victor Sawatzky*

Isn't it strange that those experiences which are most common in life, and which are of greatest moment are most "hushed-up"?

We have begun to speak more freely now about the biological functions of the human body, and about the psychological aspects of human experience; but we still tend to have sealed lips regarding the experience which is common to all men, and which affects our state more seriously than anything that can happen to us in life. The reason we do not speak of death is that we are afraid of it. It will be a grand day when men will speak as freely and confidently of death as they do of birth.

The Bible says that through fear of death mankind has become subject to bondage which lasts throughout life. It is not the will of God that we should be chained by the fear of death. The Scriptures declare that it was for the very purpose of delivering mankind from bondage through fear of death that Christ came into this world and himself underwent death.

Sometimes it is the experience of death itself that we are afraid of. We are afraid that it will be painful or shocking.

All evidence indicates that death is not in itself painful. Thousands who have, as it were, "died" by drowning, electric shock, or asphyxiation, only to be revived by prompt medical attention, have reported that after the initial struggle was over there was no anguish, no pain, no terror; but rather slight giddiness and an overwhelming desire to sleep.

A young lad who was suffering from an incurable disease had sensed that he would not live long. The matter weighed heavily upon his mind. One day he asked his mother what it is like to die. He said, "Mother, does it hurt?" The mother hurried into the kitchen under pretence that something there needed her immediate attention. She was very much upset about her son's question; she prayed. The answer came. Going back to her son she said, "Kenneth, you remember when you were a tiny boy how after a day of hard play you would be too tired to undress and crawl into your bed? Remember how you used to lie down on my bed fully dressed and fall asleep? But you would stay there only a little while. In the morning you would wake up in your own room and wonder how you got there. You were in your own room because someone who loved you took care of you. Your father took you in his strong arms and put you in your own bed. Kenneth, death is like that. We wake up some morning to find ourselves in the other room—our own room where we belong—because the Lord Jesus loves us." Kenneth seemed to be very much satisfied with his mother's answer. A short time thereafter he passed away peacefully.

Sometimes we are afraid of death because we think that thereby we will lose everything that we hold dear.

We are afraid to die young because we have not experienced all phases of human life; and after we are well along in life we do not want to die for fear we will lose what we have gained.

Such an attitude is an indication that the things of earth mean too much to us. No man's life is limited only to the things which this world and the present life can offer. The richest, most intelligent, and most highly favored individuals in this world have many desires and dreams that go far beyond that which they find in life. The fact that man has these aspirations and hopes indicates that there is another life beyond this one in which these higher yearnings of man's soul will be met. This life is but a preparation for the next, like the prenatal state is for the post-natal life.

Often we are afraid of death because we are not on speaking terms with God.

This is the most serious of all the reasons why men fear death; and it is the only one that called for a special providence of God in order to deliver men from the fear of meeting the Judge of all the earth.

There is nothing special that God has done to deliver men from the fear of the experience itself, nor from the fear of loss. But in the matter of establishing a right relationship between man and himself, making it possible for man to have peace of mind, God has taken definite action.

In order to clear the way for man to be right with God it was necessary that God overcome the enemy of man's soul and rob him of his power over the destiny of man. This was accomplished through Christ, the Son of God, taking the place of the condemned race and dying in their stead. Satan was given the power of death over God in the flesh, but he thereby defeated himself and could not touch the spirit of Christ by which He remained alive even after the body was killed and by which He returned in the resurrected body.

If we have accepted God's provision for us whereby we can live even though we die, then all fear of death is taken away.

There is a natural fear of death which God has implanted within the heart of every man.

This fear promotes the survival of the human race. But often circumstances of life become so unbearable that the natural fear of death loses its power, and the individual prefers death to life.

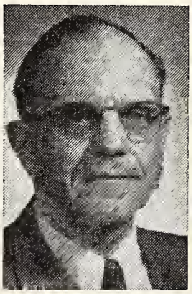
Faith safely replaces the natural fear of death. It is the only thing that will effectually take away the dread of death, and yet cause man to be willing to continue to live under adverse circumstances.

***Pastor, Bergtal Church, Pawnee Rock, Kansas**

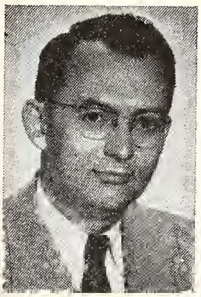
Arthur Rosenberger, president of the Seminary Board and R. L. Hartzler, secretary, sign papers to purchase new Seminary site.

New Steps for
Mennonite Biblical Seminary

The Board of Trustees of the Mennonite Biblical Seminary met for its regular semi-annual meeting on Tuesday, October 30, 1956. The Board wishes to announce at this time that Dr. Erland Waltner has been chosen as president-elect of the Seminary and has accepted the call to this office. Announcement has been previously made that Dr. Waltner would join the staff of the Seminary in July, 1957. He is to assume the presidency when the institution moves to Elkhart, Indiana, to become a part of the Associated Mennonite Biblical Seminaries.



S. F. Pannabecker, president since 1947



Erland Waltner, president-elect

Sometime ago Dr. S. Floyd Pannabecker, who has served as president of the Seminary since 1947, informed the Board that it was his desire to retire from this office at such time as arrangements could be made for his successor. The Board took steps to provide for a new president and this culminated in the call to Erland Waltner and his acceptance of the office. Dr. Pannabecker will continue to serve as a full-time member of the faculty.

S. Floyd Pannabecker and Erland Waltner will share some administrative responsibilities from now on. In general Dr. Pannabecker will continue as the administrative head of the school till the move is made to Elkhart and will be in charge of matters pertaining to the Chicago location. Dr. Waltner, who will continue as a member of the Bethel College faculty till the close of the present school year, is asked to assume responsibility for matters pertaining to the Elkhart location. Details of this relationship are to be worked out by the two men. We ask your prayers for them as they carry on these difficult and far-reaching tasks.

Following the meeting of the Board, S. Floyd Pannabecker; R. L. Hartzler, secretary of the Board; and A. S. Rosenberger, president of the Board, journeyed to Elkhart, Indiana, where on Wednesday, October 31, a very significant step was taken. Here these officers signed the papers by which the Seminary purchased 55 acres of land directly south of the present Elkhart city limits, where is to be located the future home of the Mennonite Biblical Seminary and other Associated Mennonite Seminaries.

The land is splendidly located for this purpose, and although the price is naturally high, since land like this is much in demand, we feel that we have been fortunate to secure it. We owe a lot to the fact that the two parties selling the land were interested in making it available to a Christian institution, and to Ernest Bennett, treasurer of the Board of Missions and Charities of the Mennonite Church, whose office is located in Elkhart and who is a licensed realtor. Mr. Bennett was helpful in all details of the purchase.

So again we feel that God has been leading us in this venture. It is our faith that He will continue to do this as we move on to be a part of the Associated Mennonite Biblical Seminaries.

—Arthur S. Rosenberger, president

Does the church need more trained and dedicated women workers? Do our girls really need some special church vocational program?

Church Vocational Program for Women

(Part II) by Elmer Ediger*

What makes hospitals, mental and general, and homes for aged, Christian? It is the dedication of the workers! We need women who can give what ministers might if they were available for the key positions in these institutions.

But why can't it be lay people? Why not have a stream of women specially prepared spiritually and technically? Although many of them will marry as in the newer Lutheran program, they still average six years. And then, there is another girl of similar caliber to follow her. Such girls can give greater Christian stability and effectiveness to all our welfare institutions. Such a program should make for more trained girls than we have now because of the encouragement, guidance, and financial help they will receive.

What has been said for welfare institutions can also be said for church educational institutions—colleges, academies, and Bible schools. There is a continual need for trained and dedicated people such as our schools are already producing. This new program would simply step up the number, give special religious instruction (more comparable to ministers' instruction), and make more clear the church service to which women can give themselves until they marry, or for a continued period of time.

MCC relief and service and the mission work of our conference need workers for various specialized tasks such as journalism, youth work, teaching, and social work.

Our conference and MCC offices need writers, people trained in personal work and in administration.

Local ministers, particularly in large congregations and city missions, need assistants. Why not girls for visitation, youth work, music, libraries, or outreach service and missions?

But it is not only to fill present church needs. There are pioneering fronts for the church, such as work with retarded children in the community. Although these women workers would be prepared to help fulfill the special mission of the church, there is no reason why special needy or pioneering tasks should not be done by individuals serving through other organizations if individuals would feel so called.

There are many working girls in our larger cities. This group of specially trained workers would serve as the nucleus for area fellowships of such workers so that all may be full time Christians.

Will This Discourage Marriage?

No. This is for those "who serve for a period before marriage and those who serve for a continued period of time." It is assumed that young women want to prepare for marriage and a career. Shall they then invest in training for service? Life can be most abundant if they prepare "for home and career." Then it is not "just waiting for marriage" but happily giving themselves in service until marriage, or in continued service through choice or circumstances.

Concretely, What Value to Girls?

- Helps toward an early commitment and planning for a church vocation. Takes away much uncertainty of how to prepare.
- Provides maximum individual freedom as to specific field and place of service but also the constant availability of specific guidance.
- Offers financial assistance for educational preparation in return for a minimum period of service (or repayment as loan in case of early withdrawal).
- Provides a "team" approach with like-minded in preparation period and during service even though serving individually.
- Enables planning for abundant life through home or career.
- Enables helping others who need fellowship in service.
- Helps to develop a stream of replacements for key service positions.

Why not the Same for Men?

Men interested in non-ministerial church vocations such as hospital administrators, teachers, and the like also need church vocational guidance and encouragement. The St. Louis group felt, however, there was enough uniqueness to the women's situation to justify a separate approach at this time. This should encourage a total church vocations approach.

If You Want More Information

The broad outline of the program recommended by representative girls has been accepted by the conference. Now the responsibility rests upon a new committee to operate through the Board of Christian Service and the interested girls. If you want more information, write to any one of the names listed below. The program is to be launched by Sept., 1957.

Peter J. Dyck, Moundridge, Kansas
Nellie Lehn, Bethel College, North Newton, Kansas
Justina Neufeld, Bethel College, N. Newton, Kan.
Esther Unruh, Route 2, Box 7, Galva, Kansas
Carolyn Schnell, Bluffton College, Bluffton, Ohio
Onale Stucky, Bluffton College, Bluffton, Ohio
Doreen Harms, MCC, Akron, Pennsylvania
Margaret Voght, 614 Francis Ave., Kelowna, B. C.
Elma Esau, Box 283, Newton, Kansas
Mrs. O'Ray Graber, Buhler, Kansas
Ralph Weber, 1200 Grant, Beatrice, Nebraska
Elmer Ediger, 722 Main, Newton, Kansas
Mrs. John Schrag, 522 S. Hartup, McPherson, Kan.
Dorothea Dyck, 722 Main, Newton, Kansas
Marvin Ewert, Bethel Hospital, Newton, Kansas

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*Executive Secretary, Board of Christian Service

Bookmarks

DEVOTIONAL IDEAS

HANDFULS OF PURPOSE by Mrs. Charles E. Cowman. 139 pages. Cowman Publications. $2.25.

The book is written for those of mature mind and heart. It is written in simple style for the average Christian. It is evangelical in approach and quite definite in purpose. It is basically biblical and therefore nothing in it would go against our General Conference outlook.

The book consists of sixteen short chapters, beginning with "Martyrs of Monotony" and ending with "Not Overwork But Overflow." Most of the earlier chapters are good and to the point. The illustrations are invigorating. Some of the later chapters are more "preachy" and take more effort to read. It seems as though they are not up to the first part of the book. The book could meet a real need in the lives of many Bible believing Christians.

—George Dick

(Books reviewed in this column may be purchased from Mennonite Bookstores in Berne, Newton, and Rosthern.)

Film Review

INVITATION TO THE WEDDING, 16*mm. Black and white,* 28 *minutes. Rental* $9.00. *Produced by the Lutheran Church, Missouri Synod,* 1954. *Available from Religious Film Libraries,* 220 *W. Monroe, Chicago* 6, *Illinois.*

This film was produced for the Missouri Synod Lutheran Television Series, "This Is the Life." The content of the film, however, makes it suitable for any denomination. Most of the action of the film takes place in the home of the bride. The bridegroom has been delayed because of bad weather and doesn't arrive until shortly before the wedding ceremony.

The last part of the film portrays the idea that unless Christ is also invited to a wedding and into a home, that home will be incomplete. This theme is stressed by the minister in the brief comments he makes to the bride and groom at the wedding ceremony. This theme is emphasized again at the wedding reception when the bride's grandfather points out how having Christ at the center of his home resulted in a happy marriage.

This film should be followed with a discussion although it would carry its own message. It could be used in a high school youth group. It would also be a very helpful film for a Sunday school class meeting of parents of high school youth. It is the type of film which would not be out of place for a family night service. The first part of the film is of such a nature that in some churches the group might rather use it for a family night service if this service is held following a meal in a place other than the church auditorium.

Flashes of Thought

Gone but not forgotten

Walter Gering

That was the last time she ever saw them. Joyously shouting in childish glee, throbbing with life and energy they disappeared around the corner. In spite of the fact that it was November, the day was ideal for outdoor frolics. Only too soon the stormy blasts of oncoming winter would bring to an end such excursions into the great outdoors. With a sigh of relief at the prospect of an afternoon of quiet she watched them go. That was the last time she ever saw them. In the words of the father: "It's not so easy on a man to go to work with a full family—and come home at night to find only a wife and one son." Three boys—eight, six, and four—have vanished without a trace.

Oh, yes—there have been clues here and there. There were two caps found which could be positively identified; there was a little wooden sword and a piece of rope which was property of the children. Other bits of news filtered in at times which kept alive the hopes of the rest of family. These years of endless search have had moments of renewed faith that their refusal to give up would be rewarded. Yet after five years the whereabouts of the missing boys is still a mystery. No word has come of their fate.

The devotion with which this father and mother have given themselves to the unending search has won the admiration of us all. They have refused to give up. Thousands of miles have been traveled; ponds and rivers have been dragged. Hundreds of faces of school children in neighboring cities have been scanned with the hope of some clue. No stone has been left unturned in the years of searching. Every day finds them with the thought: this may be the day. "Every time I leave the house I think someone could drop them off or send word about them before I get back," remarks the mother. Every Christmas finds them buying extra gifts. "Maybe someone will get softhearted at Christmas time and bring them home."

How can they keep up hope in the face of such overwhelming obstacles? All others have given up hope for their recovery. Only a mother's heart could give the answer. The love of that mother's heart reaches out to the ends of the earth in behalf of her loved ones.

The words of the prophet took on new meaning as I pondered the experience of this anxious mother. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" Isaiah 49:15.

A fascinating account of a tour in British Columbia:

After Twenty Years

Christena H. Duerksen*

"Twenty years ago, somewhere in this vicinity, we had a service in a barn. I remember that a nervous hen flopped her way out over the heads of the people," I said.

"Yes," laughed the minister. Pointing to a building across the highway and only a short distance from the church, he said, "There's your barn. I, too, remember that meeting. The hay barn was packed full that evening. Almost everyone in our new settlement was there. You were some of the first missionaries to visit us."

Again and again we met with those who remembered us and we could compare notes. Even the wiggly boy that was along with us was remembered, and for this reason the picture of Dr. Joe Duerksen with his family was examined with interest.

It has been our privilege to tour the churches of our Mennonite people in British Columbia in the interest of missions. Where twenty years ago there was only one church building in the Frazer River Valley—the one at Sardis now called Greendale—today there are eleven church buildings. Another group is meeting in the basement over which the church is to be built as soon as sufficient funds have been gathered. One organized group meets in a church at Black Creek on Vancouver Island and two churches are found in the Okanagan Valley.

The church most difficult to reach was perhaps the Black Creek Church on the island. Large ferry boats make the two and a half hour trip to the island several times a day. From Nanaims we traveled along the coast for several hours in order to reach the Mennonite settlement. To the left of the road were summer cottages and camp sites. Tempting signs advertised boats and fishing equipment. The water could be seen all the time.

To the right we saw miles and miles of pine forests, so dense in places that the sun could scarcely penetrate. Rain came down steadily. But that evening the little church was comfortably filled and interest was keen.

Early the next day we hurried back to get the ferry at eleven o'clock in order to reach our next appointment. To our great pleasure the sun was out and we reveled in the beauty of sunny skies, blue waters, the green of trees, and the profusion of flowers that grew in all colors in every yard we passed. The day before we had marveled at the isolated places our Mennonites settle in. But now we knew why they liked Black Creek.

All through the Frazer Valley we saw prosperous fruit farms and many lovely, modern looking homes. Because of very heavy, early frosts last fall the berry crops had been light and, in many instances, orchards, strawberry beds, and raspberry bushes had to be replanted.

As we had fellowship with people at mealtimes and in the sitting rooms we soon realized that the evident prosperity was not a result of wishful thinking but of very hard and persevering labor.

The language problem is a very real one in the churches, made more acutely so by the recent arrivals of a goodly number from Paraguay and Europe. To make them feel at home the German language is necessary. Yet, to capture and hold the interest of the younger ones whose education is almost entirely English, it will become more and more necessary to speak in that medium.

We gave many of our messages in the German language even though, with me, at least, "die," "der," and "das" do not always come into their proper places. People were very patient with our language weaknesses.

Besides the three-day mission conference in the West Abbotsford Church and the one night opportunities in other places, we had a full two days with the students of Bethel Bible School at West Abbotsford. Having so recently had our Bible School experience with young people in India, we found it very satisfying to be with these fine young people and their teachers.

All through our trip we have been aware of the fine work done by the so-called lay preachers and their wives. There has been no complaining but we learned of real sacrifice. How often, when field work was heaviest, there was a call for the preacher. His loyal wife and children carried on under difficulties. Again and again we learned of sons and daughters of these preachers' homes who are out in foreign lands or in difficult posts, carrying on even as their parents did. We learned with interest of work being done in the northern part of the province where "old colony" Mennonites returning from Mexico are settling down. Slowly doors are opening there.

Our last meetings were in the Okanagan Valley with two of the smaller churches at Oliver and Kelowna. The warmth of the welcome we received and the keen interest shown in our messages made us feel doubly repaid for including these two places in our itinerary.

Canadians urged us to take the southern route highway, No. 3, to Alberta. The road wound in and out and also up and down along beautiful lake shores and through great forests of pine. Only once did we slip down into USA for a short distance to avoid a very mountainous unpaved stretch. Otherwise we found Canada's roads good, motel accommodations excellent, and can recommend it as a truly scenic highway.

In every way, the memories of our days in that great province of British Columbia will long refresh us.

***Missionary to India**

We all recall that in the recent past our newspapers and radios brought quite distressing news of Protestant persecution in South America. Government and church groups sought to keep the mission work of the Protestant churches from gaining ground. Force and violence often marked this persecution. We were deeply concerned with the welfare of our own converts and missionaries as well as the possibility of work continuing in South America.

The newspapers and radios have since turned to other news happenings, and the "pot of troubles" among our South American brothers no longer boils furiously. However, the fire is not out, and the pot still simmers.

Persecuted but not Forsaken

Recent letters from our workers in Colombia interestingly recount their "joys and sorrows" and show quite vividly that Christian Church history, as they are living it today, still reflects the elements of persecution and victory.

From Cachipay, Colombia, Mr. and Mrs. Arthur Keiser write:

"The centennial of evangelical work in Colombia has brought renewed interest in the gospel through the special services that were held in the leading centers. Not as much was done as if there had been liberty, but we thank God for that which was possible. During this year many churches have been closed, but our work in La Mesa, Anolaima, and Cachipay has been able to continue as before.

"In July we had our general business meeting of all the churches at which time Luis and Armando were licensed as evangelists. We feel that this has been a big step forward and are happy with the way the Lord has used these young fellows. Luis is at present pastor of the church in La Mesa and Armando is studying in Bogota. Luis is completely in charge of the work other than for baptism, etc. We exchange pulpits once a month.

"We are preparing for a baptismal service in the near future. Some of the students from our school are to be baptized as well as two couples from the Cachipay church.

"During the year we had our first burial since mission work was begun by our mission in Colombia. The evangelicals (protestants) have a reputation of not dying. We have made several efforts to secure a cemetery, but it has been impossible. Therefore we decided to use a part of the farm here at the school for this purpose. A five month old girl from La Mesa died and when they refused her burial there, we were able to bring her here. The neighbors have complained and supposedly are signing a petition to prevent us from further use, but we are trusting the Lord to work things out. Did the early Christians also have trouble to bury the dead?

"There has been much interest in the gospel in La Mesa. Many have accepted Christ as Saviour and are receiving instruction for baptism. The authorities have promised us the license for the school there, but it is hard to believe it until one sees the copy. We trust it is true."

From Mr. and Mrs. Gerald Stucky, also at Cachipay:

"This year we have experienced no trouble from government officials, for which we are most grateful. The home and school have approximately 40 children of leper background and 32 children from evangelical parents. Besides, it has 14 children from the town and elsewhere who are not dormitory students. Some of the children from here have gone to Bogota and have found employment and are being integrated into Colombian society; a number are studying in other schools preparing themselves for teaching or other work. Some of the children from parents with leprosy stay with us until about 16 years of age and are being taught commercial subjects so that they can earn their own living.

"By far our greatest concern however, is to integrate them spiritually into the evangelical church of Colombia, and because of a very hostile society and environment, it is also the most difficult task.

"The day school that was started in La Mesa in 1955 has opened and closed numerous times because of local official opposition. We have now reason to believe that we will soon have the official permit from Bogota for the school, after which we hope to have no more difficulty. The government official has said that the license is granted, but the documentation is not yet in our hands. . . . In general the advance and work is encouraging in spite of official opposition and limitations that are imposed on evangelical work.

"This year four Voluntary Service workers were here and were much appreciated. As a result of a very sincere interest in the work in Colombia, and of believing that God wants her here, Miss Huldah Myers plans to come to teach in the school in Bogota next year if entrance permits can be obtained."

The school at Cachipay was begun in 1945 and has since expanded its facilities to accommodate 100 children. Many of the children come from leper background and are living at the mission. Here they study, play, worship, and live together with the missionaries. Part of the training of the child is in the area of skills that may help him earn a living after he leaves the school. Evangelistic programs are carried on in the surrounding communities and towns. In this the work is slow because the resistance to the evangelical movement is great.

The work of the last decade has shown that much could be gained if the way was made easier for mission workers to gain entrance to Colombia. It is urgent that though the daily reminders of persecution no longer come from our radios and newspapers, we persist in our prayers that the believers do not lose faith and that perpetual persecution may be relieved.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

It Takes Hard Work, Imagination and Soul Searching to

Become Creative

By William Gering

It is bad to be a day dreamer, especially if it results in fantasy. Day dreaming has a chance of being useful to lift your ideals and give you vision, but very often its ultimate outcome is fantasy or wishful thinking and nothing constructive for an alert and rational mind.

Day dreamers often have some noble purpose in mind, and struggle desperately in their dreams to achieve it. The person who day dreams about being a writer is not so far removed from reality that he cannot imagine the time and effort required to write. He can visualize his story being rejected by publishers. He is broke and must sell his story if he is to eat, so he re-writes it again and again, and finally, some company takes a chance and his story becomes famous.

This part of the dream is not far removed from actual experiences, but what does this person do when he wakes from his day dream? Does he actually apply himself to the extent he has dreamed? It is much easier to say, "Oh, I'd better go have a cup of coffee instead."

Day dreaming is also an escape mechanism called "wishful thinking." You do not even struggle in your dreaming. You wish to have your achievements brought to you on a silver platter by the waving of the magic wand, hoping for miraculous results.

I'm not putting the finger of condemnation on day dreaming, but rather pointing out the dangers in such a mental attitude. On the positive side of day dreaming stands the imagination. Somebody without an imagination is a very dull person, yet we often poke fun at someone who really uses it. Art and artistic work always demand imagination.

But imagination is positive only when it is creative. Creativity is a terrible word to define. When speaking of creativity we often think of some original work already made. But more than this, creativity is really the actual process of making. It is more in the present and future than in the past.

One of the great needs for man to know God arises because man wants to be creative but doesn't know how. Paul talks about being a new creation in Christ. Such a creation continues to change for the better. It is a constant transforming and Paul is very definite in saying that such a transformation must start with the renewing of your mind. Creativity starts with the renewing of your mind but it must result in an "actuality of expression."

Our peril is that we often try not to be ourselves and then we become artificial. In fact, we become so pseudo that we fool nobody but ourselves. Either we don't know ourselves or we are ashamed of what we really are. Usually it is the latter. And there we stop. Why?

Tell me, why do so many college students shy away from taking public speaking? I believe it is because in speaking they must reveal themselves. It is not something you can copy out of a book. Public speaking has to become a

Can You Really Express What You Believe? Try Putting It on Paper, For Creative Writing Is a Christian Frontier

part of you. That is why every speaker has mannerisms. We make fun of these mannerisms because they are so individual. But we ourselves don't like to stand in front of a group because we don't know how to act or what to do with our hands. We just can't come to realize that if we let our hands hang by our sides they won't fall off. It is by doing and re-doing, by changing of style and approach that one comes to know the best way to speak effectively. You must be creative.

We said creativity is more in the future than in the past because it starts with the mind. It must be part of you—something you experience, something you feel deeply, not just tears or goose pimples. It is like the motif of a great musical composition. It recurs again and again, and the whole work is built around this great center motif. You feel it, you remember it, you want more of it. It makes you live!

There is a great frontier for creativity in present day Christian circles. The voice says: "CRY! Cry that people, Christian people, should write."

The time is ripe. You can turn to almost any popular magazine which senses the needs or desires of the people and you are bound to find some religious articles. Billy Graham makes the cover of *Time* and *U. S. News*. *Look* tells what it means to be a Lutheran, or asks if the surge of revival interest holds deep meaning. Others discuss the holiness of Mary the mother of Jesus. Look in the *Reader's Digest* and you find similar expression. People are willing and ready to read these articles. Our country is as literate as it ever has been. We can reach many people through the medium of writing. We need to improve our church and school publications. They sometimes hang in existence by a mere thread because of literary anemia. As Mennonite youth, we should also be concerned about our Youth Section.

But the basic question usually is—What shall I write? Write that life is real and God is personal, holy, and good. This is the message which young and old want to hear, but it has to be written so that it makes sense and is convincing. Some people write because they want money. Others want recognition and some think it intriguing. But a small nucleus feel they really have something to say. They feel it is so important that they must share it. This should be the Christian's motivation. Then why is there such scarcity of Christian writing? Is it because the Christian thinks what he has isn't worth sharing? Or doesn't he know what he really has — or doesn't he have it at all! Is it just a day dream?

Writing must live and speak. To do this it must be creative. To be creative it must be a part of our imagination and experience. There, I believe, is the handle. When we write, too often we try to make things what they are not, but what we think they should be. It is like day dreaming and that is why it is no good. It is not real.

"A good book is the precious life blood of a master spirit." This is the best definition I have found of a book. It transcends shamefulness. It implies confession, but it shows discovery of life. It is the symbol used by Christ — the precious life blood. Blood is a symbol of life and it is also a symbol of cleansing. Such a master spirit shows how he experienced "self" in all its temptation, defeat, weakness, triumph, and victory. A great biography shows not only victory but also temptations and weaknesses of the individual. This makes it human and true to life.

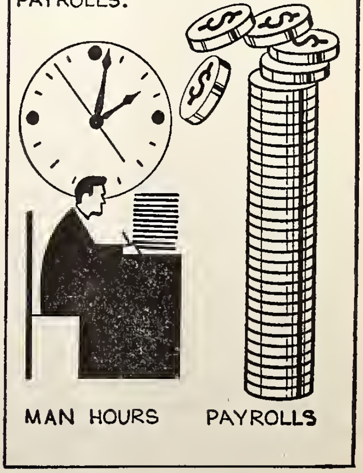
The truth is that we usually are ashamed to write about our weaknesses or about what we really feel or think. We excuse ourselves by saying that we cannot write. But in reality we are afraid it might reveal us, because we not only write a paper, we write ourselves. The person who says, "Nothing ever happens to me, I could just die," should put such feelings into writing. One of two things would happen. Either he'd find out that things do happen to him, or that he isn't as close to death as he thinks he is.

I think the greatest problem is that we don't know what we think, therefore we can't be effective writers. When I catch myself saying, "I know what I think but I can't explain it," I come to realize that my thinking on the subject is rather hazy. This is true with most of us. Our difficulty in expressing ourselves comes largely from not having clarity and conviction in our thinking. The best test for this is to write it on paper.

William Saroyan said: "To be able to write is to be truly alive." We all want to have true life, and this life we want to have in Christ. Do not suppress your feelings when the fire of expression burns within you. Write it down. It can be the beginning of something deeply moving expressed in a way that will radiate with the good, the true, and the beautiful. Our prayer should be: "God use my pen to proclaim Thy peace and goodness, for such a pen is truly mightier than the sword."

IT'S A FACT

THE ESTIMATED 2,000,000 PROBLEM DRINKERS IN INDUSTRY LOSE 346,000,000 MAN HOURS PER YEAR, $714,000,000 IN PAYROLLS.



Two YPU Members Give First Impressions

Paraguay Paxmen Proceed

Two members of the Young People's Union are getting their first impressions of life in a different country as they help build the proposed 250-mile trans-Chaco roadway in Paraguay.

LaVerne Graber of Freeman, S. D., and Johnny Huebert of Henderson, Neb., plus four other Paxmen find Paraguay a different but interesting country. Two years of challenging spiritual service promise to be ahead for them as members of Pax Services of Mennonite Central Committee.

They completed approximately seven miles of this road from Asuncion to the Paraguay River, at last report. A ferry is to operate across the river to the riverport of Villa Hayes. From that point they will bull-doze and grade their way with heavy road machinery toward Mennonite settlements in the semi-isolated region of the Chaco in northwest Paraguay.

Huebert said they were shown around the city the first few days in Asuncion. "Everything seemed so different to us that we could hardly give everything thought."

"People here live in a unique way," he commented. "Some carry things on their heads. Aged people walk barefoot. Some people live in huts, but also in good houses made of stone. Walls surround all yards. The sound of cobblestone streets and overloaded streetcars is amusing.

"Cars drive on streetcar tracks every chance they have and the motorist who sounds his horn first has the right-of-way at intersections. There are only three traffic lights in this city with a population of 200,000."

Graber said Paxmen work on half-day shifts—Paraguayans in the forenoon and Paxmen in the afternoon. They operate new Paraguayan road machinery (they learned how to operate big road machinery at the Caterpillar plant in Peoria, Ill., before going to Paraguay).

He said, "We take Spanish lessons and we can get around a little now. The Paraguayans are very friendly and always want to talk with us, but we still do not know Spanish well enough to have good conversations with them."

Both Huebert and Graber agree: "There is much opportunity to do service for Christ and the Paraguayan people."

Memorial Project for Ethel Krehbiel

In appreciation of the love and influence of the late Ethel Jane Krehbiel, children and young people of the Gulfport, Mississippi, community collected funds to purchase a picture for the Camp Landon Center. A picture of Jesus with a child on His lap and children about Him was purchased and now hangs in the center. A bronze plate inscribed "In Memory of Ethel Jane Krehbiel" was attached to the frame.

Ethel's parents suggested to friends that instead of purchasing flowers they make a contribution toward the work at Camp Landon. A memorial fund has been established and over $150 has already been contributed. After all gifts have been received, a project to meet a special need will be undertaken in memory of Ethel. We hope the picture and project will help fulfill the Scripture, "and their works do follow them."—Orlo Kaufman in *Gulfbreeze.*

Youth Office Needs Equipment

A growing organization needs more equipment. This is true in our youth office. We now have a new typing table, made possible by gifts from two members of the Salem-Zion Mennonite Church near Freeman, S. D. "Tippy," the YPU typewriter (also a project of the Salem-Zion Church) looks very elite on its new perch.

The beautiful dark walnut desk, a project of the Brudertal youth group near Hillsboro, Kan., was the first and most necessary piece of YPU office equipment. A small work table for Bob Schrag, editor of Mennonite Youth, is being underwritten by the Halstead, Kan., group. (At least their pastor said not to worry.) All this makes our cubicle look much more like an office.

Two more things are needed to make our office complete, at least for the time being. They are an executive chair and a steel filing cabinet. Any youth group wishing to take on a special project could help the YPU office by furnishing one of these pieces of equipment.—Bill Gering.

First Class Mail

FAVORS FILING

The article, "So You Can Find It," in the Oct. 30 issue of *The Mennonite* was very good. Working in the MCC office for two years got me acquainted with filing, and it sure proves very worthwhile. So much of the time our church work seems to lack system, and I'm all for more efficient functioning.

Wendell Metzler
Nappanee, Ind.

Do you doubt that God can transform the "average" man and make his life count? I did too until I made a study of the greatest men and women of history and discovered that many of them were ordinary people with ordinary talents and ordinary opportunities. There was but one extraordinary thing about them, and that was their faith in God.

—Charles B. Templeton, in "Life Looks Up."

Our Schools

Search for a "Merciful Neighbor"

"Sobering, incisive, challenging!" Such were the reactions to the current Menno Simons Lectures at Bethel College, North Newton, Kansas, November 11-14, delivered this year by Dr. Martin Niemoeller who spoke on the general topic, "The Relevance of Christian Nonresistance in Our Present World Situation."

Reaffirming the position of the church as taken at Amsterdam and Evanston and deploring only his involvement in the Toronto statement, Niemoeller declared that war between two world powers holding the total means of destruction is now sheer madness. He pointed out that whereas the sixteenth century Protestant Reformation found man in search for a merciful God, he is now involved in a search for the "merciful neighbor."

Pressing this point, Dr. Niemoeller reminded his audience that we have long known that the accelerated population growth in Asia and Africa in the present century will mean that in 30 years the white Western World will be outnumbered 50 hundred million to 18 hundred million. Drawing upon the parable of the unjust steward he asked: "How are we to act as merciful neighbors in time so that when they (the colored peoples of the world) will be in the ascendency, they will also act as merciful neighbors to us?"

In his address, "Church and State," Niemoeller declared, "The church must not become a political authority; she must not become identified with any political group or party. The church is . . . the voice of conscience over and against any worldly authority." Every Christian must now accept the responsibility of witnessing in personal interest and service to the way of peace.

Mrs. Niemoeller accompanied her husband, speaking very effectively one afternoon on "While My Husband Was in Concentration Camp," and, on another afternoon, on "Behind the Iron Curtain."

Active Peace Club

Plans are being made by the Peace Club of Bluffton College to form deputation teams to go out to nearby churches and youth groups to explain their peace stand. These groups, probably in the form of panels, will be both local and week-end teams. Fred Lehman, Berne, Ind., is local deputation chairman, and Lois Shutt, Baltic, Ohio, is week-end chairman.

Another Peace Club project is the Peace Fellowship's "Books for Japan" movement, in which books suitable to combat communistic literature and propaganda in Japan are bought and donated.

Who's Who Among Students

Six seniors were recently chosen to represent Bluffton College in Who's Who Among Students in American Universities and Colleges. Selection for this honor is made through nominations by the student council and election by the faculty.

Elected to Who's Who are: George Bailey, Lima, Ohio; Marilyn Blomgren, Chicago, Ill.; Marion Keeney, East Millsboro, Pa.; Omer Nisley, Topeka, Ind.; Carolyn Schnell, Belgian Congo, Africa; and Gerald Yost, Barto, Pa.

Youth Witness Through CYV

One of the organizations on the Freeman Junior College campus which has been very active is the Christian Youth Volunteers or CYV as it is usually called. Membership is entirely voluntary and those who join do so because they feel that witnessing is an important part of the Christian faith. Besides witnessing through the Christian walk in their daily life the members have made themselves responsible for giving programs and conducting services in the various churches throughout the community, in various Homes for the Aged, and in churchless communities. They sponsor student prayer meetings every Wednesday noon. Officers are: Arlin Classen, president; Rita Fliginger, vice-president; Juanita Preheim, secretary; Rita Fliginger, Chairman of the Service Committee; Rae Karen Preheim, Chairman of the Faith and Life Committee; and Helen Ratzlaff, Chairman of the Fellowship Committee. Willard Unruh is their faculty advisor.

Forum on International Crisis

"The Christian Answer to Our International Crisis" was discussed by the Mennonite Biblical Seminary student body at a recent three-hour forum. Theodore E. Gill, managing editor of the *Christian Century,* who has visited the Middle East and Hungary; and Don Snider, a Brethren minister from Dixon, Illinois, who spent two years in Germany with the Brethren Service Committee, served as resource leaders.

Students Meet in Prayer

Prayer, an essential part of a Christian's life, is stressed at Canadian Mennonite Bible College. Aside from personal devotions and prayer in small groups, there are prayer meetings in the dormitories. At noon on Tuesdays and Thursdays we have prayer for foreign and home missions.

Twice a term this prayer meeting is planned by the Missionary Fellowship Band. At such an evening, two weeks ago, the Norman Bartels, college students, showed slides of their MCC work among the Mennonites in Mexico.

A greater insight into mission work enables us to pray more intelligently for the needs of these fields. Dr. Schmidt from Asuncion, Paraguay, who is working with lepers, showed us how through physical healing these people and their friends become prepared to accept spiritual aid. A few days later, Rev. Smith, representing the Mission to Lepers, gave us an over-all glimpse of work among the afflicted.

Child of Despair

His home in Israel was confiscated, and he has lived eight of his ten years in a refugee camp in the desert of Jordan. He has received his food ration from United Nations Relief, his clothes from Mennonite Central Committee. He has breathed an atmosphere of hatred and bitterness.

Despair is in his eyes as he waits—waits because there is nothing he can do about his present or his future here in this stretch of desert where a star once illuminated the miracle of love incarnate. Touch this child by sharing through the Mennonite Central Committee.

Your stewardship is his future.

MCC *news & notes*

MORE HELP NEEDED FOR HUNGARIAN REFUGEES

MCC relief supplies are being distributed to Hungarian refugees in Austria while efforts are under way to send supplies into Hungary via the International Red Cross, reports Irene Bishop (Perkasie, Pa.) from Vienna, Austria. Miss Bishop has requested funds so that the Vienna unit can be helpful to refugees in other ways than only through gifts of food and clothing.

Due to the shortage of funds for operating the relief program and because of this special request, MCC will be pleased to receive cash contributions for relief to Hungary and for the general relief program. Contributions should be channeled through respective conference offices. Greater needs will arise if full-scale distributions can be made in Hungary.

The Christian Church in Austria is making a united effort to assist Hungarian brothers. Most denominations there organized relief committees and are channeling their services and contributions through Evangelisches Hilfswerk (Lutheran relief agency). These church committees discussed the possibility (and MCC would like to help) of providing refugees with employment, free post cards and telegraph service, some pocket money, church services in their language, and ministers to serve them.

Many refugee men already are working. Many families have been received into other nations. Miss Bishop said the refugees appear to be very open to the gospel. She and her co-worker, Clarence Sakimura (Grantham, Pa.), do solicit the prayers of North American Christians.

MOBILE CLINIC PLANNED

Negotiations are under way for a mobile medical clinic to be operated in a new district near Banmethuot where there is a concentration of some 25,000 persons in a dozen tribal villages. The provincial governor and health officials invited the MCC team to consider this area in addition to their services at Banmethuot. The Banmethuot unit reports 180 more treatments given in the two clinics over the previous month.

NEW 1-W MISSION PLAN

Jerry Newcomer, son of Mr. and Mrs. E. K. Newcomer of Seville, Ohio, began 1-W service in the Ypsilanti (Mich.) State Hospital in the newly-organized 1-W Mission plan.

He will work on a Voluntary Service basis and will turn his wages to his conference mission board to help support a missionary couple. There are more openings in this 1-W Mission plan.

WORKERS JOIN BOYS' VILLAGE UNIT

Two Ohio men have joined the Voluntary Service unit at Boys' Village, Smithville, Ohio. They are William Helmuth, son of Mr. and Mrs. Alvin Helmuth of Louisville; and Richard Miller, son of Mrs. Orpha Miller. Both are members of Beech Mennonite Church.

RECRUITS ENTER PAX IN GERMANY

Five recruits for Pax Services are entering refugee housebuilding projects in Germany. They are: Arthur D. Driedger, son of Mr. and Mrs. Jacob P. Driedger of Wheatley, Ont., member of Essex County United Mennonite Church; David A. Herschberger, son of Mr. and Mrs. Annanias B. Herschberger of Arthur, Ill., member of Menno Miller District Old Order Amish Mennonite Church; Reynold Kipfer, son of Mr. and Mrs. Nurias Kipfer of Kitchener, Ont., member of First Mennonite Church; Wayne E. Schertz, son of Mr. and Mrs. Ray Schertz of Flanagan, Ill., member of Waldo Mennonite Church; and Roger Van Gunten, son of Mr. and Mrs. Sherman Von Gunten of Berne, Ind., member of First Mennonite Church.

MCC PERSONNEL

Elmira Kliewer (Mountain Lake, Minn.) returned to Kaiserslautern, Germany, for a second term of service. She served three years in Germany before working at the Akron headquarters the past nine months.

Harold Voth (Newton, Kan.) moved the MCC agricultural experiment station in Mexico from Cuauhtemoc to Santa Clara. He experiments with crops and farming techniques to aid Mennonite farmers in the area.

SOME JORDAN WORK RESUMED

Some of the MCC relief workers have returned to their posts in Jordan after a temporary absence in Beirut, Lebanon.

Translating Praise

How great the goodness of God—this is the theme of the December Gifts program for the large ministry given by God to our church.

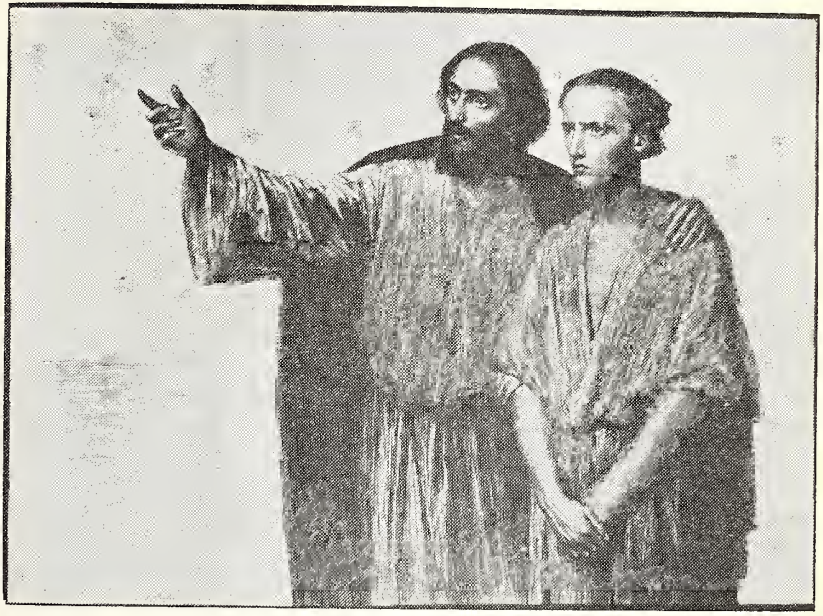
Many souls have accepted Christ in India, Formosa, Japan, Belgian Congo, and Colombia, as well as other places where our workers are active.

We want to give God special praise for the special grace He has shown us; but beyond that there is one step more. As our Conference president, Erland Waltner, challenged us in a letter sent to almost every General Conference home: "Then let us translate this praise into living stewardship in which we take seriously our individual and church responsibilities toward meeting our 1956 Conference goals."

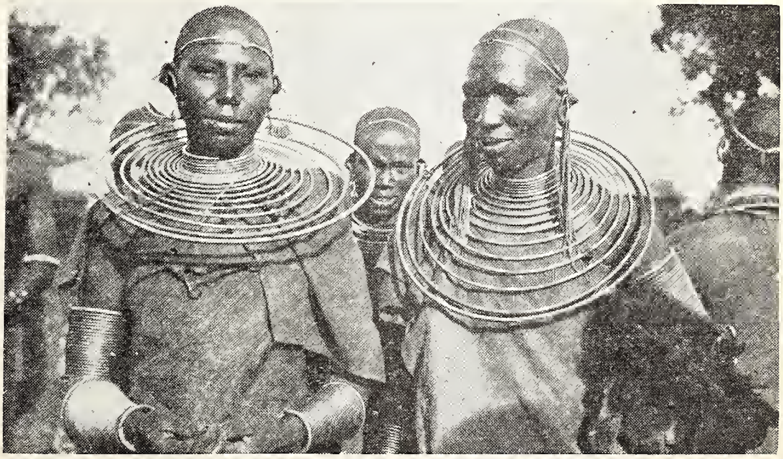
The lives and souls of millions committed to our care depend on the available resources to support workers, to provide materials, and to proclaim the gospel in many ways.

If everyone will give a special December Gift in this Christmas season in the measure that God has blessed, the General Conference can meet the challenge God has given. Gifts marked December Gifts may be placed in the regular offerings of the congregations or they may be sent to the Central Offices of the General Conference Mennonite Church, 722 Main St., Newton, Kansas.

Monkmeyer



Giving is growing. To share what we have is for us our constant source of enrichment.



Many souls have accepted Christ in the Belgian Congo and wherever our workers are active. But others are waiting.

For people fleeing from persecution and violence, your relief program proclaims the living reality of Jesus Christ.

Eager minds in Asia are looking for the Christian reading materials our publication program can provide.

Jottings

CLOTHING, OFFERINGS FOR RELIEF

—**Gospel Church, Mountain Lake, Minn.:** "Principles of Christian Stewardship" was the message Sunday morning, Oct. 7. That evening a joint C. E. program with the Immanuel Church at Delft was held with Orlando Waltner as the speaker. Installation of new and re-elected Sunday school teachers and their assistants was held in connection with the morning worship services Sunday, Oct. 14. Robert Miller of MCC was the guest speaker at our C. E. program Sunday evening, Oct. 14. Pastor Schultz attended the Northern District Ministers Conference at Bloomfield, South Dakota, and the semi-annual board meeting at Grace Bible Institute, Omaha, Neb., during the month. A reception was held for Mr. and Mrs. Harvey Loewen, who were married in Kansas, at the parental A. F. Loewen home Sunday afternoon, Oct. 21. Friday evening, Oct. 19, was the wedding of Linda Nickel and Henry D. Warkentin. New and used clothing has been collected for relief during the month and a special relief offering was held for the coming meat canning project. Communion was observed Sunday morning, Oct. 28. That evening Edwin Ratzloff spoke and showed pictures of his work in South America. A daughter, Laura Jean was born to Mr. and Mrs. John M. Klaassen, Oct. 21.—Mrs. Waldo Stoesz, Corr.

FOOD CANNED FOR HOSPITAL

—**Lorraine Avenue Church, Wichita, Kan.:** On Oct. 7 our church observed World Communion Day at both of our morning worship services. On Oct. 9 our Friendship Circle was happy to have Mrs. Lloyd Spaulding of North Newton, Kan., speak to us on "Strengthening Family Life Through Fun." Seven of our women attended the Western District Women's Missionary meeting held in Inman, Kan., on Oct. 20. On Oct. 21 was our Harvest Festival. Many cans of canned goods were on display in front of our sanctuary. These were given to the Prairie View Hospital in Newton. It was indeed a pleasure to have Andrew Shelly from the Mennonite Biblical Seminary with us on Oct. 28. He spoke at both of our morning worship services and also at an evening service. At the morning service he gave an inspiring message on tithing. We hope this message will lead us all to more systematic giving. In the afternoon he helped outline a visitation program. All church members are to be visited and given a chance to budget for the church. Edwin K. Stoneback, the father of our pastor, passed away Sunday, Oct. 28. His body was taken to Quakertown, Pennsylvania, by train for burial. Our pastor and his mother accompanied the body.—Mrs. John H. Gaeddert, Corr.

BOOKS FOR CHEYENNE MISSION

—**Wayland Church, Wayland, Iowa:** Pastor and Mrs. Habegger represented our church at the Winnipeg Conference. A sacred program was given at the Oakdale T. B. Sanatorium Sept. 2. Ten of our young people have enrolled at various colleges and hospitals for the school year. Pastor Habegger is attending classes at the Seminary in Chicago during the week. Sept. 17 family night and a reception for the teachers of the public school was held. Five young people were baptized and one taken in by letter Sept. 23. On Sept. 30 Miss Lois Slagel spoke on her work in Africa. Communion service was observed Oct. 7. The Methodist and the Wayland Mennonite churches sponsored the children's Halloween party. The house to house canvass by the children netted $64.49 for UNICEF. P. K. Regier of Newton, Kan., conducted services Nov. 4-9. Our hearts were made glad as he ministered unto us. Work is progressing on the parsonage renovation. The Young Mission Workers have sent Christian fiction books to the Montana Cheyenne mission field. The Friendly Helpers Class has prepared a birthday calendar. The adult church group has been studying Mennonite history on Sunday evenings; this has been very interesting.—Corr.

HARVEST AND MISSION FESTIVAL

—**Friedensberg Church, Avon, S. D.:** The end of Sept. and the beginning of Oct. a two weeks evangelistic campaign was held with Samuel Sprunger of Quakertown, Pa., as evangelist. The Lord was gracious: sinners were saved and Christians edified. The annual Harvest and Mission Festival was held Nov. 4 with Rev. and Mrs. Arthur Janz, missionaries to the Belgian Congo, as guest speakers. The missionary offerings exceeded $1,300. At the Mission Society's annual business meeting Nov. 8, the following officers were elected: pres., Mrs. Mabel Bach; v.-pres., Anna Unruh; sec., Mrs. Helen Krug; treas., Mrs. John Schultz. The society has had a wonderful and blessed year. Freeman Jr. College Christian Youth Volunteers brought us a fine program the eve of Nov. 11. A program by a group from the church is being prepared to be given at Bloomfield, Neb., Nov. 24, at a Youth for Christ rally.—Corr.

NEW SUNDAY SCHOOL PROJECT

—**Bethel Church, Mountain Lake, Minn.:** Pastor Gering and several members attended the Winnipeg Conference. Rev. Orlando Schmidt served with the Sunday morning message. That Sunday afternoon Rev. Schmidt, with a group of young people, left to attend the young people's sessions at Winnipeg on Monday and Tuesday. The Sacred Song Ensemble of the Mennonite Biblical Seminary presented an inspirational program on Aug. 26 under the direction of Marvin Dirks. Two of our members went into Voluntary Service under the MCC recently: Mrs. Jacob Wieler is in Mexico; and Mrs. Herman Eitzen went to Akron, Pa., at present working at Ephrata in the clothing center. The Orlando Waltner family, mis- gain another coin. An enthusiastic group went to work: some sionaries to India, are making their home here during their furlough. Rev. Waltner brought the morning message Sept. 9. The union meetings with Rev. George R. Brunk were well attended. The meetings shall be remembered in our community as a milestone in the advance of God's Kingdom in our midst. Rev. Glen Graber from Wayland, Iowa, who served under the MCC in Formosa, brought the message Sunday morning Sept. 30. That same evening he showed slides of their work. This program was sponsored by the Mission Society. The Released Time Classes for the junior and senior students of our high school have again been arranged for Wednesday mornings at 8:45. Over 70 students are enrolled and our Pastors Gering and Schmidt are the instructors. In our Sunday school, the Primary Dept. had an interesting project this summer. Each child was given $.25 with which to gain another coin. An enthusiastic group went to work; some growing vegetables, others raising chickens, others gathering eggs, etc. On our Annual Harvest Festival the first half hour was allotted to the S. S., when the gifts were presented; the proceeds amounted to $263.00. On that same day, Oct. 14, Robert Miller, MCC worker for several years, brought the morning message. A fellowship meal was enjoyed at noon. In the evening Elmer Ediger, Exec. Sec. of the Board of Christian Service, spoke. Missionary H. J. Brown, from Freeman, S. D., also gave us very challenging words concerning mission work. He urged us to pray fervently for our missionaries. The offering for the day amounted to over $6000.00. —Marie Toews, Corr.

Mutual Aid Placement Service

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JOB WANTED

Diesel plant operator, experienced in municipal power supply operation, looking for employment. Will locate anywhere in USA, if offer attractive. Contact: Mutual Aid. (No. A 136)

CORRECTION

The poem, *Night Watch,* (November 6 issue) was written by Dora Rapport and translated from the German by Mrs. John J. Kopper, Whitewater, Kansas.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

LIBRARY
BIBLICAL SEMINARY

His Wonders to Perform
Ferd. Ediger

What About Our Mennonite Seminary?
R. L. Hartzler

Let's Cultivate Simplicity and Solitude
A. W. Tozer

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The Bible Speaks Today

Thirteenth Annual World-Wide Bible Reading

DECEMBER—

12	**Romans 12:1-21**
13	**1 Corinthians 13:1-13**
14	**Philippians 4:1-23**
15	**Hebrews 11:1-40**
16 Sunday	**Luke 10:23-42**
17	**Luke 11:1-17**
18	**Luke 12:22-34**
19	**Luke 15:1-10**
20	**Luke 15:11-32**
21	**Luke 1:1-23**
22	**Luke 1:24-38**
23 Sunday	**Luke 1:39-56**
24	**Luke 1:57-80**
25	**Christmas, Luke 2:1-20**

CHECK BEFORE SENDING GIFTS

A number of missionaries in India and Mexico have expressed concern about personal gift packages sent by individuals, congregations, and Sunday schools. Customs duty on nearly everything sent into these countries is almost as much and sometimes more than the value of the gift. Missionaries suggest that donors check with them before mailing packages, telling what they are sending so that it will not be necessary for them to reject gift packages. Persons interested in the support of missions should feel free to write to any field asking for projects they might undertake either individually or as a church group.

First Stewardship Conference

On Wednesday, November 28, a significant milestone occurred when a Stewardship Conference was held on the first day of the Council of Boards session at First Mennonite Church, Newton, Kansas. The challenge of stewardship was discussed from many angles with special reference to our total Conference financial structure.

Joy was expressed over the universal response of our people to the work and outreach of our churches, Conference, and institutions. It was felt that this indicates a healthy spiritual growth. Strong hope was expressed that during December the budget could be met. It was felt that with the response of many this can be attained.

Much attention was given to a discussion of 1957 and long-range considerations in the financial undergirding of our total work.

NEW BOOK IN SERIES

Jakob Huter, the fourth volume of the Mennonite Historical Series, has recently been published by the Board of Education and Publication. The author, Dr. Hans Fischer, a Lutheran minister of Vienna, prepared the work as a Doctor's thesis and was contacted by John D. Unruh and Walter Adrian while they were doing MCC work in Vienna in 1949. The Mennonite Historical Committee took over the sponsorship of the book. The Hutterian Brotherhood of North America financed the project.

The book is printed in the German language.

"OLD TEACHER" AND NEW CONVERT

The "Taiwan Home Bond," a small paper published quarterly by the GC Mennonite Mission of Taiwan, contained the following interesting item written by Mrs. W. C. Voth: "Friends in America will be happy to hear about Dr. Liu Hsiu Ching from our former mission field in China. He has served for eight years in the China Air force medical corps. . . . For a few years he was in the United States. During this time he contacted Dr. Pannabecker and other former China missionaries. Shortly after arrival here he came to see his "old teacher" as he called my husband. After coming twice he expressed a desire each time to be more close to the church. He had never accepted the Lord but one night after studying the Scripture he knelt with his "old teacher" and gave his heart to the Lord. As he rose to go he said, 'Well, now I am a new man.' A few days later his wife also received the Lord as her personal Saviour."

LETTER FROM FORMOSA

A letter from Marie Regier, missionary in Formosa shows how the work sometimes takes disappointing turns. She writes: "We visited an old lady whose grandson is somewhat interested in the gospel. The weekly cottage Bible class had been held in her home and she loved the singing and asked them to come back. We went there, but this time she was very guarded in her welcome. She asked us to shut the door to the room where they had had the gods before she permitted us to talk to her. When we sang and told her the story of the prodigal son, she got interested in spite of herself. But then she confided in us that her daughter-in-law had scolded her because she had permitted the church group to have a meeting there, so she did not want us to come again."

NYCE GIVES RADIO TALKS

Faith and Life speaker for the week of December 10 to 15 will be Howard Nyce, pastor of First Mennonite Church, Pretty Prairie, Kansas.

Editor, J. N. Smucker. Associate Editors: J. Herbert **Fretz,** Paul R. Shelly, Don. E. Smucker, Willard K. **Claassen, Robert** W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the **weeks** of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the **post** office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. **Mail all subscriptions** and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorial Echoes from the Council of Boards

(*The annual Council of Boards of the General Conference met at the First Mennonite Church, Newton, Kansas, November* 28 *to December* 1. *Following are brief reports from this important meeting. Ed.*)

TWELVE MEN IN AN UPPER ROOM: Board of Christian Service

The twelve men were H. A. Fast, J. Winfield Fretz, Albert Gaeddert, David P. Neufeld, H. N. Harder, Wm. Snyder, Wm. Stauffer, Peter J. Dyck, Robert Kreider, Harry Detwiler, Esko Loewen, and Elmer Ediger.

The upper room was the northeast corner of the second floor of the educational wing of the First Mennonite Church, Newton, Kansas. There the twelve men sat, and talked, and prayed, and voted for three days, November 29 to December 1. They had been called to the task of a Board of Christian Service of the General Conference Mennonite Church.

"Relief and service are part of God's way of doing mission work," the twelve men were told. "Our task is that of helping our members not only to accept the benefits of the gospel, but also to assume responsibility in the world for God's way of life. Our modern age has been a tragic splintering between word and work, between body and soul, between individual and group, and between the present and the future hope."

And then they heard about the board's force of 200 relief and service workers around the world. representatives of Christ and the General Conference, dedicated to bringing together Christian faith and works, the Christian profession and practice. And the twelve men heard about the four volunteers, for whom dedication meant giving their life: Larry Kaufman, Katherine Dyck, Sara Jantzen, and Ethel Krehbiel.

And so on the basis of work done in the past and decisions of the Winnipeg conference, the twelve men took further action to heal the breach between word and work, body and soul, the present life and the future hope.

A Mutual Aid Hay Lift to be undertaken by Mennonite Disaster Service, Illinois area, in co-operation with MDS in Kansas for drouth-stricken farmers was encouraged. Active co-operation with the Health and Surgical Plan of Mennonite Aid, Inc., of Goshen. Indiana, was approved. Individuals and church groups may write immediately for further information to the board office at Newton.

A Voluntary Service and work camp program for high school age young people as presented by the Young People's Union was adopted and will be put into operation, perhaps on a local level and experimental basis as soon as possible.

The vocational program for women was made official and a field secretary for the work will be sought to direct and lead in this new area of outreach. The pre-draft peace mailings program to men was evaluated and commended. A similar program to supply regular bi-monthly mailings of literature to girls will also begin some time in 1957.

Twelve men—our Board of Christian Service—our church's arm of love reaches into our lives where we need it most but also across the communities, the country, and across the waters, where men and women and children have never known love—least of all the love of Christ.—Frank Epp

THE BOARD OF EDUCATION AND PUBLICATION

Come right in! We'll be happy to have you sit in on our Board of Education and Publication meeting, especially because we think the issues which we consider here rather vitally affect *you* as a member of the General Conference. We're dealing with the plans, problems, and concerns of our whole educational program. If you wonder what those concerns may be, you will not have long to wait.

As you enter, the Publishing Committee is just giving its report. You now of course that under its supervision are our different periodicals—*The Mennonite, Der Bote, Der Kinderbote, The Junior Messenger*. But that isn't all. Such things as seeing to the printing of the *Mennonite Encyclopedia*, the *Mennonite Hymnary*, and S. S. materials of various kinds—these and many more are also a part of the work of this committee.

Print 6,000 copies of the Youth Hymnary (they're selling rapidly) . . . Get an imprint edition of nursery material . . . Adjust the subscription rate of some of our periodicals . . . Such is a sample of the resolutions passed at this point.

But by now the Executive Secretary is giving his report. We hear of the progress of the graded S. S. materials, of steps in S.S. promotion, and of the preparation of tracts. (You haven't forgotten those two series on the General Conference and the Believers' Church, have you?)

Here comes something new. The secretary has listed some three dozen or more observations and questions coming from the Conference discussions in Winnipeg. The purpose? So that we can improve our total program.

Pardon me! We must move on to give heed to the report of the Church, Home, and Community Committee. Work has been done in the field of family worship (we must emphasize this even more); we note that a pamphlet for teacher training is available for use in our churches. Then we are informed of the proposed plan for study of church discipline, a study assigned by the Executive Committee of our Conference. That is to be a three-year program.

And had you wondered about our editorial committee? We are just being told that the format of *The Mennonite* will be changed to appear with three columns on the page. Our graded lessons are to carry the name "The Living Faith" series. Eight writers are now at work preparing these series.

We can understand when you wonder how our

(Continued on page 795)

let's cultivate simplicity and solitude

A. W. Tozer*

We Christians must simplify our lives or lose untold treasures on earth and in eternity.

Modern civilization is so complex as to make the devotional life all but impossible. It wears us out by multiplying distractions and beats us down by destroying our solitude, where otherwise we might drink and renew our strength before going out to face the world again.

"The thoughtful soul to solitude retires," said the poet of other and quieter times, but where is the solitude to which we can retire today? Science, which has provided men with certain material comforts, has robbed them of their souls by surrounding them with a world hostile to their existence. "Commune with your own heart upon your bed and be still" is a wise and healing counsel, but how can it be followed in this day of the newspaper, the telephone, the radio and television? These modern playthings, like pet tiger cubs, have grown so large and dangerous that they threaten to devour us all. What was intended to be a blessing has become a positive curse. No spot is now safe from the world's intrusion.

One way the civilized world destroys men is by preventing them from thinking their own thoughts. Our "vastly improved methods of communication" of which the short-sighted boast so loudly now enable a few men in strategic centers to feed into millions of minds alien thought stuff, ready-made and pre-digested. A little effortless assimilation of these borrowed ideas and the average man has done all the thinking he will or can do. This subtle brainwashing goes on day after day and year after year to the eternal injury of the populace—a populace, incidentally, which is willing to pay big money to have the job done; the reason being, I suppose, that it relieves them of the arduous and often frightening tasks of reaching independent decisions for which they must take responsibility.

There was a time, not too long ago, when a man's home was his castle, a sure retreat to which he might return for quietness and solitude. There "the rains of heaven may blow in, but the king himself cannot enter without permission," said the proud British, and made good on their boast. That was home indeed. It was of such a sacred place the poet sang:

> Good-bye, proud world! I'm going home:
> Thou art not my friend, and I'm not thine.
> Long through thy weary crowds I roam;
>
> But now, proud world! I'm going home.
> I am going to my own hearth-stone,
> Bosomed in yon green hills alone,—
> And vulgar feet have never trod
> A spot that is sacred to thought and God.
>
> O, when I am safe in my sylvan home,
> I tread on the pride of Greece and Rome;
> And when I am stretched beneath the pines,
> Where the evening star so holy shines,
> I laugh at the lore and the pride of man,
> At the sophist school and the learned clan;
> For what are they all, in their high conceit,
> When man in the bush with God may meet?

Such ideas as the poet expresses could hardly have occurred to him had he been a victim of our twentieth century "progress." With less beauty but more truth the average American might now say as he alights at the familiar corner:

> Good-bye, old bus, I'm going home,
> To the recorded crooner's sexy moan;
> Where the only sight of bush or tree
> Is a wild West show on my new TV.
> Where salesmen and clowns shout all day long,
> And the apartment's filled with a noisy throng,
> And dancers and night-club stars make free
> Where God and worship used to be.

While it is scarcely within the scope of the present piece, I cannot refrain from remarking that the most ominous sign of the coming destruction of our country is the passing of the American home. Americans live no longer in homes, but in theaters. The members of many families hardly know each other, and the face of Arthur Godfrey is to many wives much more familiar than that of their own husbands.

Let no one smile. Rather should we weep at the portent. It will do no good to wrap ourselves in the Stars and Stripes for protection. No nation can long endure whose people have sold themselves for bread and circuses. Our fathers sleep soundly, and the harsh bedlam of commercialized noise that engulfs

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***Pastor, Christian and Alliance Church, Chicago; editor, THE ALLIANCE WEEKLY.**

us like something from Dante's *Inferno* cannot disturb their slumber. They left us a goodly heritage. To preserve that heritage we must have a national character as strong as was theirs. And this can be developed only in the Christian home.

The need for solitude and quietness was never greater than it is today. What the world will do about it is their problem. Apparently the masses want it the way it is and the majority of Christians are so completely conformed to this present age that they, too, want things the way they are. They may be annoyed a bit by the clamor and by the goldfish bowl existence they live, but apparently they are not annoyed enough to do anything about it. However, there are a few of God's children who have had enough. They want to relearn the ways of solitude and simplicity and gain the infinite riches of the interior life. They want to discover the blessedness of what Dr. Max Reich called "spiritual aloneness." To such I offer a brief paragraph of counsel.

Retire from the world each day to some private spot, even if it be only the bedroom (for a while I retreated to the furnace room for want of a better place). Stay in the secret place till the surrounding noises begin to fade out of your heart and a sense of God's presence envelops you. Deliberately *tune out* the unpleasant sounds and come out of your closet determined not to hear them. Listen for the inward Voice till you learn to recognize it.

Stop trying to compete with others. Give yourself to God and then be what and who you are without regard to what others think. Reduce your interests to a few. Don't try to know what will be of no service to you. Avoid the "digest" type of mind—short bits of unrelated facts, cute stories, and bright sayings. Learn to pray inwardly every moment. After a while you can do this even while you work. Practice candor, childlike honesty, humility. Pray for a single eye. Read less, but read more of what is important to your inner life. Never let your mind remain scattered for very long. Call home your roving thoughts. Gaze on Christ with the eyes of your soul. Practice spiritual concentration.

All the above is contingent upon a right relation to God through Christ and daily meditation on the Scriptures. Lacking these, nothing will help us; granted these, the discipline recommended will go far to neutralize the evil effects of externalism and to make us acquainted with God and our own souls.

—Reprinted by permission from
The Alliance Weekly

Here is related the story behind the question:

What About our Mennonite Seminary?

R. L. Hartzler*

Mennonite Biblical Seminary is now in the twelfth year of its affiliation with Bethany Biblical Seminary and the eleventh year of its operation at the present location. It has been a significant and fruitful period of seminary education in our General Conference experience and work. Yet there has always seemed to be somewhat of an open question as to its ultimate or permanent location or status. There were those who felt that the present course offered what was needed in seminary education. Some felt that we should envision the time when we would operate as an independent and fully accredited seminary in our own right. Still others felt there might be some prospect of an inter-Mennonite program of seminary work taking shape in a not-too-distant future.

Interest in such possible inter-Mennonite program was sparked by the experience of both students and instructors in the two joint summer sessions sponsored by the Goshen College Biblical Seminary and our own during the summers of 1954 and 1955. Beginning with personal conversations in regard to such inter-Mennonite co-operation, the process passed on to official conferences between representatives of the two institutions. It soon became apparent that one of the moot considerations in the matter would be the question of location. The representatives of Goshen Seminary felt that they could not give favorable consideration to any location other than Goshen if they were to hold the confidence and necessary support of their own constituency.

Our representatives, on the other hand, and board members as well, were much inclined toward a location in the Chicago suburban area, feeling it would have a number of advantages, such as the presence of universities and extensive libraries with opportunities for specialized courses or research as one might desire, opportunity to hear in person leading theologians and Christian workers, facilities for travel by whatever means to and from the city, opportunities for practical experience in all forms of Christian work as part of one's preparation for future service, and opportunities for employment by students or their wives where additional income might be needed to meet school expenses.

As negotiations between institutional representatives and boards continued, it became apparent that there were significant involvements in this matter of location for both institutions and their respective groups, so that it would admit of no easy solution. Hence the question of an intermediary or neutral

(Continued on the next page)

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*Field sec., Central Conf., editor, THE CHRISTIAN EVANGEL; sec., Seminary Board.

(Continued from page 785)

location was raised, with Elkhart as a likely case in point. After some exploration and further consideration our board expressed its readiness to accept such location, but the executive committee of the Goshen board felt they could not entirely move their institution from its environmental relationship with Goshen College.

So a modified plan of setup and operations was proposed by which we would locate at Elkhart and they would erect a seminary building adjacent to Goshen College, with the provisions that a joint library would be sponsored at Elkhart, all joint classes in such subjects as Christian education, missions, etc., would be given at Elkhart, all joint chapel services would be held there, and they would assist in the construction of a library and office building. We asked that the Elkhart setup be designed as the seminary center and that other interested groups who might now or later wish to join in the program should be encouraged to locate at Elkhart. To this the Goshen representatives readily agreed. This, then, was the plan as the question came to our General Conference for consideration and action.

It was generally recognized that this would be the most important decision to be made by General Conference; and so it was. There really were two issues involved,—one, the question of basic policy, and the other the matter of location. In regard to basic policy it was a matter of whether General Conference would feel that we should continue on an interdenominational basis as at present, whether we should aspire to independent status as a sole G. C. institution, or whether we should lend our support to the inter-Mennonite proposition as at least a beginning in co-operation in seminary education with at least the possibility of a larger measure of co-operation in course of time.

Obviously the matter of location depended on the decision regarding basic policy. If the decision would be to continue interdenominational in affiliation with Bethany, the matter of location would thereby be decided since Bethany has already purchased a new site in the western Chicago suburbs. If it were to be independent status, then any place in the G. C. field might be regarded as a possibility. If it were to be the course of inter-Mennonite co-operation, then it would be a matter of Goshen or Elkhart.

It was evident before it came up for discussion on the conference floor that this was a matter of widespread interest and deep concern, as indicated by the fact that it was a frequent topic of personal conversation and table talk over the coffee cups (in keeping with fine Canadian hospitality) after evening sessions. On the conference floor it was openly and frankly discussed, yet all with brotherly spirit and prevailing conference concern. Those who spoke strongly for some course other than the seminary board's recommendation to accept the Elkhart plan, nevertheless gave assurance that what conference decided they would support.

So it was that when the result of the vote indicated a large majority decision to support the recommendation, all could feel that conference had diligently labored, deeply considered, and fervently spoken. The good faith and spirit of those who had felt otherwise was grandly evidenced by the fact that in an ensuing session a resolution, assuring the seminary board of the wholehearted support of the conference, was proposed by one such person and seconded by another.

Immediately following the adjournment of conference, steps were taken to secure options on two adjoining tracts (55 A) on the south side of the city of Elkhart, right in the path of rapid housing developments with a grade school already adjoining and trading centers in prospect not far distant. The Board of Education of the (Old) Mennonite Church which administers Goshen Biblical Seminary met and took official action on the existing Elkhart plan. Our board in semi-annual session on October 30 took formal action effecting the purchase of the tracts above mentioned, and steps in financing and building have been initiated.

This brings up a very pertinent angle of the whole matter. It is anticipated that, in addition to what may be realized from the present Chicago properties, something over $300,000 will be needed to purchase the site and provide the buildings needed. This means that the seminary will need to have a larger block of sympathetic and financial support than it has had heretofore. Two down payments of $5,000 each were made when the board acted to close the options and purchase the tracts. The immediate need is for ten persons who will give $1,000 each for this purpose. Then many others who will give like and even greater amounts must be found.

More or less feeling has been expressed that the whole matter was kept too secret as it developed. The reason is that both groups were trying to keep faith with each other and neither one put the other under pressure by publicizing an action on its own part before the other had opportunity to consider and act in regard to it. For instance, if we had at the first widely publicized our readiness to go to Elkhart, with its likely ramifications among their people, we would have put them under a certain amount of pressure before they could officially consider the course they should, or could take. Similarly, vice versa. There was no effort to conceal anything, for there was nothing to conceal. As it was or has been, an excellent spirit of mutual consideration and understanding has prevailed, which in itself marks a real step forward in inter-Mennonite relationships and planning.

—Reprinted from *The Christian Evangel*

The outdoor Christmas scene put up each year in front of the Rev. M. J. Galle home in Paso Robles, Calif. Last year it won first prize as the best outdoor Christmas story.

Two deaths—two funeral services—two openings for the gospel in Japan

His Wonders to Perform

Ferd. Ediger*

We first met Hattori-san in May, 1955. We had just moved to Hyuga and were in need of a Japanese language teacher, and so we were introduced to Hattori-san who had been a Christian for over 20 years and was retired. He proved to be a great help as an influential person in this city as we wrestled with some of the problems of beginning mission work in a new area.

Since he had previously lacked Christian fellowship because there were no Christians in the area, he soon became very active in helping in the spread of the gospel. Seven months after our first contact with him, he became ill with lung cancer and finally passed away last July.

I had been to visit him on the morning of that July day and made it a point to ask him whether he was ready to meet God. He replied with a positive "Yes." Our family was prepared to go to the mountains for a rest that day, when the telephone rang only two hours before train time. I decided to stay home in case the deceased had requested Christian burial, and Viola and the children went without me. When I reached the home, the older son and daughter were there to greet me.

After I had extended my sympathies, they informed me that the funeral would be Buddhist, but that since the deceased had been a Christian, perhaps I, too, would speak a few words. I counseled with them and suggested that the funeral be either Buddhist or Christian, but that I did not think it wise to have both. The daughter then spoke, saying that she had promised the deceased that the funeral would be Christian. They had already offered a bowl of rice to the deceased, were busy lighting incense and candles, and one person was diligently guarding the body. I assured them that those things were not necessary, for the Spirit had returned to its Creator and Saviour.

Though the children were not Christians they cooperated very well in making it a Christian funeral, following the suggestions I made to them. In Japan the funeral is usually held the same day because embalming is not practised and therefore one cannot wait too long. The family and relatives and the Christians gathered in the house for a simple service. It was the first experience of its kind for the new Christians, and it proved a powerful testimony in the community as 280 people attended. Among those who attended were the mayor and other city officials, who, with others, for the first time heard of the hope of the Christian beyond death.

Unlike Hattori-san, Nagato-san was very young. She came to our house as a maid and diligently applied herself to helping us and our children. We provided opportunities for her to go to church and we spoke to her personally about faith in Christ and being saved from sin. Last year we made it possible for her to go to Bible Camp. This year in August she made a decision for Christ and was exceedingly happy. About a month after her conversion, she became sick very suddenly and it was found that she had leukemia and would not live long. Her death was closer than we thought, however, and she died after 12 days of sickness.

While she was suffering she sang hymns, and though her parents are not Christians, they had no doubt about the fact that she had joy and peace in her heart. The father did not permit a Christian funeral, so the Christians had a short service after the Buddhist ceremonies were all finished.

The funeral service that the priest performed was not understood by the audience. One man remarked, "We can't understand the mumbling and chanting and we are sure the dead can't either."

Many people stayed to listen for the first time as they stood gathered on the high mountain of the small fishing town of Kadogawa. Nagato-san's mother wept very bitterly and cried with a loud voice when the funeral procession went to the mountains, saying, "sambika Kudasai" (Please sing some hymns).

Hattori-san's body was cremated after the funeral, but not so in Nagato-san's case. In many cases the remains are cremated, except in the conservative areas.

It is impossible to understand why God took Nagato-san, but we feel confident that she went to heaven. One thing we do understand is that her death opened the way for the preaching of the gospel in Kadogawa. These funerals provided an experience that touched us deeply because we had learned to work together and fellowship together and pray together for a short time.

---

*Missionary to Japan

Women's Missionary Conference

Bluffton College, Nov. 14 - 15, 1956

An interesting panel discussion was held on Responsibility of the Christian Family. Jacob T. Friesen, pastor of the First Church, Bluffton, moderated the panel which included Mrs. James Reusser, Mrs. L. L. Ramseyer, and Mrs. S. T. Moyer.

There were two talks concerning Japan by Verney Unruh and Carl Kreider.

Mrs. John T. Neufeld gave a fine account of the history of the Chicago City Missions. Robert Steiner, Pandora, spoke and showed pictures concerning his experiences as Pax man in Europe.

Officers elected for the 1957 Women's Conference were: Pres., Mrs. Howard Gillion, Berne, Ind.; v.-pres., Mrs. Richard Weaver, Bluffton; sec.-treas., Mrs. Wilbur Gerber, Dalton.

Thanks be unto God for His unspeakable Gift

Christmas reminds us of The Gift! Our hearts ring out with the apostle: "Thanks be unto God for His unspeakable gift." Yes, above the din and confusion of the commercial and organizational world, this spirit of "unspeakable joy" is evident in our hearts. He has given His Son! At Christmas we celebrate His Birth.

In our American culture the words "thank you" have become so commonplace. The words hardly carry the scriptural significance and depth. During this Christmas time we need to give thanks prayerfully. Our thanks needs to be expressed in a depth of devotion—in dedication—in giving!

The prophet in the Old Testament became discouraged. He felt that practically everyone had forsaken the Lord but he himself. As we note the utter perversion of Christmas in the large-scale use of liquor to celebrate this holy event, and as we note the widespread commercialization of this glorious event, we, too, are tempted to wonder how many are loyal to the Lord.

Thank God the 7,000 are still here! These are members of "The Fellowship of the Concerned" — those who place the gospel and its spread uppermost in their thoughts and plan. These are the people who, in the midst of our secularized world, seek to follow the Lord in simplicity and dedication.

Our people have given more this year than any previous year. But, like many organizations, we come to the final month of challenge. (One Mennonite group sought to raise $7.50 a member through the membership in one week during November.) As of November 28 we needed $300,000 to meet our stark minimum requirements for the Lord's Work. $590,000 had been raised previously.

Many of our people—perhaps most of us—review our year's giving in December. This is normal. Last December we gave $165,000 to General Conference causes. This year, if we can double this, our needs will be met.

Time is short: let us give through our local churches; or let us send our gifts direct to 722 Main St., Newton, Kansas, giving the name of our church so that proper credit can be given.

Have you stopped to think what a major gift to the total General Conference involves? It is a spiritually exciting prospect.

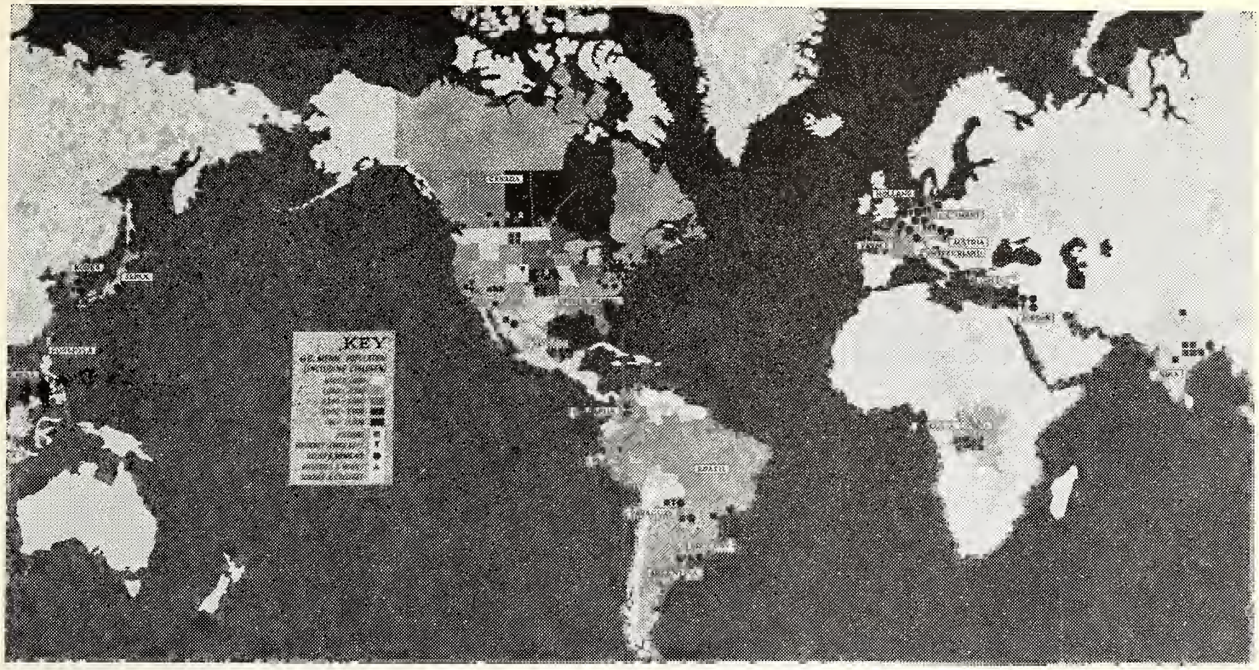
Our one gift now involves the whole task of making the

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

MERRY CHRISTMAS

Billy Graham has said he believes it is proper to use the expression "Merry Christmas." It ought to be a happy occasion.

Christmas will be happier for all of us as we meet the challenge of the spread of His glorious gospel to the whole world.



Wherever there is spiritual hunger or physical need—there is God's field; wherever there are individuals who are grateful for the gift of the Christ Child—there are God's harvesters.

name of our Lord Jesus Christ known throughout the world. The money will help to spread the gospel on five of the six continents of earth. Certainly as we give this Christmas, great blessing will come to us in the realization that the Name of the Christ Child is being made known to others.

Our one gift will involve the whole ministry of sharing "in the name of Christ." Recently a speaker pointed out that in a country of snow, seven are living in one tent without a floor. Certainly our Lord wants us to "give them to eat."

Our one gift will help to "publish glad tidings." As a world becomes literate, it must be given the Word of God to read. Here at home we need as never before to be careful in the nurture of our children—and none of us ever stop learning!

How much shall I give? Some of us will give 10 per cent, considering our entire year. Others will go up to 20 and 30 per cent. Still others have been able to go beyond.

All of us must prayerfully decide what we will do. Are there many of us who cannot give an extra $5 during this month for the sake of the total witness through our conference? Are there not many of us who can give $25, $50, $75, $100, and some $1,000 for this glorious work?

For a glorious Christmas try a sacrificial family gift. Yes, we will want to give to each other—but for a truly glorious Christmas try prayerfully to decide what the family can give to the wonderful outreach represented in our conference work, and then in a definite act of worship and prayer right in the home remember this work, dedicate the gift to Him, and give it through the local church or send it direct. And here is a special suggestion: don't neglect the smallest children. Let all participate.

May all have a glorious Christmas!

CHRISTMAS GIFT SUGGESTION

Make a family gift to the spread of the total gospel of the Christ of Christmas through the work of our Conference. Use the special envelope or give it separately.

OVER THE TOP

Recently a church reported going "over the top" in an extra financial effort considerably higher than our needs. This gives us confidence.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Tell It Once Again With Joy

Clear, cold, tangy air.
Deep, black-blue sky
Sprayed with heaven's fire.
Pin points
That gave no heat
And little light
To earth.
The cold air chilled,
But the fire
Warmed the side closest.
Blanket bundled figures
Huddled 'round the blaze,
The dogs with unsleeping ears,
The close pressed sheep
Near by.
A night like countless others
But for the strange
Expectancy of nature.

Clear, cold, tangy air.
Deep, black-blue sky
Sprayed with heaven's fire.
Pin points
That gave no heat
And little light
To earth.
Sleep-heavy lids drooped
As flames dimmed
To embers.
The story from the prophets
Had been told.
A tale brought often
To shepherd's campfire.
The watch stood up,
Stretched to ease the stiffness
Of cold.

All quiet but for
The distant cry of some lone wolf,
And embers' dying crackle.
Then suddenly
Like falling stars
The fearful, blazing light
Swept over the group.
But peace, not doom
Was spoken by the wondrous
    person,
Surrounded by the heavenly host.
The singing echoed
Like a thousand choirs
All around the humped and
    sleeping hills.

It took so little time to tell
The incomparable news.
Wonder made swift the feet
Of hastening shepherds.
With worshipful adoration
They saw the child
And joyfully
Went out to tell.
Wrapped in tradition
The story still lives,
Told to children
With shining eyes,
To others who, though hearing
    many times,
Still love the simple tale.

As the star-light shines
Again for you,
Like shepherds
Tell it once again
With joy.

—Lois Duerksen

New Year's Eve and a Tradition

By Elvera Ann Baumgartner

Some traditions are good and others are not so good. We, the young people of the Bethel Mennonite Church at Fortuna, Missouri, have one tradition that we think is very good—serenading on New Year's Eve.

In the last minutes of the old year the young people gather at the church. We all get into cars and start off on our journey. Our objective is to visit the home of every member of our congregation and to sing two special New Year's songs to them. As a reward for our serenading the people of the home invite us in and treat us with all sorts of goodies. Naturally we'd get sick if we ate everything given to us in the course of the night. So we carry paper sacks or even shoe boxes in which to hoard our store!

When we arrive at a home we noisily go to the front porch. The householder must be roused or our trip is in vain. Outside the door we sing our first song to the tune of "Come Thou Fount of Every Blessing." The first verse goes like this:

> *"We have come to wish you dear ones a happy glad New Year.*
> *Twelve months of constant blessing filled up with right good cheer.*
> *Hallelujah, hallelujah, we are on our journey home.*
> *Hallelujah, hallelujah, we are on our journey home."*

If this doesn't wake up the people we go to the back door and repeat the performance. The host or hostess then comes to the door, wishes us a Happy New Year, and invites us in. We can smell the popcorn balls and fudge, see the grapes and oranges, and hear someone in the kitchen rattling cups of hot chocolate. But we must sing another song before refreshments are served. This time we use the song, "New Year's Welcome."

After this song we stuff our pockets—we are usually polite enough not to take our sacks into the house—and rush outside. When the group is all outside someone starts the count "1-2-3" and others follow with "Ha-a-appy New Year!"

The words of our songs have been literally translated from the German. This explains the odd phrasing. Since several of us have taken German in high school, we sang the "indoors song" in German in many of the homes last year.

Our parents tell of serenading in the days when they were young. Teams and wagons — piled high with hay, comforters, and young people — were then used as transportation. Our means of travel has become a bit more modern, but our songs and spirits have remained the same. We think that ours is a fine tradition and we would heartily recommend it to anyone!

Kansas Young People Visit Oklahoma Mission

Sleepy Eyes, Indians, Memories

At 5 a.m., Oct. 26, we met at the Hoffnungsau Mennonite Church near Inman, Kansas — twenty-four sleepy-eyed but ambitious young people. We were leaving to visit an Indian mission station at Hammon, Oklahoma.

Here's how the idea started. In a fall program planning session our young people's cabinet decided to have one service project a month. When Rev. Gaeddert, our pastor, suggested visiting Indian mission stations in Oklahoma, everyone showed interest. We agreed to have this as our October service project. The next Sunday we presented the idea to all our young people's Sunday school classes and they liked it too. Of course a weekend trip for twenty-four people requires a great deal of preparation and extra effort. So there we were at 5 a.m. on Saturday with our coats, suitcases, and sack-lunches.

After a long morning's drive, we reached Hammon about noon. Rev. and Mrs. Friesen and their two boys were ready and waiting when we finally arrived. After getting acquainted we all sat down to a delicious dinner. Remembering that this was a *service* project, we put our hands to the wheel. Our various jobs included tearing down old buildings and fences and also cleaning up around the mission yard.

We found the Indians and missionaries very hospitable. That evening we enjoyed a wiener roast with the Indians at the Hammon church, after which we gave a short program of music. Our night's lodging was provided at the Mennonite church in nearby Clinton.

On Sunday we took part in the morning service. When worshiping with the friendly Indian people, we found them eager to learn more of God. We also fellowshiped with them at the noon meal. They seemed very interested in our way of living. Although we had planned to visit only the Hammon station, Rev. Wiebe of the mission at Clinton invited our group to visit them on Sunday afternoon. Consequently, we gave a short program there as well.

Thinking back on the trip, we know that all experienced something never to be forgotten. The visit brought us closer to God and made us realize what a big part we do have in furthering His Kingdom.

—Judy Schmidt & Elisabeth Voth

VS'ers Found Both Sadness and Hope at

The Lame Deer Jail

By Ardys Preheim

"What, you don't have any jails in the town you come from? What do you do with the bad people?" The little red-skinned boy looked at me with a perplexed and puzzled look on his dirty little face. It was as hard for him to imagine such a utopia as it was for me to realize his world of poverty, wrongdoing, and sorrow.

"Yes, we have jails in South Dakota," I explained, "and of course we have people that drink and steal a car or cow, but we don't need a jail in every town."

As the weeks went by at the Indian mission at Lame Deer, Mont., I understood that puzzled look. Sunday after Sunday we congregated at the little jail on the hill for a short devotional service and each Sunday we found five, ten, or even more men behind the barred door. It seemed like a large portion of the small village population.

The devotional was short but meaningful, with appropriate Scripture and favorite hymns. At times the men requested a hymn which meant much to them and as we sang, we saw the faraway look in their eyes—somewhere, sometime, they had heard the words before. It was heartbreaking to see wives and children come to visit and sing to Daddy. And can you imagine the pain of a father as he led in devotions and whispered a prayer as his son looked out from the barred door?

This was sad, yet there was hope—perhaps they'll try harder next time, perhaps they'll change their ways.

Two evenings later the living room was lively with singing, sharing the day's experiences and making plans for the unit paper. A knock on the door changed the atmosphere. A lady brought the tragic news. Two young men of the village had been drinking and had found the winding highway an exciting race track. Not only had the car been mangled, but their bodies as well.

The funeral was held in the town hall and it seemed the whole village was there. People were coming and going as the missionary and minister gave words of comfort to the saved and admonition and warning to the lost. Soon the caskets were lined end to end in the aisle and the villagers filed by—elderly men with braids, Indian women with colorful blankets and moccasins, dirty little children with dirtier dogs. There were clean, well-dressed families, and ranchers. In the far-off corner sat an old Indian lady, raising her voice to her sun god in the traditional death song. Many others, too, were calling on their gods with moaning and wailing. I felt an empty feeling within me, a feeling one cannot describe.

The sadness I had experienced at the little brick jail was now magnified a hundred times. My eyes fell upon the aged parents, brothers, and sisters of the victims, sitting in the front row, stunned and dumb with grief. For now there was no hope—not for the erring son. These parents — some of the few Indian Christians — had worked so faithfully in the church and community, hoping that someday their son would find this joy. My heart ached, for the grief they experienced only God knows. But the faith and trust and courage with which they live on is an inspiration to those who are still seeking.

"No, little boy, we don't have any jail in our town, and if you and your little Indian friends learn to know Jesus as some of your people already have, and if you learn to know Him before it is too late, then maybe someday, you won't need any jail in Lame Deer either."

Services at the Lame Deer Jail were held after each Sunday morning worship at the mission church.

"BUZZ" GROUPS SERVE AT CENTRAL OFFICE

You say you've heard about buzz groups? Got any ideas about how they got named? Let me tell you about a new type.

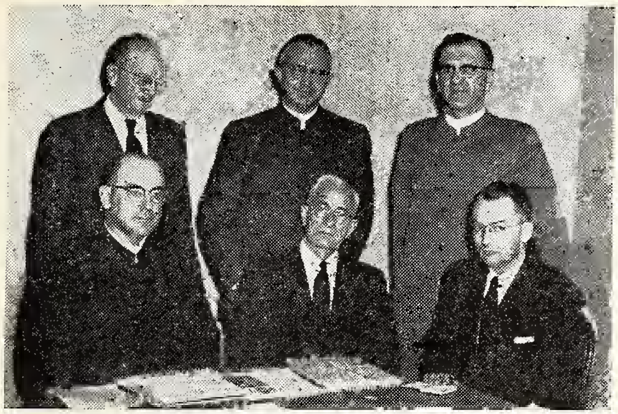
My insight into the matter of where the buzz comes from was considerably sharpened during the week of November 13 to 20 when 92 young people from five Kansas churches descended on Central Offices in Newton and did a fine piece of Voluntary Service.

The annual December Gifts campaign involves the mailing of literature to nearly 20,000 addresses. These young people, along with Central Office staff members, co-operated to get out an average of 4,000 pieces of mail each evening. There were folding and labeling and stuffing and labeling and folding and stuffing and so on far into the night. But above all there was a buzzing.

You might call it a contented buzz that comes from the fellowship of co-operation, or the animated buzz of young people doing a job that needed to be done. It was the sort of buzz that gives a person new perspective into the future of the Christian Church.

Co-operation comes from active interest born of sympathy and understanding. It is a pattern of growth we can expect in response to our December Gift campaign. Our hats are off to these fine young people for their part in making it successful.

Joint Committee Organized for Associated Seminaries



The Joint Co-ordinating Committee of the Associated Mennonite Biblical Seminaries at the first official meeting in Chicago, Nov. 21, 1956. Standing: A. E. Kreider, Paul Mininger, A. J. Metzler; seated: Nelson Kauffman, Chairman; J. N. Smucker, Erland Waltner.

The Joint Committee on Co-ordination of the associated Mennonite seminaries was organized at a recent meeting held in Chicago's Atlantic Hotel. S. F. Pannabecker, Erland Waltner, A. E. Kreider, and J. N. Smucker represented the General Conference; and Nelson Kauffman, Paul Mininger, and A. J. Metzler the (Old) Mennonite Church.

Bethel College Corporation Meets

At the Bethel College corporation meeting Friday, November 23, Rev. Henry Hege, Corn, Oklahoma, was re-elected to the board of directors to represent the corporation, while Menno Schrag, Newton, now chairman of the board, and Carl Claassen, Whitewater, were elected from nominees presented by the Western District Conference.

The report of the president indicated a rising enrollment. The fall enrollment figure at Bethel shows a 30 per cent increase in the last three years, from 356 to 464. However, expenses have increased while gifts and income from the endowment have decreased to the extent that the financial report showed a deficit of $8,685 in the current operating fund.

The corporation gave its approval to a suggested plan submitted by the board to amend the charter with a view to placing more control of the college with the Conference and the churches.

The discussion period following the business session indicated that the constituency is alarmed at the low faculty salaries and the danger of relinquishing the high academic and personal standards that have characterized Bethel. The administration was encouraged to maintain high standards of behavior and scholarship.

German Christmas Program

The department of German gave a German Christmas program in Fellowship Hall of the Bethel College Church, Friday, December 7. This traditional event of the Christmas season included the presentation of the Christmas story and a number of German Christmas carols.

Dr. and Mrs. Ed. G. Kaufman, North Newton, Kansas, arrived on the Woodlawn campus prior to the Thanksgiving holiday. Dr. Kaufman will be visiting lecturer at the seminary for one quarter teaching Mennonite Missions and Philosophy of Religion.

Foreign Students Give Thanks

Peace and freedom of worship were upheld as the items for which Americans should give special thanks by Issa and Gabriel Khabil from Bethlehem, Jordan, and Million Belete's from Ethiopia, guest speakers at the Thanksgiving service held at the Woodlawn Mennonite Church. The Khabil brothers became acquainted with the Mennonites through the MCC relief program in Jordan. Belete's contact with Mennonites came through the (Old) Mennonite mission work in Ethiopia. All three are now studying in the United States.

Formalism or Dynamic Power?

"Resolved that the Genius of Anabaptism has been replaced by Formalism in our Mennonite Church" was the topic of a debate held at Canadian Mennonite Bible College. The affirmative side, Larry Kehler and Anne Epp, stated that our standard of today is not comparable to that of the Anabaptists.

Victor Fast and Kathleen Janzen stated that the Mennonite Church is experiencing an awakening. Evidences of new vitality are found in education, in the challenge of MCC, alternative service, V.S., nonresistance, and separation from the world, indicating "that the genius of Anabaptism has not been replaced by formalism, but rather that a dynamic power has continued this Anabaptist genius."

Class Officers and Sponsors

Early in fall Freeman Junior College classes are organized for the year. They elect their officers, and faculty sponsors are assigned to each group. Throughout the year they sponsor projects, carry on activities, and foster wholesome social events. They frequently engage in fund raising activities to carry out their programs.

The officers of the different classes and their faculty sponsors are: Freshmen, pres., Kermit Graber; v. pres., Kenneth Graber; sec.-treas., Florence Deckert; sponsor, Mrs. Erna Graber; Sophomores, pres., Mary Ratzlaff; v.-pres., Loren Preheim; sec.-treas., Mavis Preheim; sponsor, Miss Kaufman; Juniors, pres., James Miller; v. pres., Dianna Pankratz, sec.-treas., Arlen Miller; sponsor, Miss Heiser; Seniors, pres., Dorothy Miller, v. pres., Ivan Regier; sec., Opal Graber; treas., Kenneth Tschetter; sponsor, Gerhard Buhler; College Freshmen, pres., Joseph Wipf; v. pres., Waneta Schrag; sec-treas., Evelyn Tschetter; class representative, Merril Walters; sponsor, Arnold Nickel; College Sophomores, pres., LaVonne Graber; v. pres., Birdie Preheim; sec.-treas., Joan Kleinsasser; class representative, Marjorie Harder; sponsor, John Ewert.

Harold H. Bender of Goshen, Ind., and David B. Wiens of Saskatoon, Sask., returned to the United States Dec. 5 following a month in Russia on a goodwill visit representing North American Mennonites through Mennonite Central Committee. Here is their first report:

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Report from Russia

We returned to Frankfurt, Germany, Nov. 17 from our three-week goodwill visit to Baptists and Mennonites in Russia, a week less than the original schedule called for. This is a brief initial report. A fuller report will appear later after our report is reviewed by the Mennonite Central Committee, which commissioned us.

We are profoundly grateful to God that we could make the entire trip in safety and good health. We had no difficulties in travel (entirely by plane) with freedom of movement in the places to which we were allowed to go.

Although we could not carry through the original itinerary as planned and hence could not come directly to any of the present Mennonite settlements, we were able to make two substitutions which were of great help.

On the one hand we could make a trip to the far southeast of central Asiatic Russia (Kazakhstan and Uzbekhstan—to the cities of Taschkent, Alma Ata and Samarkand) as well as to Kiev.

On the other hand we could summon Mennonite representatives from distant places to meet us at Moscow and Alma Ata following the advice of the chief of Intourist.

Among those whom we met for extended talks were Elder Heinrich Voth of Krasnovishersk (formerly of Sagradowka); Minister Johann Woelk of Borowsk (formerly of Molotschna colony); and Philip Cornies, a prominent layman formerly of the Molotschna and member of the last KFK.

In Alma Ata we met three Mennonites from Karaganda as well as a dozen local Mennonites living in Alma Ata, and also Dr. Alexander Waechter, a Lutheran formerly of Halbstadt. Here we also met two young men—Wedel by name—from the settlement near Toloss at Urevka, Ivanov Rayon, as well as a young married couple—Heinrich Paetkau—formerly from Orenburg.

Through thorough and intimate conversations with these brethren and sisters, especially Elder Voth and minister Woelk, we gained a great deal of valuable information about the Mennonite brotherhood in Russia, regarding both spiritual and living conditions.

The general impression we have received is one of a genuine awakening of the Church, a real revival in many places, regular worship services beginning again (many in the German language), and in general a restoration of church life.

This is, however, not on a registered basis but on a tolerated basis (except in one or two cases). In some cases separate services are being held in Baptist churches, although in other cases Mennonites simply meet with Baptists, who are very hospitable to them. No general Mennonite organization has yet been effected.

Economic and living conditions are better than we expected. Mennonites said repeatedly they do not need material aid and are getting along satisfactorily. They have work, are fairly treated, and get an average income.

They eagerly desire Bibles, hymn books, and other literature which can now be received freely in small packages free of duty. They can travel freely, can change locations, and in general have all the liberties of other Russian citizens.

We appreciated greatly the excellent reception given us by the Baptists and the fine fellowship we could have with the leaders in Moscow and the congregations we visited in Moscow, Kiev, Alma Ata, and Taschkent.

We were invited to preach four times and gladly took advantage of the opportunity to preach the gospel in Russia. We were convinced that the Baptist Church is a true, living, and evangelical church of Christ and that it has great vitality and is growing rapidly.

The general leadership is more friendly and broadminded toward Mennonite people and appreciates their spiritual contribution which they say is "considerable" in various places. They are willing to give a temporary conference home to Mennonite congregations so that they can be registered and yet allow them full autonomy as Mennonites. Baptists appreciated the invitation to attend our Mennonite World Conference and hope to be able to send delegates, including some Mennonites.

We conceive of our mission as the first step in a continuing fellowship across the ocean and over the "iron curtain" between the North American Mennonite brotherhood and the Christian brethren in Russia, both Mennonite and Baptist.

We cannot forget the intense embraces of brotherly love at the parting with our brethren and the mutual promises of support in prayer and in every possible way in the future.

ECHOES FROM COUNCIL OF BOARDS

(Continued from page 783)

Board can look after all this (and much more) in view of the small budget with which we operate. It *is* difficult—*very* difficult. But did you know that with our book stores, we operate a $400,000 business?

As we think of the year ahead, in order to render the required services, our Board will need $63,000 in contributions from our churches this coming year. You certainly value the Christian training of your own children, do you not? You would want the home and the church to be what it should. So, confident that each one of you would not want us to decide differently or to retrench, the decision to go ahead is given. Unitedly we move forward in this great cause.—Henry Poettker

THE BOARD OF MISSIONS

An agenda filled with many opportunities for expansion and problems of growth faced the Board of Missions as they met at the Council of Boards.

Missionary Orlando Waltner was selected as promotional secretary for the Board of Missions for one year. His work will consist of both deputation and office work. The budget for 1957 will remain approximately the same as 1956.

New missionary couples are needed for Indian American fields (some Indian couples will be sought), Gulfport, and Japan. Nurses and a doctor are needed for Formosa, and teachers for Brazil and Paraguay. Some candidates have already been accepted for these fields and will be sent this coming summer.

The Board of Missions with the Board of Christian Service will take over the MCC work in Mexico during 1957. This is the case, also, for Gulfport, Mississippi, in late 1956.

The resolution of the Committee on Evangelism to have a conference-wide evangelism study was approved, and the Executive Committee of the conference was asked to arrange this as soon as the schedule permits. The Board of Missions gratefully received a gift of $1,157 from the Women's Missionary Association to be used for ministerial student or missionary student loans.

The spiritual atmosphere of the session was such that would provoke us to good works. All sessions were under the direction of Brother Philip A. Wedel and Brother John Suderman.

The Board of Missions is grateful for the continued rise in giving for missions, since this shows an awareness of the part we have in meeting the challenge of those who need the gospel. This rise in giving will be sustained as we continue to hold the world's need for Christ before us.

Another cause for gratitude is the fine group of dedicated young people who say to the Lord, "Here am I, send me." They are being integrated into the mission program continuously.

The Board looks forward to a further year of advance in the work God points out to us.—Ward Shelly

BOARD OF BUSINESS ADMINISTRATION

The work of the Board of Business Administration centers around the total financial program of the Conference. This involves the tithing promotion, the implementing of the findings of the Stewardship Study Conference, and the careful study of the budgets proposed by the various Boards for 1957. It involves a realistic attempt to see the future financial situation as clearly as possible. Pensions for ministers were a special concern these days, also.

Besides the above major concerns of the Board, considerable time had to be given to the dispatch of routine Conference business, not glamorous work but work that needs to be done if our total work is to be carried on in a Christ-like, business-like way. These business matters include such items as central offices management, insurance, request for funds from the Trustees, strengthening the revolving church building fund so that churches in the process of building may have more loan funds available to them, wills and annuities, land administration, and other matters.

Our hearts were cheered by the evidence of what God has been able to do through our people and we are confident that an even better year lies ahead.

—Betty van der Smissen

MCC *news & notes*

DISTRIBUTIONS MADE TO HUNGARIAN REFUGEES

MCC relief supplies—including a busload of medical supplies collected by Paxmen in Germany—are going into Hungary with Red Cross convoys. Thousands of refugees who streamed across the border into Austria are being aided by MCC and other agencies. Many of the refugees are also being taken to other countries.

MCC Vienna relief workers are making traveling distributions of clothing as well as supplying some of the central relief agencies with material aid. Workers are Irene Bishop (Perkasie, Pa.), Clarence Sakimura (Grantham, Pa.) and five Paxmen. They report a visit to one of the refugee camps: "After visiting the Red Cross hospital, we went to the clothing distribution sponsored by the Red Cross, Friends and Evangelisches Hilfswerk. There we saw long lines of people coming for clothes. They had cards on which were written in German the items they needed. Volunteer helpers pointed to a paper where neck sizes were recorded. That is how distributions are being made."

MCC invites readers to contribute money and clothing for the Hungarian refugees. Contributions should be marked "Hungary" and sent through the conference office. Efforts are made to care for the spiritual as well as the physical welfare of the refugees. The Vienna unit asks for Christian friends "to pray for our strength and a special portion of wisdom during this time."

AGRICULTURAL EXPERIMENTS GETTING RESULTS

The agricultural demonstration program among economically-poor villagers of northern Greece appears to be picking up momentum and yielding desired results, according to a summary by Paxman Donald Schierling (Henderson, Neb.). In the Tsakones area, where five Paxmen serve, experiments in planting hybrid corn seem to be presenting an impressive picture to the Greeks. The corn is irrigated and the soil is good in this particular area, Schierling said. Three silos were filled. Experiments in Tsakones also include swine, chickens, and turkeys. Schierling said villagers who followed feed requirements with their chickens were astonished to see a cockerel weighing three pounds at the age of 12 weeks.

The canning project is going over big, he said. Already 7000 tins of foods have been put up, superceding their goal of 5000 tins. An additional 3000 tins are expected to be canned. In Panayitsa, hay and legume demonstrations have resulted in good harvests, Schierling reported. A market has

(Continued on the next page)

been found in Edessa, 20 miles from Panayitsa, for milk from the heifers which were contributed by North American Mennonites last spring (one of the heifers gave birth to twins).

Schierling commented, "Things are being done on a very small scale but this is only the beginning. We feel this will give us a good insight into the success of the future."

THE REWARDS OF JOY

Voluntary Service workers at Coalinga, Calif., consider their ministry to migrants not only "an experience of true joy but a vital Christian ministry." Tina Warkentin (Superb, Sask.), one of the five volunteers at Coalinga, illustrates: "As I walked between rows and rows of cabins in one of our camps, my feet sinking into a thick layer of loose dust, I felt a small hand dip into mine. I looked down into the large longing eyes of a seven-year-old child. 'Please, can I just walk with you?' The complete trust as that wee hand was placed in mine! By just letting her walk with me, I believe I have given just a small amount of love she was longing for. By doing menial tasks, by putting up with circumstances many others turn away from, we experience the true joy of serving. Our work with migrants isn't always a bed of roses but I consider it a vital Christian ministry and I'm thankful for being able to do it."

VOLUNTARY SERVICE PERSONNEL

The following persons completed orientation and have reported to Voluntary Service units: **Peter G. Penner** of Winnipegosis, Man., and **Catherine Miller** of Uniontown, Ohio, both migrant ministry at Coalinga, Calif. **Doreen Kroeker** of Niagara-on-the-Lake, Ont., Junior Village at Washington, D. C.; **Frieda Dirks** of Black Creek, B. C., Willow Hall orphanage at Waterloo, Ont.; **Myrna Ewert** of Drake, Sask., and **Mary Peters** of Chilliwack, B. C., both Wiltwyck School for Boys at Esopus, N. Y. **Donald Busenitz** of Newton, Kan., National Institutes of Health at Washington, D. C.; **Margaret Warkentin** of Grunthal, Man., Regional Hospital at Cuauhtemoc, Mexico; **Nettie Wiens** of Abbotsford, B. C., Colorado Medical Center at Denver. **George Ediger** of Inman, Kan., transfer from Pax Peru to Brook Lane Farm at Hagerstown, Md.; **Mary Kasdorf** of Sardis, B. C., Prairie View Hospital at Newton, Kan.; **Mr. and Mrs. David E. Witmer** of Columbiana, Ohio, Akron staff.

Jottings

FAREWELLS FOR ALICE BACHERT

—Stirling Ave. Church, Kitchener, Ont.: Oct. 7 we had as guest speaker Bruce Wideman of the Emmanuel Bible College. Our pastor preached at the Waters Mission near Sudsbury, a new mission project of our conference. On Sunday evening, Oct. 28, the congregation held a farewell service for Alice Bachert, our missionary in Colombia, and presented her with a gift of money. She left the community in November. Eight parents took part in an infant dedication service. The Sudan Interior box opening service was held at the morning service Nov. 4. The sound film, "Outstretched Hands," presenting the ministry of the Sudan Interior Mission was shown by Horace Braden, on furlough from Ethiopia. The offering was in behalf of our support of Mrs. Cyril Forth. The Sterling Homemakers had at their last meeting as guest speaker Miss M. Detweiler of the New Dawn School for retarded children. We found her talk very educational and interesting. The Adult Fellowship group had the film "Tall Treasure" prepared by William Zehr on the theme of conservation of our forest lands at their meeting Nov. 10. Nov. 25 the film, "The Call of the Cheyenne," presenting our American Indian mission field, was shown by our Crusader Rally.—Corr.

CHURCH SPONSORS GERMAN FAMILY

—First Church, Bluffton, Ohio: The annual Bible lectures were well attended. Dr. Paul M. Robinson, president of Bethany Biblical Seminary, gave the messages every morning at the college chapel and each evening at the First Church. "The Gospel of the Kingdom" was brought very close to us in the evening, and the college students deeply appreciated the series on "To Serve the Present Age." The Ministers' Conference and the Women's Conference on Wednesday and Thursday were also very helpful to the many who attended. Madame Trocme, wife of Andre Trocme, who was in our community last year, spoke on Wednesday evening in the church following the Bible lecture. The Women's Missionary Society spent a day with the Elida Central Church Society assisting them with their sewing and attending their very interesting and inspiring program. The Gellert family who came here from Cologne, Germany, sponsored by our church, is rapidly becoming assimilated into the life of the community. The children are in the public schools and the parents have been able to find employment here. The church has given them material aid with food and furniture for their home. Sunday evening, slides compiled by the MCC showing the work of Disaster Relief were shown at our church. A Prince of Peace Declamation contest was held at the Methodist church. Darvin Luginbuhl, teacher of speech and art at the high school, had charge of the contest. Mr. Luginbuhl is our Sunday school superintendent.—Corr.

LEADERSHIP SCHOOL

—Zion Church, Souderton, Pa.: A one evening Leadership School was held for teachers and interested church school workers on Oct. 23. We met in five departmental groups with a specialist in the field with each department for a two-hour period. Our fall musical in which our four choirs participated was held on Nov. 4 with the theme "Music—A Spiritual Unifier." Anthems and hymns of many denominations and cultures were used. Our annual Church School dinner was held Nov. 15 with Dr. Harold F. Stoddard, Executive Secretary of the New Jersey Baptist Convention, as speaker. The dinner is held annually for all teachers, and wives and husbands of these church workers.—Corr.

CONGREGATION VOTES HOSPITAL SUPPORT

—First Church, Aberdeen, Idaho: At a special business meeting our congregation voted to support the proposed building project of the King's View Mental Hospital, Reedley, Calif. The project calls for a contribution of $6.00 per member. Our pastor attended the executive meeting of the Board of Missions at Newton, Kan., and also visited churches in Ohio and Indiana, reporting on his work in South America. In the absence of the pastor, Eldon Harder brought the morning message Oct. 28, and Andrew Shelly both morning and evening of Oct. 28. This marked the fiftieth year of the organization of our Sunday school. John Purvis met with our church council, giving information of the proposed addition to Kings View Hospital.—F. L. Wenger, Corr.

DEACONS ORDAINED

—United Church, Vineland, Ont. The young people and the Junior Choir of our church have purchased fifty Youth Hymnary books. We enjoy the songs of this hymnary. At our Young People's meetings this fall we have had such speakers as ministers from the U. S., missionaries from India, and returned Pax worker from Germany. At several meetings films and slides were shown. These meetings have proved to be a real blessing. Nearly a score of our church members attended the Historic Peace Churches Conference of Ontario, held in Kitchener on Nov. 17. On Sunday, Nov. 18, John Dyck and Otto Giesbrecht were ordained as deacons in our church. Rev. J. Wichert and Rev. Harder officiated at the service. The Wednesday night prayer meetings begin this week and carry on through the winter. These always prove to be a blessing and inspiration to the believers.—Peter Janzen, Corr.

Into the Beyond

Julia (Schroeder) Reimer, of Reedley, California, and member of the First Church, Reedley, was born March 26, 1880, and died November 15, 1956.

Rudolph R. Penner, of Inola, Okla., and member of the Eden Church, Inola, was born August 8, 1906, and died November 6, 1956.

Mrs. Edwin Suter, of Lima, Ohio, and member of the Grace Church, Pandora, was born June 1, 1889, and died October, 1956.

Samuel Steffen, of Pandora, Ohio, and member of the Grace Church, Pandora, was born May 22, 1880, and died October 6, 1956.

Mrs. Rosa Hilty, of Winter Haven, Florida, and member of the Grace Church, Pandora, Ohio, was born July 10, 1867, and died November 17, 1956.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY SEMINARY

"O holy night! the stars are brightly shining,
It is the night of the dear Saviour's birth;
Long lay the world in sin and error pining,
Till He appeared and the soul felt its worth.
A thrill of hope the weary soul rejoices,
For yonder breaks a new and glorious morn;
Fall on your knees, Oh, hear the angel voices!
O night divine, O night when Christ was born.

"Truly He taught us to love one another;
His law is love, and His gospel is peace;
Chains shall He break, for the slave is our brother,
And in His Name all oppression shall cease.
Sweet hymns of joy in grateful chorus raise we,
Let all within us praise His holy Name;
Christ is the Lord, Oh, praise His Name forever,
His power and glory evermore proclaim!"

Volume 71 **Number 50** **December 18, 1956**

NO "MENNONITE" NEXT WEEK

Following a long-standing custom, there will be no "MENNONITE" next week—Christmas week. The next issue will be dated January 1, 1957. The Editor and staff wish for all readers a Blessed Christmas Season! Ed.

A FAMILY CHRISTMAS GIFT

In accepting the challenge of the "December Gifts" letter, one family made their gift a matter of definite prayer. One unique aspect was the inclusion of every member of the family—including little children.

Here is an idea for all our families. Why not gather as a family, thanking the Lord for the marvelous blessings of Christmas? Then, let each member of the family join in the total gift of the family to meet the challenge of the spread of the gospel.

This gift will help to "publish glad tidings." It will help to "feed the hungry." It will be the means in "making Christ known" on five of the six continents of earth.

Will your family send in a special December Gift?

FAITH AND LIFE SPEAKERS

Faith and Life speakers for the week of Dec. 17-22 and 24-29 are Albert Gaeddert, pastor of the Hoffnungsau Church, Inman, Kansas, and Mrs. Erland Waltner of the Bethel College Church, North Newton, Kansas.

The Bible Speaks Today

Thirteenth Annual World-Wide Bible Reading

DECEMBER—

18	Luke 12:22-24
19	Luke 15:1-10
20	Luke 15:11-32
21	Luke 1:1-23
22	Luke 1:24-38
23 Sunday	Luke 1:39-56
24	Luke 1:57-80
25	Christmas, Luke 2:1-20

"Please pray for our church in India"

We want to share with you an urgent appeal for prayer. Brother D. Ram, who is one of our main church pillars in India, writes:

"The thirty-sixth yearly conference of the General Conference Mennonite Church in India meets at Jagdeeshpur from Dec. 29, 1956, to January 2, 1957, and immediately after that is the Pastors' Retreat.

The Church in India is beginning to enter an era which demands a complete revitalization of Christian life. It is face to face with subtle problems of peculiar nature. A community which lacks a creative answer to contemporary problems is on its downward way to decline and final disruption. The answer to all the present problems is Jesus Christ.

May I fervently request you to remember this conference in your individual and group prayers, so that God grants us new visions of our responsibilities to spread His Word, and grant us His strength to glorify His Name.

More things are wrought by prayer than this world dreams of."

—D. Ram, Secretary, General Conference Mennonite Church

Our Church in India is in a tight place. She is constantly accused by local enemies of the Christian gospel of depending too much on America. Yet the Church does want to stand on its own feet, but the stumbling blocks are many and subtle, as Brother Ram tells us. Please pray for our church in India.

John Thiessen, Ex. Sec., Board of Missions

MCC News and Notes

RUSSIAN CHRISTIANS SEND GREETINGS, WANT BIBLES

The Mennonite Church in Russia is still alive and appears to be experiencing a renaissance. That is the impression reported by Harold S. Bender (Goshen, Ind.) and David B. Wiens (Saskatoon, Sask.) upon their arrival in the United States following a three-weeks visit in the Soviet Union as representatives of North American Mennonites under the sponsorship of MCC.

There are a few congregations but no organized Mennonite Church in the country, they reported. Initial leadership in some localities is being taken by women, as there are few men with their families above age 30. Bender and Wiens said materially the Mennonites in Russia are getting along satisfactorily, and they do not need packages of food and clothing sent to them. Rather, they appreciate receiving Bibles.

Bender and Wiens fellowshiped in Baptist churches where many Mennonites worship. Russian Baptist young people asked greetings to be given to American and Canadian young people. Many Baptist churches attended by Bender and Wiens had large numbers of young people in the congregation.

HUNGARIAN REFUGEES NEED YOUR HELP

A camp for Hungarian refugees is being set up by the MCC Vienna team in addition to co-operative material aid distributions with other relief agencies.

More than 120,000 Hungarians have crossed into Austria from Hungary, making the refugee situation there critical. It is reported that the Red Cross has medical needs well in hand, as the majority of the refugees are healthy. New shipments of material aid to Vienna have been made by MCC.

MCC is is need of financial contributions to make this added work with Hungarian refugees possible. The Board of Christian Service is asking General Conference congregations to increase their regular offerings for relief with this need in mind.

MUTUAL AID WITH HAY

The current drought in the Great Plains section of the United States has brought about a new project in the framework of Mennonite Disaster Service—mutual aid with hay. Hay committees are being formed in Kansas to arrange shipments of hay from out-of-state Mennonite communities where there is surplus hay.

CHANGES IN MCC PERSONNEL

D. C. Kauffman (Goshen, Ind), former director of MCC in Europe, is serving part time as counselor-advisor for the Ailsa Craig (Ont.) Boys' Farm, and part time in the hospital development program for the East-Central area of the Mennonite Mental Health Service. **Sam Wollmann** of Carpenter, S. D., is a new member of the MCC, representing the Krimmer Mennonite Brethren Church. He replaces **George L. Classen** of Yale, S. D. **Gerhard Reimer** (Giroux, Man.) has been made director of the Summer Service program. He replaces **Arlene Sitler** (Hespeler, Ont.).

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

CONFERENCE WORK MOVES AHEAD

The Council of Boards has just met in its annual session. Here all phases of Conference work were examined and plans made for the future. It is a moving and heartening experience to note the work being done and the expanding plans laid for the future. Truly our Conference has "growing edges" and new frontiers are being explored, new missions, new tasks, new fields of Christian service, new methods.

It is encouraging to see the strong young leadership assuming responsibility. There has been a great turnover in personnel of Boards and committees within the past ten years, but vigorous, dedicated younger men are wisely directing the activities and responsibilities of the Conference work.

There is splendid co-operation and inter-relatedness among the various Boards. There is realistic facing of problems and emergencies, and a sincere effort to fit all into the will of God. The work is the Lord's, and His servants are applying themselves to that work "In the Name of Christ."

OUR GIFTS TO HIM

At Christmas time we rightly think much of God's great Gift to us. We can never adequately appreciate that Gift, nor the love that prompted it. But what about our gifts to Christ? The Wise Men brought their gifts. Can we symbolize these gifts, and do as well? We may think of gold as representing our substance; frankincense our service; and myrrh ourselves.

We can bring our substance—our material possessions—to Christ by practicing Christian stewardship and dedicating all our possessions to Him and His cause. For we but hold our possessions in trust and so must never use them merely selfishly, but to His honor and glory.

We can bring Him our service and make it a beautiful incense in our daily worship. This is harder than merely to give our substance, but it can make the common task sublime. In all of life's choices and work we should fit ourselves into His plan and will.

We can give Him ourselves. This would be the most complete gift; the hardest to give, but the most fundamental. We die to self that we may live to Christ. This is the gift Christ is waiting for. Will we, too, at this Christmas season be "Wise Men" bringing our gifts to Christ?

THE YEAR'S CROWN

"Thou crownest the year with Thy goodness" sings the Psalmist. Truly, in the year just drawing to its close, we have again experienced the goodness of God on every hand.

He has guided us through uncertain ways. He has seen us safely through difficult places and dark valleys. Through every experience He has been with us, and, if we have permitted Him, has made every experience contribute to our spiritual growth.

His goodness has brought us forgiveness of sins. How fortunate that there is a remedy for sin through Jesus Christ, who by His love is willing to blot out our transgressions.

His goodness points the way to ever enlarging task of the Christian Church. New outlooks, new opportunities, new responsibilities have come to us because of the goodness of God. Trusting in His continued goodness, we step forward into the New Year in faith. "His goodness faileth never."

Rosebud from Heaven,
Sweet as can be—
Tho, God's beloved!
Earth's ecstasy!
Flower of Morning,
Bloom from above—
Angels adoring,
Sing of Thy love!

Rosebud—on earth no
Bloom so divine!
Come, take my heart, and
Make it like Thine.
Dark is the night—but
Love is Thy bloom!
Brighter than sun, Thou
Meltest earth's gloom!

Rosebud, please come, no
Longer delay—
Sorrow and trouble
So melt away!
Hatred and warfare,
Sin and its shame,
Death and its sting—all
Flee Thy sweet frame!

—Ralph W. Berky

EACH new Christmas cometh
Christchild down to earth,
Bringing joy and gladness
In His holy birth.

WAITING hearts He enters,
Leaves His blessing there;
With His constant presence
Guides them everywhere.

E'EN to me Thou comest,
Blessed Christchild mine!
In Thy love Thou keepest
Me forever Thine.

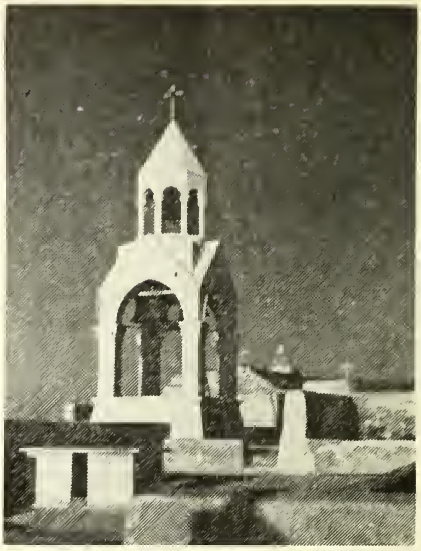
—From the German

For unto us a Child is born,
Unto us a Son is given:
And the government shall be upon His shoulder:
And His name shall be called
Wonderful, Counselor, The Mighty God,
The everlasting Father, The Prince of Peace.
And He shall reign forever and ever;
King of Kings, and Lord of Lords.

MCC relief worker in Jordan recalls Christmas Eve a year ago in

Bethlehem

Leona Yoder



Belltower of Church of the Nativity

Most precious to us are the little pictures of a frosty night in Bethlehem which each of us holds in his heart: the humble shepherds with their white sheep under the stars, the angels' song, the soft glow of a candle touching the miracle in the stable, and the little white road that ran like a ribbon from Jerusalem to the little town among the olives and vines.

Up on the hill the narrow little streets twist and turn between the small stone houses with their high domed ceilings and low doors, and finally emerge in the open space before the massive old Church of the Nativity.

On Christmas Eve this church is dark and quiet, as the Eastern Orthodox Church observes January 7 as the birthday of Christ. Tourists, pilgrims, and worshipers of all kinds walk quietly about in this ancient church and go down the narrow little steps to the cave below where tradition says Christ was born.

One goes down single file, for on each side pressed tightly against the wall are rows of nuns, keeping their all-night vigil. The dozens of little silver lamps hardly lighten the cave because of the cloud of incense. It is just a small cave about 14 yards long and four yards wide, covered with heavy tapestry. If one draws this tapestry aside there appear the rough smoke-blackened walls of a cave.

Gold and silver ornaments gleam in the pale light of the lamps. On the floor on one side is a large silver star on a slab of marble and around it is a Latin inscription: "Here Jesus Christ was born of the Virgin Mary."

Most of the worshipers bow down and reverently kiss this star. On the opposite side is another marble slab surrounded by lamps where the manger stood. We went up the steps on the other side, walked quietly across the old church, entered a hallway and entered the great and newer Roman Catholic Church.

Such a sight of splendor is difficult to describe. The blaze of light was focused on the altar where richly-gowned priests were performing a ritual over the image of the Christchild while sweet-voiced choir boys changed in the distance. The church was packed with people from many lands. We felt a bit dazed as we came out again into the cold and misty midnight air.

Several of us Mennonite Central Committee relief workers also attended other services on Christmas Eve.

First there was the Young Men's Christian Association service out in Shepherd's Field. How inspiring it is to stand on those hills in the gathering dusk and sing the familiar carols with Christians from many lands.

One by one the stars appeared, the last light faded from the Mount of Olives, and the twinkling lights of Bethlehem brightened the dark town. As the service closed, delicious odors ascended from the cave below where Arab friends had roasted a sheep on the hot stones in the traditional manner.

Later we joined the Presbyterian Mission workers for a service a little closer to Bethlehem in the Fields of Boaz. The children from the School for the Blind sang so sweetly of Jesus the Light, lifting their happy faces into the soft falling rain.

Crowds of people had filled the courtyard of the Church of the Nativity by this time for the Anglican hymn song, so we stopped to lift our voices once again in joyous song. Then we left the throngs of people at the great church and walked for some time through the still, narrow streets to the beautiful German Lutheran Church located high on a hill. The church was not full, but we knew many of the people. Most of the tourists had been frightened away by the riots of the previous week.

Our talkative group was unusually quiet as our auto wound its way around the sharp curves back to Jerusalem, for the little white road lies in Jewish territory and the bitterness of years prevents its use.

We were refugees that night, for the week before our Jericho house had been looted and the warehouse burned. Kind friends in Jerusalem had lent us their home, our physical needs were being provided, and the deep peace which only our Heavenly Father gives was in our hearts.

Our Schools

CHRISTIAN SERVICE SCHOLARSHIP

Bethel College at North Newton, Kansas, is the recipient of a gift made by John and Rose Mary Goering which will establish a $25,000.00 Christian service scholarship and will provide $3,083.00 for the operating fund of the Kauffman Museum.

The scholarship, established by Mr. and Mrs. John J. F. Goering of Galva, Kansas, is to be known as the John and Rose Mary Goering Christian Service scholarship. This is by far the largest scholarship ever established at Bethel College.

It is the purpose of this fund to aid worthy students who plan to enter full time Christian service. This may include other areas of service for the church as well as that of the ministry. The amount of help available to one student will not exceed one-half of the tuition.

Mr. and Mrs. Goering are members of the Eden Mennonite Church near Moundridge, Kansas, and have long expressed a keen interest in the work of the church. Mrs. Goering is a former member of the Bethel College faculty, having taught courses in the area of home economics.

CURRICULUM STUDY FOR BREAKFAST

On the second Saturday of every month the Division Heads and the Educational Policies Committee of Bethel College have their meeting over the breakfast table of one of the committee member's homes. The main concern of this meeting is first, to revise the Bethel College Catalog, and second, to study suggested revisions of the core curriculum. Members include: Dr. Erland Waltner, representing the Bible Division; Dr. Arnold Wedel, Natural Science; Dr. D. H. Suderman, Humanities; Dr. J. Winfield Fretz, Social Science; Dr. M. S. Harder, Applied Science; Dr. Eldon W. Graber, Teacher Education; Miss Ruth, Dr. H. A. Fast, and President D. C. Wedel. This is the first year meetings of this nature have been attempted. The next breakfast is scheduled for December 8 at the home of Dr. Suderman.

CHORAL SOCIETY PRESENTS "MESSIAH"

The Bluffton College Choral Society presented Handel's *Messiah,* Sunday, Dec. 9, at 8:00 p.m., in Founders' Hall. Soloists for the occasion were Lillian Smith, Weichel, Ontario, soprano; Audrey Paul, Chicago, Illinois, contralto; Tom Williams, Knox College, Galesburg, Illinois, tenor; and John McDonald, Chicago, bass. The chorus was under the direction of Professor Russell A. Lantz.

"COME BEFORE HIS PRESENCE WITH SINGING"

On Nov. 23 a small choir from Canadian Mennonite Bible College recorded songs for four radio broadcasts. A quartet went to the hospital to sing to Mrs. Adrian who has broken her leg. Nov. 25 a male quartet sang at St. Vital. On the same day our male octet presented programs in Rhineland. Four members of the student body left for Newton, Kansas, on Saturday to attend the YPU meeting taking place on Nov. 27-28.

Anna Wiens, one of our first year students, has been absent for a number of weeks due to illness in the family. This week we were able to welcome her back into our college family.

ACADEMY PLAY FESTIVAL

The Beloved Exile by Emma Moody Powell was the Freeman Academy entry in the Interstate Academy Play Festival, held at Canton, South Dakota, Dec. 11. The scene of this one act play is the kitchen of an Egyptian farmhouse to which Mary and Joseph and the baby Jesus have come to escape the wrath of wicked King Herod. The presence of the infant Jesus in the home brings a spread of faith and harmony to a mother and two daughters. Although the religious theme of this play is appropriate to the Christmas season, its message is in place at any time.

FOUNDERS' DAY PROGRAM

The annual Founders' Day program at Freeman Junior College was held Dec. 14 at Pioneer Hall. Dr. Lloyd Ramseyer spoke during the morning program on "Russians as Seen by an American," and in the afternoon on "Russian Institutional Life." That evening the Music Department presented a program.

YPU PLANS PROJECTS

The Young People's Union of the General Conference Mennonite Church held its annual council meeting at the Bethel College Mennonite Church on November 26 and 27. At this meeting, reports from each district and school were heard and evaluated. These evaluations prompted suggestions that became valuable in making plans for the YPU for the next year. These plans include such important projects as: continued support of Bill Gering as the YPU youth worker, editing the youth page in *The Mennonite,* publication of bimonthly program helps, editing and publishing of the devotional prayer calendar, and continued financial support of the Gulfport Voluntary Service project. In the near future manuals for sponsors and leaders will also be available.

ENCYCLOPEDIA AVAILABLE

Volume II of the MENNONITE ENCYCLOPEDIA is now available. This volume will be mailed to persons who have purchased the set of four volumes. It is available at Mennonite Bookstores in Newton, Kansas; Rosthern, Saskatchewan; and Berne, Indiana. The pre-publication price which expired October 31, 1956, has been revised to $38.50 per set and $11.00 per single volume.

NEW PEACE FILM

"The Way of Nonviolence," a new peace film, shows Andre Trocme telling the story of three real-life situations confronting Christians in Berlin, France, and North Africa.

16mm., black and white, 15 min.______Rental: $3.50

A new filmstrip, "Learn a Lot and Like It," depicts the revitalization of a Sunday school class.

Jottings

WORKSHOP FOR TEACHERS, PARENTS

—**Grace Church, Pandora, Ohio:** Dr. J. R. Schmidt spoke at a union meeting at the St. John Church on the Paraguay Leprosy Mission. On Oct. 7 Robert Steiner, who recently returned from two years' service in Pax in Europe, spoke and showed pictures of his work. Oct. 8 Mrs. S. T. Moyer from India spoke to a union meeting of the four Missionary Societies of Grace Church. Twenty-five copies of the new Youth Hymnary were purchased for the use of our Young People's Fellowship and the Junior choir. A dedication service of the new Hymnaries was held in the Youth Fellowship Meeting. A sacred music program was given on a recent Sunday evening with the offering to be used for choir robes for the Junior Choir. Rev. Walter Dyck spoke Oct. 28 of his visit and service in the Mennonite Colonies in South America. The fall meeting of the Men and Boys' Fellowship was held Oct. 30. L. L. Ramseyer gave an interesting talk and showed slides on his trip to Russia. The young people collected $113.50 on Halloween for U. N. International Children's Emergency Fund. A Sunday School Teachers' and Parents' Workshop was held Nov. 17 and 18 with Mary Royer and Miss Kathryn Ashleman, Goshen College; and Rev. J. Friesen, Bluffton, as leaders. The annual Mission Sale was held in the H. S. auditorium Nov. 10 and amounted to $842.00—Corr.

STEWARDSHIP SERIES

—**Meadows Church, Colby, Kan.:** "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Andrew R. Shelly was in our midst Nov. 11 and 12. His messages were "The Fulfillment of Our Stewardship," "The Challenge of Missions in Mid-twentieth century," "Crucial Issues Facing Missions Today," and "Heralds of the Kingdom." Nov. 18 we commemorated holy communion. John C. Willems attended the Hilfs-plan meeting at the Eden Church at Moundridge, Kan. We had a very interesting panel discussion on "Disadvantages and Advantages of TV" on Nov. 18.—Mrs. John C. Willems, Corr.

MEXICO, INDIA WORK PRESENTED

—**Swiss Church, Alsen, N. Dak.:** Our annual meeting was held Nov. 7. May the Lord lead and bless those who have become officers in His work. The Ladies' Mission Society was held Nov. 8 with Mrs. Laverne Fast as hostess. Alfred B. Lou, director of Boys' Home for Mexican Indians in Mexico City, gave an interesting testimony and also showed slides of his work. On a recent Sunday morning our pastor, Leonard Harder, gave a message on the Book of Ruth. In the evening missionary Duerksens spoke about their work in India.—Mrs. Fred Feil, Corr.

FOSTER MOTHERS, INDIAN CHILDREN ON PROGRAM

—**Lorriane Ave. Church, Wichita, Kan.:** Moundridge foster mothers of Indian children from Montana, and their children were guests of the Lorraine Ave. Church Mission Study group recently. The group has been studying American Indian mission work in Oklahoma and Arizona, and this month is studying the work in Montana. Miss Dorothy Ewert of Hillsboro and now a Bethel College student, and a VS worker in Montana this past summer, was guest speaker, and each of the Indian children also participated in the program. Mothers and children who attended were Mrs. Walter W. Goering, Rosalee and Carolee; Mrs. Alfred Meyer, Joyce and Lillian; Mrs. Harvey J. Stucky and Maynard; and Mrs. Verne A. Graber and Joyce. Mrs. Willard Loganbill and Abbie were unable to attend.—Corr.

FAREWELL SERVICE FOR PAUL ROTHS

—**Calvary Church, Barlow, Ore.:** The fall communion service was held Sunday morning, Oct. 7. Miss Sarah Buller, who is serving in Africa under the Sudan Interior Mission, spoke Sept. 26 to the Women's Missionary Society. The Women's Missionary Society contributed $25.00 to the MCC clothing building in Reedley, Calif. They also shipped 240 pounds new and used clothing, 65 pounds of new clothing, 72 pair handknit wool socks, 4 wool comforters, 1 pair pillows, 17 pair overalls, shirts, baby kimonos, and 4 sewing kits. Sunday, Oct. 27, during the morning worship three children were dedicated. Our recent ailing people, William Zehr, Mrs. Gladys Heyerly, and Sam Egli are on their way to recovery. Mrs. Mary Hays passed away Thursday, Oct. 18. The pulpit committee is assuming the responsibility of contacting preachers who would be willing to take over our church. In the meantime, Rev. Noble Sack of the seminary at Jennings Lodge is our supply pastor. Sunday, Oct. 28, Rev. and Mrs. Paul Roth concluded their service to the church and community. A farewell pot-luck dinner and fellowship hour followed the morning service. Brother and Sister Roth have pastored the church for 12 years. Brother Roth used the same Scripture, Acts 11:25-26, Sunday, Oct. 28, which he had used the first Sunday in June, 1944, when this congregation first started. They were presented with a chime clock and a sum of money. We wish them God's richest blessing in their new field of work at Carlock, Ill.—Mrs. George A. Fast, Corr.

MEETING SERIES AND MISSION FESTIVAL

—**First Church, Hillsboro, Kan.:** Nov. 7-11, E. J. Bohn of Pandora, Ohio, spoke on the theme "When God Is Present." We had our Mission Festival Nov. 18. The children's mission banks totaled $126.51, which will go for graded lessons and the Oraibi Mission. Mrs. Waldo Harder spoke to the children, and Rev. Harder brought the message. In the evening Rebecca Nickel spoke and showed pictures of migrant work. The morning offering for MCC was $679.15; the evening mission offering, $70.10; the Thanksgiving Day offering, $56.52. In his message Nov. 25 on "Christian Responsibility" our pastor Elbert Koontz stated, "To be a Christian is a privilege but also a great responsibility."—Mrs. Walter Lindteiger, Corr.

S. T. MOYER SPEAKS

—**Woodlawn Church, Warroad, Minn.:** The H. B. Klassen family of Carrich, Man., brought us a program the evening of Sept. 16. A film "DeShazer" was shown Oct. 5. The Billy Graham film, "Eastward to Asia," was shown in Warroad Oct. 9. At our Mission and Harvest Festival missionary S. T. Moyer spoke to us three times. In the evening slides were shown. We had our revival meetings Oct. 21-28. Evangelist Russel Cline and Henry Willms, soloist from Three Hills, Alberta, led the services. Meetings were well attended and many blessings received. The funeral for Kenneth Walker, nine-months old son of Ted Walkers was held Nov. 8. Our Ladies Aid made three quilts at the November meeting. Nov. 18 one of the Gideons brought the morning message. Gwendolyn Dick, missionary to Ethiopia, spoke to us on Thanksgiving Day. Mrs. John T. Fast, who had an operation in Crookston, Minn., Nov. 14, was able to come home Nov. 28. We wish her a speedy recovery.—Mrs. Peter Thiessen, Corr.

MISSIONARIES PRESENT NEEDS

—**Bethany Church, Kingman, Kan.:** Our offering for CROP was taken Aug. 19. Guest speakers Sept. 27-28 were missionary Peter W. Voran of Japan, and John Thiessen, executive sec. of Board of Missions. At our Harvest and Mission Festival, Sept. 30, the Voran family was with us for an all-day meeting. In the evening Rebecca Nickel told of her work among the migrants at Eloy, Ariz. Oct. 7 pastor Tschetter left for six-weeks Bible teaching among the churches of Canada. Speakers during his absence were Roland R. Goering, Dr. Little of Wichita, A. Peters, Leonore Friesen, Don Tschetter, and the Samuel Stephens of India. A mission program was given Oct. 28. Sons were born to Mr. and Mrs. Lester Voran and Mr. and Mrs. Paul Voran. Arlo Ewy and Gladys Penner were married on Thanksgiving Day. Dr. and Mrs. Willard E. Kaufman and son have returned from the Holy Land where Dr. Kaufman spent the past two years ministering to the sick of Jordan.—Willard M. Voran, Corr.

WALTNER CONDUCTS SERVICES

—**Bethel Church, Inman, Kan.:** A daughter, Susan Kristine, was born to Mr. and Mrs. John Frank Enns of Kansas City, Nov. 8; a daughter, Kathy Ann, to Mr. and Mrs. Walter D. Neufeld Nov. 15; and a son, Jeffrey Ross, to Mr. and Mrs. Ernie Wiens Nov. 20. Mr. and Mrs. G. J. Enns joined our church Nov. 18, transferring from the Hutchinson church. Erland Waltner conducted evening services Nov. 22-25. Holy communion was observed Nov. 25. Pastor P. T. Neufeld recently returned from Arizona where for three weeks he helped with evangelistic work among the Indians. Our congregation helped in the meat canning project and donated 1,155 cans of beef, pork, and lard. Ted Regehr from here and Alise Marie Penner of Whitewater were married Nov. 22. A son, Lowell Peter, was born to Mr. and Mrs. William Regehr Nov. 28.—Mrs. A. F. Enns, Corr.

REPORT ON FORMOSA

—**Zion Church, Donnellson, Iowa:** The Women's Mission Society presented a program at the County Home and served the patients ice cream and cookies. Ronald Krehbiel spoke to us the evening of Sept. 9 and showed pictures of home mission work at Markham, Ill. Glenn Graber, missionary to Formosa, spoke to us the morning of Sept. 16; in the afternoon the Grabers gave a very interesting report of their work. They showed pictures in the evening. Holy communion was observed on World-wide Communion Sunday. Our Mission Societies sent 310 pounds of clothing, 18 pounds of bandage roll for relief, also 16 layettes to Africa. The Men's Brotherhood gave a program at the County Home Nov. 4, and on Nov. 11 the Good Will Mission Circle gave a program. On the evening of Nov. 11 Rev. and Mrs. Harold Thiessen gave a musical program at the Pulaski Church. Union Thanksgiving services were held in the Methodist Church, where J. Sherrill Gohde was the speaker.—Corr.

"HOW GREAT IS THY GOODNESS"

—**Hutterthal Church, near Carpenter, S. D.:** The Lord has done great things for us. He gave a good harvest in material things, in health and strength, and in opportunities for Christian service and in the harvest of souls. Our church was host to the Ministers' Conference in Oct., when Orlando Waltner and Verney Unruh served with special messages, and Robert Miller told of needs in MCC service. Sept. 28 Verney Unruh was guest speaker at a program given by the ladies' Christian Helping Hands. In November missionaries Ed. Tschetters from the Sudan and J. R. Duerksens from India served with messages. Thirty children were dedicated Nov. 11 and two ladies received by baptism. Holy communion was observed Nov. 18, at which time another lady united with the church. J. W. Schmidt and the Jubileers from Grace Bible Institute served us with heart-searching messages Nov. 21-25. The Lord gave us a real awakening. "O how great is Thy goodness which Thou hast laid up for them that fear Thee."—Corr.

"IN THE NAME OF CHRIST"

—**First Church, Mountain Lake, Minn.:** Nine new members were received into the fellowship Nov. 4. In the afternoon we had the dedication of our new piano and organ. A recital on the Wick organ was given by Orlando Schmidt, assistant pastor of the Bethel Church. Kenneth Ross brought the worship music Nov. 11, and in the evening Edwin Ratzlaff showed slides of his experiences in Peru and Paraguay. The men's meeting had Wesley Jantz as speaker Nov. 29. Harvest Festival services were held Nov. 18-23 with W. F. Unruh as speaker. It was a blessed time for all. A fellowship supper was served; Peter M. Harder donated the beef and potatoes. A communion service was held on Thanksgiving Day morning. 5,625 cans of beef and chicken were prepared for relief "In the Name of Christ."—K. Derksen, Corr.

WOMEN'S MISSIONARY RALLY

—**First Church, Nappanee, Ind.:** Homecoming was observed Oct. 14 with a carry-in dinner and a short afternoon program. The 20th Indiana Mennonite Women's Missionary Rally was held in our church Oct. 18, with the general theme: "I Have Chosen You." Among the special speakers were: Lucille Rupp, missionary to Dominican Republic; Walter Smeltzer, Pax man in Germany; Lois Slagel, missionary to Belgian Congo; Peter Voran, missionary to Japan; and Lotus Troyer of the Mission Board. A number from our church attended the women's meeting at Bluffton College Nov. 7, 8. Wm. Stauffer told of the extension work of home missions Nov. 11. Our YPU collected more than $23 from a paper drive. Nov. 25 we had a fellowship supper after which Ralph Wade of Goshen College conducted a singspiration.—Corr.

FAREWELL IS HELD FOR LEONORE FRIESEN

—**First Church, Newton, Kan.:** Special evangelistic meetings with B. Charles Hostetter were held in our church Nov. 4-11. They were enjoyed by the community, as the large attendance showed. Nov. 12 farewell services were held for Leonore Friesen. We praise God for making it possible for her to return to Japan. William Kruger has been called to serve as part time minister of music. He is from Canada, now a student at Bethel College. A German service was held with Ernst Regehr from Uruguay as speaker. At our annual Thanksgiving service our thank offerings were presented; Waldo Harder and Rebecca Nickel gave very inspiring missionary messages. Our young people had their annual youth conference following Thanksgiving; a banquet was held on Friday evening with William Kruger as speaker. Saturday a film was shown; on Sunday evening the guest speaker was missionary Peter Voran.—Corr.

FOUNDER'S BIRTHDAY OBSERVED

—**Bethel Church, Winnipeg, Man.:** On Nov. 18 this church celebrated the Lord's Supper, which was attended by over 200. Six applicants joined the church on this occasion. Nearly every Saturday lately, a wedding has taken place at this church. On Nov. 26 the 87th birthday of Rev. B. Ewert, the founder of this church, was celebrated publicly in the church and at his home.—Corr.

50TH ANNIVERSARY CELEBRATION

—**First Church, Reedley, Calif.:** We observed our third annual pulpit exchange with George Dick of Bethel Mennonite Church of Winton serving us Oct. 21. Thurs., Oct. 25, following a fellowship dinner, the Men's Brotherhood saw the film, "Dedicated Men." The Jr. C. E. enjoyed an autumn party Sat. evening, Oct. 27. The Christian Life Conference sponsored by the Mennonite Churches of this area was held Oct. 28-30, with Waldo Hiebert of Hillsboro, Kan., and George Classen of Yale, S. D., as speakers. Miss Opal Beymer, a full time worker with migrant people in our valley, gave an illustrated lecture at an evening service on World Community Day. Nov. 4 Bruce Auernheimer showed pictures and told of experiences in Pax in Europe. Nov. 15-18 were days of special Thanksgiving as our congregation observed the 50th anniversary of the church. Dr. Cornelius Krahn gave five illustrated lectures. Other highlights of the program were letters from our missionaries and former pastors, reports from charter members, renditions by the various choirs, and a Men's Chorus with C. F. Mueller directing. The Friday afternoon service was conducted in the German language. Sunday noon approximately 500 members and guests enjoyed a ham dinner served in the social hall. Our own Mrs. Helene Schmitt, a former missionary to Java, spoke to the Worthwhile Circle Nov. 12. In keeping with the anniversary, three charter members and the past presidents were honored. Nov. 22 at 8:00 a.m., the Reedley Ministerial Union sponsored a Union Thanksgiving service in the local M. B. Church.—Mrs. Albert Schulz, Corr.

"HOME FOR THANKSGIVING" DAY

—**Immanuel Church, Downey, Calif.:** At this Thanksgiving time we are mindful of God's goodness to us. Let us be thankful that we are here in America rather than in a country of unrest and turmoil. We were privileged to have with us Paul Kuhlman and Rev. and Mrs. Henry Kliewer, our missionaries to the Indian Americans at Moencopi, Arizona. Our first "Home for Thanksgiving" prayer and praise service was held the Tuesday and Wednesday before Thanksgiving. The Kliewers were with us those evenings. It certainly was a blessing to hear them. These services were climaxed with "Home for Thanksgiving" day, November 25. Brother Albert Epp gave us a most inspiring message entitled "Homecoming." During one of the adult C. E. meetings, Ferd Wiens of our church spoke on "How we got our English Bible." We also had Kundan Massey, a native of West Pakistan attending Fuller Seminary, bring us an evening message. Also, Maynard Shelly, Newton, Kan., and Miss Edith Seims spoke to us. A group of young people joined with the annual Thanksgiving breakfast at Clifton's downtown and then went out to sing to the LA County General Hospital. A blessing was received by both singers and patients. On our sick list is Karl Quenzer and Mrs. Jo Crowson. Let us remember them in prayer.—Elsie Heer, Corr.

MEN'S CHORUSES GIVE PROGRAM

—**Gospel Church, Mountain Lake, Minn.:** Nov. 4 was the beginning of a week of evangelistic meetings with "Bud" Peterson of Omaha, Neb., as the evangelist. Beginning Nov.

(Continued on page 812)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

MCC's Annual Mexican Workcamp and Tour Is

Your Chance to Be a Good Neighbor

How about spending next summer being a really good neighbor?

You have some fascinating neighbors next door who need friendship and Christian understanding. On the other side of the Rio Grande is the enchanting nation of Mexico with its festive blend of old Spanish and North American Indian tradition.

Mexico's both gay and somber people are 60 per cent mestizo (a blend of Spaniard and Indian) while 30 per cent are pure Indian, descendants of people who inhabited the land before the conquest by Spain. The other ten per cent chiefly represent Spaniards.

While Mexico is predominantly Roman Catholic, evangelical Christianity also appears on its religious kaleidoscope.

Invitation to Serve

This is your invitation to be a friend and Christian evangel next summer to your neighbors in Mexico: participate in the annual summer workcamp and tour to Mexico sponsored by Mennonite Central Committee.

The workcamp will be July 4 to August 3 at Cuauhtemoc in Chihuahua, the northern-most state. The tour will be August 4 to August 21. You may participate in either or both the workcamp and tour.

Cuauhtemoc is the location of an MCC service unit. Settlements of Old Colony Mennonites are also in this region. The summer workcamp at Cuauhtemoc is designed to serve the community in a variety of ways. Campers are dispatched to short projects adapted to their particular skills.

Opportunities Abound

For instance, several women campers directed a vacation Bible school in a local church—the first such venture for the church. Two men assisted in some agricultural experiments. Another team went to the town of San Juanita to clean and help redecorate an orphanage.

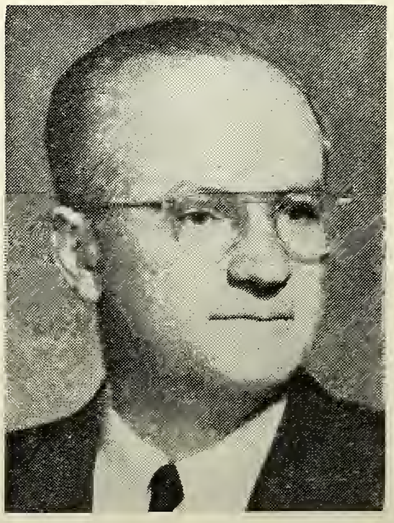
Others helped with a medical innoculation and vaccination program in surrounding villages with the Cuauhtemoc department of health. Another helped repair a local school. Cooking and sewing were put to use.

One camper gave regular piano lessons to Cuauhtemoc children. She said, "The somewhat difficult language barrier was put aside during music lessons, for the language of music is universal."

Similar plans are in store for next summer for 12 men and women in the college and early professional bracket. The cost is $50 plus travel expense.

Sights Unlimited

The annual tour is an experience of adventure and education. Tour members are joined by workcampers at Cuauhtemoc and begin their trek through other areas of Mexico. The tour will be directed again next summer by Dr. Willard Smith, professor of Latin History at Goshen College.



Dr. Willard Smith, Tour Leader

The tour includes such tourist treasuries as a five-day visit to Mexico City with its famous cathedral, national palace, floating gardens, pyramids of Teotihuacan, markets, and other points of interest. Other cities on the itinerary include Monterrey, Linares, Tamazunchale, Taxco, Cuernavaca, Guadalupe, Amecameca, Cholula, Pueblo, and others.

Maximum tour membership is 29 persons. Workcamp participants are given priority. The cost is $185 for the tour or $250 for workcamp and tour together.

One of last summer's campers expressed the challenge. "My life in Cuauhtemoc was enriched and greatly benefited by our leader, fellow workers, and the dear friends I made there. Life in Mexico was deeply enchanting, and the people in Mexico are wonderful. They deserve our love, respect and friendship."

—MCC Release

Conference in British Columbia

The British Columbia Mennonite Youth organization recently sponsored a conference on the theme, "All of Life for Christ." Speakers were Harry Martens and Erwin Goering, both of Bethel College.

On the first evening the film Martin Luther was shown to a capacity audience in the Greendale Mennonite Church.

Workshop in Pennsylvania

Eastern District Conference Youth recently held a workshop at the Bethel Mennonite Church, Lancaster, Pa., with leadership in charge of youth worker Bill Gering. Three discussion groups —faith and life, recreation, and service—were led by Bill Gering, Claude Boyer, and Merle Epp.

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JOTTINGS

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11 a Missionary Convention was held, with A. G. Thiessen, Sarah Loewen, Rev. and Mrs. Dick Reed, Louise Loewen, Rev. and Mrs. Orlando Waltner, Thomas Brown, and Delna Goertzen Helland participating. A community-wide German preaching service was held Sunday afternoon, Nov. 11, in our church. A fellowship meal was enjoyed Sunday noon, Nov. 18, in connection with the Harvest-Mission Festival service. Ninety-seven young people were present for a banquet Friday evening, Nov. 23, with the young people of the Emmanuel Church of Delft participating. Rev. Hartley of Wheaton, Ill., was the speaker at the banquet. A special building fund ingathering was held in connection with the service Thanksgiving Day. Sunday evening, Nov. 25, our men's chorus and the Carson men's chorus combined to bring a program. Both men's choruses are broadcasting a half-hour weekly radio program. Funeral services were held Monday afternoon, Nov. 26, for Peter Krause. Members of the family from Chicago, Oklahoma, Montana, and South Dakota came for funeral services. A number of students spent the Thanksgiving holidays at their parental homes.—Mrs. Waldo Steosz, Corr.

THANK OFFERINGS PRESENTED

—**Lehigh Church, Lehigh, Kan.:** One Sunday morning in Sept., the Waldo Harders were with us; Rev. Harder gave the message and told of their work in the Belgian Congo. The last Sunday in Sept. was the pulpit exchange, and Elbert Koontz served our congregation. Installation service for all our S. S. officers and teachers was conducted by our pastor Oct. 7. That same morning we were blessed as we partook of the Lord's Supper. Again our children went out as "Friendly Beggars" on Halloween night Oct. 31. They were thrilled over the gifts of sewing materials they received for relief. On Nov. 4 Helen Kornelson gave a challenging message as she told of the work in Jagdeeshpur, India. Our church participated with the other churches of the community in the beef-canning project for relief. The Men's Fellowship held their regular meeting Nov. 8. A report was given of the W. D. Conference Menn. Men's meeting. Also, slides of the Winnipeg Conf. tours were shown. We had a very impressive Thanksgiving service on Wed. evening, Nov. 21, when all the children brought their thank offerings and gave short verses of thanks. The older members followed them in bringing their thank offerings to the altar. Our pastor gave a sermonette on "Rich Is the Gift." The trend of thought for the evening program was the American Indians, and some of the children told briefly of our Indian mission stations.—Mrs. G. F. Friesen, Corr.

REPORTS ON FOREIGN MISSIONS

—**Bethel Church, Marion, S. D.:** H. J. Brown was guest speaker on Aug. 19 while Pastor Ralph Graber was attending the General Conference sessions at Winnipeg. His conference report was challenging. The home of Pastor and Mrs. Graber was blessed with the addition of another son on Aug. 23. The funeral of Mrs. H. H. Ortman took place on Sept. 15. She had spent some time in a convalescent home. On Sept. 16 Erwin Schrag showed pictures and gave an inspirational report of his work with the Mennonites in Mexico. Communion services were held Oct. 7 with Arnold Nickel bringing the message and conducting the service. A fellowship farewell service was held for Mr. and Mrs. Harvey Jantzen who went to Denver, Colo., to make their home. Verney Unruh, on furlough from Japan, gave an interesting illustrated message on Aug. 30. Orlando Waltner, on furlough from India, brought an interesting message on Nov. 4. The Book of Ephesians is being studied at our midweek Bible study hour. Our pastor has recently finished a series of sermons on the Book of Revelation.—Corr.

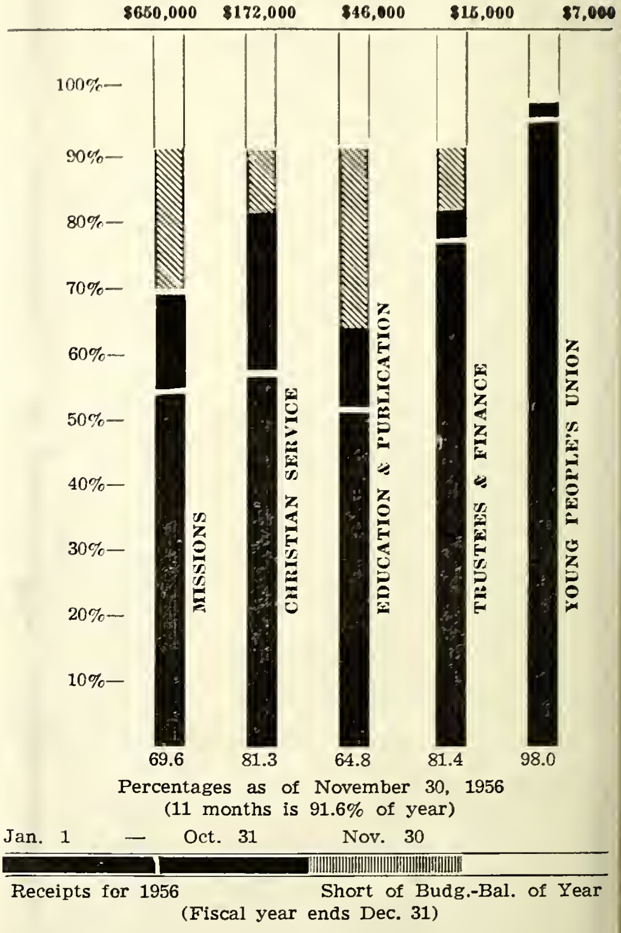
Into the Beyond

Mrs. John Wenger, member of the Wayland Mennonite Church, Wayland, Iowa, was born December 10, 1870, and died November 22, 1956.

Henry P. Graber, of Pretty Prairie, Kansas, and member of the Pretty Prairie Church, was born November 5, 1890, and died November 17, 1956.

Conference Stewardship Chart

November 30, 1956



Percentages as of November 30, 1956
(11 months is 91.6% of year)

(Fiscal year ends Dec. 31)

Mutual Aid Placement Service

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WORK WANTED

Young man desires work to earn funds for further education. Would prefer full time farm work, but will consider any job or location in the mid-Kansas area. High school graduate, willing to work. Contact: Mutual Aid, 722 Main, Newton. (No. A 137)

Christmas can only live in the hearts of people if they have heard the story of the coming of our Lord Jesus Christ.

IN A PARSONAGE

It happened after a number of one of our churches received his "December Gifts" letter. He acted quickly. He went to his pastor's home with a check for $500 as his response. He left the home a happy person. He was participating in Christmas in a real way.

MAR 1957